Modern Concept of Humanism in the 20th and 21st Centuries

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Western civilization and culture began to creep into African socio-cultural milieu, first, with the contact of Europeans with Africa, a consequence of Berlin conference in the quest for imperial pilfering of African resources and, later, consolidated by the unstoppable wave of globalization. It is important to stress that colonialism distorted and retarded the pace and tempo of cultural growth and trend of civilization in Africa and the forced migration of Blacks to other parts of the world and America. One of the most profound consequences of colonization has been how the political and economic rape of the colonies has also led to what sometimes seem to be an unbridgeable cultural gap between the nations that were the beneficiaries of colonization and those that were the victims of the colonial assault. The era of colonial pillage and plunder led to the relative stagnation and often precipitous decline of traditional cultural pursuits in the colonies.

With Africa subjugated and dominated by the Western culture, European mode of civilization began to thrive and outgrow African cultural heritage. Traditional African cultural practices gave way for foreign way of doing things as Africans became fully 'westernized'. Western culture now is regarded as frontline civilization. African ways of doing things became primitive, archaic and regrettably unacceptable in public domain. Not only were certain aspects of the material culture in the colonies lost or destroyed, colonial societies also lost the power and sense of cultural continuity, such that it became practically impossible to recover the ability to strive for cultural progress on their own terms. As argued by a scholar:

The social fabric was completely devastated and a new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed and, in their place, nothing was given. The democratic process, rudimentary though it was, but with great potential as accompanies every human institution, was brutally uprooted and replaced by the authoritarianism of colonialism. A new crop of elites was created, nurtured, and weaned on the altar of violence and colonialism armed with the structures of the modern state to continue to carry out the art and act of subjugation of the mass of the people in the service of colonialism (Mimiko, 2010:641-42).

The above assertion is corroborative as we find and infer that when westernization was imported to African countries and the Africans were forcefully migrated and shifted to America and the other parts of the world, the hidden side of modernism was materialist interests. Civilization was just another concept of domination: imposition of incoming new culture over traditional cultural values. It is important to emphasize that

urgent and more decisive steps need to be taken in order to reorder and reverse this evanescent trend of cultural emptiness, without which Africa may experience seasons of cultural extinction and drought of African values. It is appalling to note that two hundred years or so of colonization were not only destructive in terms of cultural heritage and values for which Africa was famous before colonialism and migration but also retrogressive as the continent the localities and migration colonism were robbed of decades of opportunities- opportunities of self-development, opportunities of local self-government and, indeed, opportunities of self-styled technological developmental pace.

There is need, therefore, for the flogging of the negative impact of Western civilization and culture on Africa and in African-America in all fora, so that policy makers can begin to see the need to reappraise their policies that contribute to the cultural dearth of Blacks or the ones that negate the principles of cultural revival. The focus should be, therefore, to have a holistic appraisal of culture and Western Civilization to the extent of distortions and retardation it caused to Africans and blacks in their pace of development, and also, by the same measure, illuminate the options that are left for the progress, development and identity of blacks.

African Humanism and Its Relation to the West:

The term African humanism is no nearer meaning from the idea of Western humanism. Nevertheless, we shall examine the idea of humanism in the Blacks context as we shall draw some examples from across African continent and the African settlements across the world by way of illustration. In drawing the meaning of African humanism we shall make references in complementarity with the western context and sporting their differences at the same time. In southern Africa, the idea of humanism has been identified variously as Ubuntu. Ubuntu is seen as an ethical philosophy which is centered on the people's allegiances and relation with one another. Ubuntu is a word that has its origin in the Bantu language of southern Africa. According to Desmond (1999), "a person with Ubuntu is open and available to others, affirming of others does not feel threatened that others are able and good". He further stressed that Ubuntu is the "essence of being human". This suggests the fact thatman cannot live in isolation. To buttress this fact, Louw (1998)avers, "the concept of Ubuntu defines the individualsin their several relationships with others. This explains the Zulu belief in the maxim, "*Umuntu ngumuntu ngabantu*" meaning "a person is a person". Nelson Mandela explains further that Ubuntu can be seen where a person who is on a journey stops by a village on his way, he doesn't need to ask for water or food. He is given by those around on arrival.In the phase of change the concept of Ubuntu is viewed as one of the founding principles of the new republic of South Africa. This is connected to the idea of African renaissance. Ubuntu is used politically to emphasize the need for unity in consensus in decision making as well as the need for a suitably humanitarian ethics to inform those decisions. Among the Zimbabwe people the concept of Ubuntu is viewed the same way. They speak Shona language among the Zulus and the same saying in Shona is "munhu nekuda kwevanhu". There appears a seemingly difference, the fact is "Ubuntu" is "Unhu" in Shona language. Samkenge (1980)attempted a highlight of the three maxims of the "Hunhuism" or "Ubuntuism". First, to be human is to affirm one's humanity

by recognizing the humanity of others and on that basis establish respectful relations with them. Secondly, that if and when one is faced with a decisive choice of wealth and the preservation of life of another human being, then one should opt for the preservation of life… thirdly; the king owed his status including all the powers associated with it to the will of the people under him.

Worthy of note is the fact that African humanism has been commonly misconceived to be a set of values brought into, instead of emerging from the communities on the African continent. This is due to the influence of modern European humanism premised upon a secular naturalism as the only model of humanism. Though the western humanists have tried to establish the fact that Christianity has come to draw human being's attention centered on human values, however argue that if humanism is defined as a value system which places priority on the welfare, worth and dignity of human being, it must be noted that there are also traditions in the afterlife, for they believe punishment or redemption exist only on earth. Thus, the tendency is to rely more on human action and human subjects.

Obviously, African America is a conglomeration of many indigenous ethnics groups. Cosmologically, they have many similarities in their religious practices. According to Gordon (2005) the cosmology of the people south of the Sahara, especially the communities along the ancient lakes and plains of the Sahara-Sahalian region of northern Africa tend to have a concomitant ontology or conception of being and a system of values, in which greater realities and values are afforded to things of the past. The greater being first has the greatest ontological weight and whoever is brought into being closer in time to the moment of the origin of the world is afforded greater weight and values than one present action while the future is of no ontological relevance. Thus Gordon avers:

> Indigenous African system affirms that human negotiate their affairs with the understanding that cannot change the past (although they can be informed by it, especially through the ancestors), are entirely responsible for the present, and must take responsibilities for their future.

This form of humanism does not require the rejection of religion but may exist alongside it. Akan humanism among the Ashanti of Ghana, on the one hand, does not place the idea of Supreme Being as one who would cast evil doers into hellfire as the western God. While the western humanism sees religion as impeding the concentration of human energies on building a good society, the tension between the Supreme Being and humanism does not appear among the Akan people. Thus, Gyekye (1995: 144-145) avers:

> For the Akan, religion is not seen as hindering the pursuit of one's interests in this world… Akan humanism is the consequence not only of a belief in the existence of a supreme being and other supernatural entities but more importantly I think of the desire to utilize the munificence and powers of such entities for the promotion of human welfare and happiness.

Amongst the Muslims of the northern Africa, humanism has been viewed by various Muslim scholars in various ways, Ibn Rushd (1126-1198) popularly known as Averroes among the Cordoba-Spain, is said to have argued for the secularization of political life and dominance of reason, this led to his rejection by the Muslim world. His works led Imam Mohammed Abdou (1849-1905) an Egyptian born to argue for freeing thought from convention as well as presenting a political theory of citizen's right for social justice rather than blind obedience to the religious state. Another Muslim scholar Zaki Naguib Mahmoud (1905-1993) he defended the dominance of reason through logical positivism in science and based his form of humanism on secular naturalism, still yet another Egyptian born Adel-Rahman Badani (1917-2002) also presented his atheistic existential philosophy as more radical humanism for the Muslim world by comparing it with Sufism arguing that the human subject is prioritized.

According to Gordon, an Algerian novelist and historian Asia Djebar (1936) brought in nine new dimensions to the question of subjectivity and the impact of physical and historical limits. In her work, she examines the emergence of women revolutionaries under extraordinary repressive circumstances and in her novel, how reclamation of their voices and bodies exemplifies liberation of women.

Modern African Humanities is an era identified to view humanism beyond the indigenous models. This came up as a result of most Africans responses to "*conquest, colonization and the various slave trades along the African coast*" (*Gord*on). Worthy of note is the fact that this involves a lot as this brought with them Christian liberaland republican values even around Muslim empires too and whose impacts are being felt even today.

Modern African humanism was also addressed during the medieval African Christianity. This is found in the works of St Augustine of Hippo (350-430) in addressing the problem of Theodicy, accounting for the presence of evil in a universe ruled by omnipotent, omniscient and benevolent God. St. Augustine argued that human beings are responsible for evil because such actions are necessary possibility of freedom. There are other African writers whose works are said to have become a feature of modern African humanistic thought. Particularly it concerns with philosophical anthropology. African secular humanism is said to have emerged with the effort of Anta Diop (1923-1986) and Leopold Sedar Senghor (1906-2001). Diop has emphasized on the historical effort of ancient Africans as the first Homo sapiens who laid the ground for cultural life of the species. Thus, the ancestral values are echoed in his works, while Senghor with Aime Cesaire (1913) founded negritude movement which focused on the creative potential of black consciousness. Senghor is said to have defended humanity of the black Africans primarily through literature and reflections in music. He further argued that African value systems were more humanistic than the European's, because the African models have found that the passionate or emotional side of a person carries the same values and legitimacy as the rational analytic side. Kwame Nkrumah (1909-1972) in 1946 offered what he called "Consciencism", for him African humanism was a call for explicit political responses to social problems. In the same vain Frantz Fanon (1923-1961) diagnosed a sick modern world premised upon human actions were in the lax of faced by contemporary Africans was to build

up their material infrastructure base on national consciousness in order to transform negative cultural symbols into positive ones to set humanity right. There are so many African humanists. This is just to mention but a few. It must be noted here that the two influential secular humanism that emerged focused on the question of consciousness. Finally, the emergence of academic intellectuals set the stage for secular African humanisms. Thus in recent time many African scholars have sorted this issues through the disciplinary perspective of philosophy, political theory, political economy and many others.

The Effects of Western Civilization and Culture on Africa and American Blacks:

Indeed, the significant fact about African cultural history is the convergence upon the indigenous tradition of the two external influences—the Arab-Islamic and the European-Christian—to which the continent has been exposed for well over a millennium. The values and lifestyles associated with these traditions have been assimilated and to a large extent indigenized on the continent and the Diaspora in the other parts of the world and America. This observation provides a broader perspective on the phenomenon of Westernization and its effect on African - America, an observation made as early as the late nineteenth century by the great African cultural theorist Edward Wilmot Blyden and summed up in the late twentieth century by Ali Mazrui as "the triple heritage" (Irele, 2010).

The effects of western civilization and culture on Africa are in several phases: Neoliberalism, liberal democracy, globalization, individualism/family values, etc. Again, all these can conveniently be accommodated under the scope of wider phases of effects of western civilization. Western civilization is a commitment to neoliberalism, commitment to liberal democracy, commitment to consumerism and commitment to Christian worldview as the origin of western civilization. Colonialism and liberal democracy will be put under political effect, neoliberalism under economic effect and missionary to be under social effect.

1. **Political**

The colonial factors that led to migration and settlement are essential to the understanding of the process of Westernization in Black world over. The holistic distortions of the hitherto well organized African societies in every sphere of life pointed to the depth and effectiveness of colonization in the process of westernizing African societies and their cultures. Political effect includes:

- Distortions of natural boundaries without due recourse to antecedent institutions and cultures.
- The western civilisation submerged and dismantled indigenous institutions and, in their place, a foreign rule was established and it continues. Traditional institutions before then were regarded as not only political authorities but also custodians of cultures
- Introduction of British liberal democracy: This does not just work in Africa alone. It is not that Africa did not have its own pattern of democracy before imposition of liberal democracy but the

typical democracy in Africa and its processes were submerged by westernisation to migration in African Americans.

But the point is that the so-called Kabiyesi syndrome, which has been accorded as an explanation for the shortage of democracy in contemporary Africa, is actually a betrayal of inadequate understanding of the workings of the African traditional political systems and due to illiteracy and immaturity of the migrated lot among African Americans. This proposition is strongly disputed as unhistorical and therefore invalid in the context of Blacks. Our hypothesis is that in the epoch before contact between Europe and Africa, the latter not only developed relatively advanced state structures, but that emergent pre-colonial African states also had "sophisticated systems of political rule" with strong democratic foundations. It speaks that the basis of the advertised inability of these societies to sustain democracy in contemporary (postcolonial) times could not have consisted in the absence of a democratic culture on their part. Rather, it is the residue of constraints that were attendant upon imperialism, which has been the dominant experience of the African peoples since the fourteenth century – defined most profoundly by slavery, colonialism, neo-colonialism, and their handmaiden, military governance and due to loneliness felt by the forced migrants in the prevailing American cultural and political domination.

- *Liberal Democracy*: The question is: what is the effect of embracing Western democracy on Africa? A lot of people will say it is the right way to go as it creates opportunities to participate in affairs, that liberal democracy promotes development. Should democracy be defined and contextualised on the principle of substance? Is it not evident that Africa is not able to do business with liberal democracy? Is it compulsory to use western type? Is it not feasible and appropriate to arrive at the principles of democracy using African forms, patterns and processes?

2. Economic Effect

- A major effect of European colonialism was the progressive integration of Africa into the world capitalist system, within which Africa functioned primarily as a source of raw materials for Western industrial production
- There was imposition of taxation, which forced Africans into wage labor
- Colonial economy also caused agriculture to be diverted toward the production of primary products and cash crops: cocoa, groundnut, palm oil, sisal, and so on.
- There was sudden shift in production mode from production of food crops to cash crops, a situation that caused hunger and starvation in Africa. Africa began to produce more of what she needs less and produce less of what she needs most those who could not produce, surrendered and shifted.
- Africa was perpetually turned to producer of primary raw materials, a situation that caused unequal exchange.

- The plunder age method and systematical kleptocratic enterprises established in the colonies to expropriate natural resources of Africa to Europe has, in the perspective of Rodney, facilitated "underdevelopment of Africa while engendered the development of Europe"
- This required a total reorganization of African economic life, beginning with the introduction of the cash crop and inexorable alteration of economic pattern. In the settler colonies—notably in Kenya and Rhodesia—the alienation of native land complicated the economic situation of the indigenous populations (Alkali, 2003).
- Economic Plan: it also altered the way they produce, create and recreate as well as what they consume.
- The infrastructure undertaken by the local governments for colonial administrations was minimal, developed strictly as a function of the requirements of the new economy, which saw the rise of the colonial cities.
- Neoliberalism: It is an economic process that distrusts the state as a factor in development; it is a nineteenth century philosophy that has continued to be repackaged, its latest form is monetarism. It believes that market mechanism is the most efficient allocator of productive resources and, therefore, to have an efficient and effective economy, forces of demand and supply must be allowed to play a leading role. This changed economy of Blacks life from communalism to capitalism and, lately, Neoliberalism.

3. Social Effect

- Family/Social Relations: Extended family giving way to nuclear family. Traditional African family values breaking down very rapidly. Extended family that was wonderful instrument like social verve, social security in our community has given way to nuclear family. Little wonder that there is no more respect for age; no more respect for values that they held sacrosanct in Africa; younger ones now find it very difficult to greet elderly ones.
- Individualism: They now have children of single parents, a phenomenon that is identifiable with America. People no longer communalise, nobody wants to be anybody's brother's keeper.
- Building Pattern: The way they build now is different from the way it was; they no longer take into cognizance our own peculiarity in the building process. We now build houses without ventilation.
- Urbanization: It led to rural exodus and the displacement of large segments of population.
- Corruption: western civilization has promoted corruption; leaders in Africa now look up to Europe and America as safe havens for looted funds. It is a consequence of Western civilization vis-a-vis the local American capitalists have plundered the lebowresonra and exploited opportunities.
- Sexuality: The conception of sexuality has changed completely; the desire to be like the Westerners by the children has suddenly made them promiscuous; doing things that were not imaginable several years ago. This does not, however, in any way support cultural isolationism. Cultural isolationism is not possible in the context of globalisation. Cultural ideas and values grow and flow across borders unimpeded, but that should not make us lose sight of the fact that the weaker you are; the more likelihood of cultural

dominance. Blacks have been very weak and vulnerable since the last century. Africa now suffer from level of mental enslavement; cultural imperialism; the need for decolonisation of the mind. The trend of Western civilization in Africa and western Diaspora is pathetic; the strength of wave of Western civilization is such that Blacks are hardly capable of resisting it. The wave is so strong that it has become irresistible.

- Language: Proficiency in our language is declining in Blacks because they are compelled to embrace Western culture and civilization as Western language; Western language has created a dichotomy between an elite and mass of their people who still cannot do business with foreign language. It causes alienation for people who cannot speak English or French. Language is a vehicle of culture; they are in a very serious problem. They must define and design means of helping Blacks out of this language, cultural logjam.
- Christianity: The impact of Christianity has to be considered, for this has been the most important single factor in the process of Westernization in Afro - Americans. Western education, involving literacy and the mastery of a European language, became the condition for entry into the modern sector. For most of the colonial period, education was in the hands of the Christian missions, who sought not only to convert migrants but also to inculcate Western values. Christianity challenged traditional belief systems and promoted the diffusion of new ideas and modes of life; in particular, it sought to impose monogamy and nuclear family as the norm.
- Ironically, the drastic reduction of infant mortality it has made possible has also complicated the demographic issues in Blacks, with consequences for agriculture and social services. Although no major effort of industrialization took place during the colonial period, and there has been no significant development since, Western technology has long entered the lives of Africans and African Americans through familiarity with manufactured for use.
- The cultural alteration provoked by the pressures of colonial rule and the Christian missionaries in all spheres of life are pervasive enough to qualify as the signs of a new cultural imposition. This is more noticeable in the area of science and technology on African experience and consciousness. Modern medicine has largely taken precedence over traditional methods in matters of health.

Modern concept of humanism in the emerging world of Liberalization, Globalization and Knowledge Societies

Ralph Ellison has a strong urge to see the spirit of modernization running through the veins of modern civilization should also find a place in the lives of obscure, unseen, backward, neglected and marginalized African-American races. The modernism or modernity viewed lay bare as expatiated wide. The term of modernity has taken from Latin *Modo* that means; new, new fashioned, the present time, and this term is against the old, past and traditional terms. This term has been used first time in late 15th century and concurrent with renaissance, and in next stage, it has entered into intellectual literature in 16th and 17th centuries. The term modernity has been used by Jean Jacques Rousseau in 18th century and then it has been made current by other writers. Modernity is a kind of situation, quality, character and experience of modern that means fresh and being new of present time, a disconnection point from the past, and an entrance to the future that is appearing. Its span involves the innovation, invention, creating, pioneering, advancement, growth, development, evolution, and mode. The opposition of modernity is traditionalism, obscurantism, inaction, backwardness.

Modernity or modernization era is the era of changing of ideas and values that is very close to enlightenment period and has been definite as a set of thoughts, institutions, technologies, doings and policies that opened the door for entrance to new social, political and economic structure (Turner, 2000). The concept of modernity is like culture concept that, limited to special time or geography, will cause meaningless of their concept. Modernity is abstraction of an evolution in thoughts, opinions and social institutions that have eventuated to formation of a new system in human life that of course, the components of this system has been formed in duration of 17th till 19th centuries by many experiences worldwide. Of course, these experiences in their supplemental process between 17th till 19th century are connected to western geography.

Antony Giddenz in his book *The Consequences of Modernity* argues that, globalization is a consequence ofmodernity, or in other words, it is development and it is in the way of modernity (Giddenz, 1990). Giddenz has related four main pilots of modernity; capitalist system, industrialism, supervision and controlling (political controlof nation-state), and military power, to four pilots of formation of globalization; economic and global capitalism, international division of labor, nation – state system, military global order. In Giddenz's opinion, globalization is an *Enlargement of Modernity* or *Globalization of Modernity* (Giddenz, 1991). Giddenz summarizes the nature of globalization in some important subjects; 1- Nation – states age and the end of caste and ethnic age. 2- To part of time and place. It means that, the consequences of modernity are not specialty to particular time and place. The knowledge, technology, art, industrial productions of modernity has exited of locality manner, and they have been worldwide, and every one tends to use the result of modernity. 3-Avulsion that is an abstract concept that hasn't any relation to the past. 4- Expatiation. 5- Verification, reconsideration and rethinking. In modern age, there isn't anything that can be considered completely, and everything is in

reconsideration and verification. This is not only about industrial productions but science is also in modernization and revision. In modern era, all the pilots of human life have been influenced by verification concept.

Birch and his co-workers argue that modernity is the consequence of four developments;

1- Humanity values like freedom, equality and individualism, instead of church religion.

2- Appearance and reinforcement of scientific methods and movements.

3- Belief in intellect and rationalism and urban influences of culture and technology.

4-Belief in development. These set of beliefs and values have been sourced appearance of institutions and different forms of democracy system, educational institutions, parties, political movements and nation-state in the worldwide (Ameli, S, 2004).

After checking the meaning and concept of modernity and modernism, now it is necessary to discuss about the emergence of modernism. It is surely that, the origin of modernism has begun with change and evolutions in western societies. In western societies after many centuries of alteration in influence of crusades, extension of business, connection of cultures, increase of possession, formation of schools and universities, the context of formation of new evolutions in social and mental scopes has been formed and also new thought has ruled our society. In this time, humanism, as a new philosophy has been created in different societies. In fact, the subject that has changed thoughts and feelings of people was not classic text of church religion, but the tendency to secular matters, realism, extensive thoughts of people, moral corruption of some churchmen, and skepticism to dogmatic opinions of church, has caused the change in thoughts of people, and finally has formed renaissance (Zahed, Y, 2003). Renaissance was begun in Italy from 15th century. Of course, modernity, salvation and anti-tradition process has begun from many centuries before renaissance that has caused creation for later evolutions. Attention to secular matters, extension of commercial exchange, publication of news of new inventions, and development of knowledge, has broken traditional limitations and barriers, and has increased alterations. The weakened and negative function of church has also created the background for attacks and critics by *Luther* and *Calvin* to church, and has caused the formation of the new sect; *Protestantism*. With these changes and evolutions, the *Literature Age* is began in the western societies, which they named it, *TheExit of Immaturity.* Voltaire, Rousseau and Diderot had been influenced by the exit from society of ignorance, dogmatism, fetishism and dogmatic traditions of Catholic Church. In fact, the age literature is an age of evaluation and revision age in opinions and social philosophy and religion principles of western societies. So, modernity has a western origin. It means the formation of modernity belongs to historical geography of Western Europe. From 17th century, gradual evolutions that formed in science, philosophy, economy and technology have caused creation of new civilization that is able to be understood only in western historical geography (Ata, M, 2001). Of course, this should be regarded that modernity has also Eastern elements, background and foundations. So, modernity is naturally a

global issue and hasn't restricted to western cultures. The fact of how much modernity is global, it will determine its reduced westernization and will add to its universality.

Post Modernism:

Another important foundation of globalization is that nowadays its aspects are visible in different scopes in post modernism. The goal of discussion about post modernism is explanation of texture and totality of consensus thoughts in framework of post modernism principles, and also determination, highlighting of characteristics which are basic information of post modernism in globalization framework without discussing in outlooks of post modernism about globalization, because it has been explanted in former.

In debate of post modernism, determination of organization and coherent framework of this school is very difficult and impossible, because of complexity of post modernism theories, and post modernism is a widespread collection of theories and outlooks in different science, knowledge, politics, art, literature, architecture, etc. Common point of all theories and outlooks is in acceptance of modernism principles. Post modernism has been formed in contrast to modernity and modernism and in fact challenges its principles and characteristics.

Post modernism is explanatory of collapse or high alteration and evolution in methods of political, economic and cultural modernity that from middle of nineteenth century till middle of twentieth century was discussed as a dominant theory in western industrial countries (Caner. S, 2003). Ahab Hasab argues that post modernism term was used first by Gofdrico Dounism as a reaction of literary modernism in 1930. Someone believes Arnold Toynbee is innovator of post modernism term. Toynbee in his book *Investigate about History* has introduced postmodernism as a final stage of western civilization history that means collapse of European civilization at the end of nineteenth century (Jahanbaglo. R, 1995). Orrick Howo in his article *The Decline of the New World* has introduced post modernism as an ideology of postindustrial society of disposability. Jon Franco Leutar also equals post modernism with postindustrial society. Leutar argues that postindustrial society is an advanced technological society, influenced by American sociological theories. Leutar believes that post modernism is a cultural logic of postindustrial society (Jahanbaglo. R, 1995).

Post-modernism is kind of modernism, because post modernism is unaccomplished critical theory of modernity. In other words, post modernism is main critical theory of modernity, but in this era the modernity is target of criticism (Jahanbaglo. R, 1995). In Laurens opinion, post modernism is not only a philosophical name for revolt against 1960s conditions but it is a more tendency of western society for return to traditional concepts of responsibility, social problems and their solutions and modern culture (Laurens. I, 2000). Post modernism is passing stage of basic concepts and ideals that from eighteenth century have been navigator of civilization of western societies. So, post-modernism is a synthesis of tradition and modernity (Nobakhsh. A, 2004).

Appearance of post-modernism:

The late past of the nineteenth century brought out the doubts relating to modernization. Nietzsche is a prime thinker who resists against all modern values and ideals, and criticized them. He poses new theory and analyzes man and intellect granting them a new position. He tried to remove the dichotomy that some thinkers had created between man and nature. World wars I and II have changed the dubiety and the expectancy of absolute development under modernity theories. So, the new form of post-modernist theories began in 60s. Special sociopolitical conditions of the time and the necessity of change in attitude of individuals to society have caused the growth and increase of capitalism in different scopes of human life. Technology has been dominant in all political, social and economic relations and a barrier for appearance of independent will of human. In fact, technology has helped to replace man with machine. Social relation was only under scientific and technological concepts. Concepts and principles of modernity such as freedom, independence, identity, and etc. were completely under technology (Nejad Bahram. Z, 1998).

Some people believe that in aspect of sociology, the first stage of capitalism culturally belonged to intellectual age. In second kind of capitalism, under influence of separation between structure of individual experience and socio – economic structure, the human thinking has been put completely under supremacy of imperialism. But in third stage of capitalism or multinational age, under influence of economic variety (automation, burse, trade, commerce), has been formed cultural phenomenon of post modernism (Nejad Bahram. Z, 1998). In this condition, some theories and thoughts such as globalization have been discussed in relation time's position. Nietzsche, Heidegger, Witkonestin were primaries of post modernism thoughtful, and in present age, some thinkers like Jacque Derrida, Lutar, Ronald Bart, Jon Bordereau , Delos, Foucault etc. are flagmen of this school.

Post-modernism and globalization:

The above discussion about the principles of post modernism and globalization leads to the deduction that globalization phenomenon today is entirely formed on and influenced by post modernism. Fredrik Jimson defines globalization as *deconcentration process and variety of differences,* and argues that globalization is influence of post modernism's principles, has removed old and basic contrast between westernism and traditionalism, between cities and metropolises in national and international level, and also between center and metropolitan. Jimson believes that, in postmodern condition globalization of communication will be formed that differences will be reduced and cultures will take special position and actually a space of great cultural pluralism will be formed that many groups of different nations, ethnic, languages will discuss in a public space (Hosenizadeh. M, 2009).

Lutar and Michel Foucault are philosophers of postmodernism who with discussion of issues like tribeology, post stories, lingual games etc. have established pluralism and relativism and so disagreed with the definition of globalization as an integration, Unitarianism and absolutism process. According to post-modernist

opinion, globalization of culture includes different bits of culture that cancels differences between eminent culture and cheap culture and all cultures are in interaction in a plural environment (Hosenizadeh. M, 2009).

Michel Foucault in political scope believes that politics is a lingual game, and power shouldn't be limited in special person or institute like state but it should be distributed among all society organizations. Politics in globalization age means reaction of state power, role and equality of state with other actors. Post modernism believes that globalization has more close reaction with technology and community revolution that have been basely effective on the world. And this has caused de-concentration of political, culture and economic scopes (Hosenizadeh. M, 2009).

Ronald Engelhard in his article "globalization and values of post modernism" discuss relationship between globalization and principles of post modernism (Engelhard. R, 2005). The principles that some of them are follows:

- Show existence instead of inequality in powers.
- Negligence in front of other groups.
- Primacy conservation of cultural and environmental issues instead of economic matters.
- Decline bureaucracy institutions in post modernism society.
- Reduction of religious hard, difficult norms and creating new easy norm instead of them.
- Increasing political, social and cultural movements influenced by post modernism theories.
- Increasing challenge of political elite's actions.
- Economic growth and development as an aspect of globalization under influence of post modernism values (Engelhard. R, 2005).

The important appearance of globalization as a postmodern condition (in intellectual-cultural aspect) is de-concentration of western modernism hegemony. So, formation of identities and cultural various outlooks in the world is basic appearance of postmodern globalization. Post-modernist theory, by declining western macro narrative and imaging relativity of western discourse, creates appearance other discourse worldwide. According to post principles of post modernism, the globalization has special characteristics that some of them are follows:

- Strong evolution in technology.
- Revolution in influences and communication. Post imperialism in political, economic and cultural development (Ameli. S, 2004).
- Compression of humanity activities influenced of global environmental consequences.
- Losing security because of global military weapons.
- Evolution in society ideology in political, economic and cultural scopes (Ameli. S, 2004).
- Formation of global democracy and figurative world.
- Exacting and insecurity of information flow.

- Multimedia transmission of information.
- Unpolitical, unplacement and concealment of power face in information flow (Ameli. S, 2004).

Globalization, desirably or undesirably, has caused more change and evolution in most countries in the world. Attention to the kind and quality of development and progressive in developed and under developing countries portrays this fact that all of them have followed and enjoyed common principles and basic thought. Indeed, modernity and post modernity are their core and principal of basis thought. Humanism, individualism, liberalism, secularism, democracy and human rights and so on, as absolute principles of modernity and post modernity have caused more evolution in many countries in the world. In fact, what is happening is globalization of principles of modernity and post modernity. Appearances of new economy, cultural and political identities in inside of nations, regional and international are consequences of globalization. Hence, modernity, modernism and post modernism are basic foundations and pillars of globalization, as without attention and understanding of them, checking and analyzing of globalization would be no useless, unscientific and delusive.

No man is an island to himself in this globalized modern society. In the process of international interactions, there is an interaction of cultures and thus, a borrowing and diffusion of cultures amongst nations. This is in itself not unusual. But unusual and unfortunate is the domination of one culture over the other. This is evil and an evil of forced acculturation (EKWURU, 1990). This is true of globalization. The rise of global culture in which western life is being adopted as the normal way of life. However, in its impact on individuals, nations and the global world, the globalization has political, economic, cultural and even religious impact on individuals, nations and world at large.

Ralph Ellison unlike other European writers strongly felt that the fruits of above said globalization, modernization and liberalization are still inaccessible sour grapes to the Afro - Americans. It’s truly noteworthy that another pillar of modernism (Education) is silently creeping into the nerves of 21st century Afro-Americans. The silent revolution brings about a new ray of hope in the lives of Afro-Americans.

The nature and extent of the impact of globalization have a positive effect on Africans, the tide of cultural atrophy of the African culture in the midst of a rising global culture.

If the various nuances and interpretations of the term globalization reveal interaction and integration of the people and nations into a common system, if the central idea of globalization is interaction and integration, then the term globalization is not new to Africa and the world at large. At various times and in various circumstances, Africa has interacted with the rest of the world. That was in the historical moments of trans-Atlantic slave trade, colonialism, post-colonialism and the present age of current globalization.

During a discussion on the cultural and philosophical relations between east and west' held in the capital of India, New Delhi, from 13 to 20 December, 1951 UNESCO endorsed the idea of new holistic humanism. The world was recovering from a terrible war that has sullied the myth of technological progress dominating western culture. In a discussion document entitled towards a new humanism, the participants at the meeting spoke of a ''confused intelligence that has lost its soul'' and a ''crisis of humanism, they advocated a "spiritual revolution" and "common spiritual progress'' calling for greater exchange between east and west.

Six decades later, the challenges facing the world have moved on, as has our understanding of the meaning of humanism. In March 2011, UNESCO held a meeting of its high panel on peace and dialogue among cultures at the UN headquarters in New York. Comprising some twenty distinguished figures from all over the world, the panel agreed that ''rethinking peace and reconciliation resonated with the quest for a new humanism for the 21st century'', called for by the director- general of UNESCO, Irina Bokova. "In the context of globalization ", says the final report on the meeting, "this concept has to concentrate on cultural diversity, dialogue in the age of the Internet, and reconciliation between the North and the South. The new humanism has to be an authentically pluralist cosmopolitanism, inspiring reflections and expressing aspirations from every one everywhere".

According to a section of the report entitled 'Towards a new humanism and reconciled globalization, the purpose of the new humanism is to "create a climate of empathy, belonging and understanding, along with the idea that progress with respect to human rights is never definitive and requires a constant effort of adaptation to the challenges of modernity. Those challenges cannot be met without ethical principles, which should be at the foundation of what was aptly coined "a public realm of values".

Every society is known for and defined by a particular culture or cultural practices. Culture is not universal concept. Culture is society/geographically -based and at the same time dynamic. The destruction of a culture is the destruction of the society which such culture defines. No culture can claim absolute sufficiency. There is something every culture lacks but which it needs, thus, the practice of cultural borrowing between and among cultures. However, in the process of cultural borrowing, there is need for each society to have the right cultural appetite guided by the rational needs of the society per time. The cultural needs of societies differ, therefore, the need for societies to cultivate the right appetite. This will help them to rationally select the right cultures that conduce to their destinies and aspirations in the process of cultural diffusions and borrowing. In the contact of the Africans with the west, not all their ways of life is culturally harmless. For instance, traditionally, Africa cherishes and values communalism, extended family system, and respect for elders, chastity, and modesty in dressing without revealing one's sensitive body parts (especially the women). Traditional Africa abhors the idea of unwed mothers, pre-marital sex and public romance either by married couple or unmarried partners, the phenomenon of foster homes and the presence of street children. And these are virtues that are responsible for moral decorum and rectitude in traditional African society and vices that are responsible for moral degeneracy in

the African society. What the traditional African society abhors and frowns at (with regards to the aforementioned), is rather what obtains as a normal way of life in the west? Sadly enough, these are fast becoming a way of life amongst Africans. In the contact with the west, Africans have failed as a people to rationally select only the aspects of western culture that can complement their society's quest for development. As it is observed, Africans have rather fallen victims of irrational consummation of all of western culture. The African society is fast running into cultural extinction if the tide is not checked. The Africans do not only eat the western food, wear western clothes, speak western language, but also eat like westerners, dress like westerners, and speak like westerners.

We can however, strengthen our culture by 'cultural adaptation and alignment'. Instead of copying a foreign culture into, we can rather do that with modifications and innovations. For instance, when Alexander the great sacked Alexandria, he took away both materials and techniques back to Rome. A lot of the books taken away from Egypt were unintelligible to the Greeks who were not initiated into the Egyptian mysteries upon which the intelligibility of the books depended. In fact, the environment was not totally conducive for such ideas since the ordinary Greeks/Romans were not very receptive to strange doctrines. Those, like Socrates and Jesus Christ who tried to popularize strange doctrines were disliked, persecuted and killed. However, the Greeks/Romans grew into a political and economic power because they aligned whatever foreign ideas that found its way into their territory to the culture of the environment. The Greek spirit of free enquiry helped them to refine the little of the Egyptian mysteries they could understand and tolerate and this sent them on the way to greatness.

According to Ibanga (1999), the transformation of America from the rural back-water of Europe into the leader of the world, was by this principle. The Americans did not passively internalize the knowledge that they brought from Europe. Neither did they strive to follow the European footstep in everything they did. They rather introduced the philosophy of pragmatism whereby, every knowledge had to prove its worth in practice and this helped them to overtake Europe in development. In the Japanese-western cultural integration, the Japanese did not passively internalize western capitalist structures and methods but refined aspects of capitalism with features from its own culture. The cultural passion for efficiency, both in instrument and technique has contributed to the greatness of Japan. The concepts of Ikigai (what makes life worth living) and Hatarakigai (what makes work worth doing) are concepts from traditional Japanese heritage which play a significant role in contemporary Japanese capitalism. Commenting on one such feature of Japanese cultural heritage that has found its way into modern Japanese capitalism, Charles Sheldon writes that: Paternalism as it exists today in the Japanese economy has been adopted and adapted from a combination of Confucian ideology, a strong established tradition of ideas and practices and the realization which dawn early in the process of industrialization that benevolence could be advantageous (Sheldon, 1984).

Again, we should not look down on some aspects of our culture due to castigations and aspersions on us by those who are not part of the culture. To look down on one's culture is to discard what defines one and worst still discards one's capacity for development for one's development is tied to one's culture. This, however, does not mean that obsolete practices should be revived just for the fun of it, but rather ennobling aspects of the indigenous African culture can be promoted to give it a lift amongst other cultures of the world.

At the heart of the notion of humanism is that something that we all share and which sanctions our aspirations towards equality, despite our differences. The Enlightenment philosophers looked for it in the crucible of a singular rationality; today we need to search at the crossroads of different visions of morality.

Humanism is, amongst other things, the claim or intuition that all humans have something fundamental in common, and that this mandates equal entitlement to dignity and respect. This, however, does not serve to distinguish humanism from other doctrines and understandings, including religious ones, which treat all humans as sharing a commonality (an immortal soul, etc.) which commands respect. What historically distinguished humanism from the many other affirmations of human dignity and worth was the specific form that this affirmation took; in particular, two supporting or buttressing arguments which, in affirming human equality and dignity, give this affirmation its distinctively 'humanist' cast. These are, first, that human worth is affirmed independently of god(s), and more generally, that 'man' replaces god as the measure of all things. Second, that what all humans have in common at once consists of, resides in, and can only be discovered through, a singular rationality. Thus understood, humanism is not simply a Renaissance phenomenon, but something that comes to full flower in the Enlightenment, in the form of the idea of a universal humanity and a singular Reason.

In this effort, it is stated whether the affirmation of human commonality and worth is best secured by an anthropological understanding of the world, and by the search for a singular rationality. In short, is the aspiration to affirm human commonality and dignity best served by humanism?

Man at the Centre of the Universe:

Edward Said declares that the 'core' of humanism is the secular notion that the historical world is made by men and women, and not by God, and that it can be understood rationally. At the core of humanism, then, is a philosophical anthropology, which in according centrality to man diminishes (though it does not necessarily eliminate) the role accorded to god(s). Once the purposes and the acts of gods explained the world of men; with humanism, to understand the gods of men you have to understand the men, for their gods are the fantastical creation of their minds. If the centrality accorded to Man as maker of meanings and purposes involves a diminution of the role once accorded to god(s), it also involves a separation, a distinction, between a human world and a non-human one. There are two worlds, one of impersonal processes and laws, the other of human intentions and meanings.

Nature is not a realm of purposes and meanings, and so to gain knowledge of nature is to gain understanding of the impersonal and often law-like forces that shape it; knowledge of the historical or cultural world is knowledge of purposes and meanings, for the historical world is where the meanings and purposes of men are apparent in the traces they leave behind. Knowledge of nature, the preserve of the natural sciences, can lead to mastery of natural forces; knowledge of the historical world, the preserve of the human and humanist sciences, leads to self-knowledge.

Humanism replaces a view of a single world shot through with meaning and purpose, in which the purposes and designs of nature are prefigured and reflected in the social world, with two worlds, one devoid of meaning and purpose, and the other constituted of the meanings and purposes humans have given their world in different times and places.

Social movements began to pay more attention to the recognition of cultural, ethnic and sexual differences and identities. The student protests were perhaps the most emblematic sign of a profound reassessment of the role that culture plays in human life that was also being played out in theoretical debates and in politics throughout the 1960s and 70s. Simultaneously, intellectual and academic debates began to be interested more in culture and initiated what today is widely recognized as a 'cultural turn' in the social sciences and humanities. This 'cultural turn' strengthened and propagated a number of values, including cultural pluralism and an awareness that, in our modern world, it is important to reflect upon the coexistence of distinct cultures and forms of life, while at the same time resisting the temptation to reduce this plurality once more to an artificial, abstract unity dominated by one set of interests. And this provides us with a glimpse of the critical potential of the 'cultural turn'. In contrast to the idea that all human cultures are being propelled towards the same evolutional end-goal (*telos*) — an idea that was promulgated by the influential 'modernization theories' in the first decades after World War II — the cultural turn rescues the idea that processes of civilization and culture – and their results – do not follow a logical, predetermined path. But, however important the cultural turn may have been, it also believes that culturalism has given rise to a climate of cultural relativism that is not only dangerous but also incorrect. The errors in these positions, though evident, have been ignored for a long time. One of them in solidarity. However, it does not believe that this shared humanity is sufficient; it is too abstract. Instead, we must engage in a dialogue between cultures to discuss what it means to live a dignified life as a human being. It is within and through culture that we learn how to perceive ourselves as human beings. By studying and comparing different cultures we can see just how much they share. The 'humanist turn' and the 'cultural turn' must complement one another. This means that humanism must be intercultural and involve dialogue.

From a humanist viewpoint, these three theories — individual, communitarian and global — share the same goal: to implement policies of distributive justice, by viewing people as worthy individuals capable of exercising their own autonomy. The Mexican government is currently using incentives as part of its policies to

combat poverty – people are able to express their needs and choose what seems to them most essential. This helps to strengthen the beneficiaries' sense of responsibility and their ability to make decisions.

- Are legal systems becoming progressively more humanized with globalization, or are they staying much the same?

At first sight, legal humanism seems to be gaining in strength with the multiplication of legal instruments and international bodies monitoring the observance of human rights, as well as through the appearance of humanitarian law and the emergence of universally applicable criminal justice. And in terms of the economy, the global market should create jobs and increase prosperity. So, on the surface, everything seems to be for the better, in the best of worlds… But globalization acts like a kind of magnifying glass and is revealing a series of contradictions, raising a host of questions. How can we reconcile the concept of security with the principle of freedom? Economic rights and protection of the environment, etc?

Globalization can even make the situation worse when, for example, it separates already globalized rights such as economic rights, from social rights, which are the preserve of States, themselves weakened by constraints imposed by financial markets. We could even wonder if there is not a contradiction between the universalism laid down by the 1948 Declaration on Human Rights and the 2005 UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expression, which qualifies cultural expression as the common heritage of mankind as expected by Ralph Ellison in his novel *Invisible Man*.

One of the most marked contradictions concerns migration. Borders are open for trade and capital but closed to human beings. The trend is even towards a tightening of control and repression in many countries, to the point of merging immigration and crime together. But, by opening their borders to the global market, these same countries destabilize local markets and encourage people to leave. Basically, the same players are simultaneously manufacturing immigration and repressing it. At the same time, the dissociation of economic and social rights restricts growth to economic and monetary profit, while doing nothing to limit increasing vulnerability and social exclusion, whether in terms of unemployment or poverty. As prosperity increases, the gap between the highest and lowest incomes widens.

Finally, multinational companies are often a driving force in the natural resources sector and are behind a large number of conflicts across the world, notably in Africa and Latin America. This is why war crimes, genocide, crimes against humanity and crimes of aggression continue, despite the creation of an International Criminal Court (ICC). It is true that it only came into force relatively recently (2002), but there are also structural reasons – the statutes of the ICC do not cover the responsibility of legal persons, and so enterprises go unpunished when they commit a crime. This undermines the dissuasive role of the ICC, which was written into its statutes. Unlike *ad hoc* tribunals, which judge crimes already committed, the ICC sits permanently. The above

contradiction, one vivid in Afro – American society in employment generation and empowering vulnerable groups this is observed by Ellison in his *Invisible Man* which needs correction as explain by Ellison himself.

- By modifying man's fate, aren't new technologies adding to the paradoxes?

Technologies have always been 'new'. What has changed is the rate at which innovations are being made. So, for digital technologies, American law is unable to keep pace. By the time the Constitutional Council has given its ruling on a law, actual practice has already moved on and escapes the legislation! Information technologies can help strengthen democracy, as we have seen recently in certain Arab countries, but, at the same time, they encourage a move towards a surveillance society. This ambivalence is equally marked in the field of biotechnology, which can be used to counteract sterility, through artificial procreation, as well as to select embryos using pre-implantation genetic diagnosis, thus moving towards eugenics, which is considered a crime. The widespread use of such practices would reduce the randomness of genetic selection – the element of chance – and thus the biological diversity of human beings. And this is where the paradox arises – in the name of individual liberty (being in control of one's body and one's offspring), our societies run the risk of provoking a kind of artificial shaping of the human species (see pp. 39-40). Another paradox is that the more we come to depend on digital technologies, the more we lose our autonomy; yet at the same time we are making increasingly autonomous robots. Robots can help the elderly and the sick and contribute to general wellbeing. But in both USA and France, programs have been launched to develop robots to replace flesh and blood soldiers to carry out 'clean wars' and reach military objectives without harming civilians. This would mean entering ethical rules into the robot's program, with all the risks of error involved in interpreting such a program. The most important ethical choices are extremely subtle and difficult to anticipate with mathematical precision. However to have inclusive growth and prosperity in the upcoming 21st century development, new technologies should eventually be used in enlightening Blacks in America as aspired by Ralph Ellison.

- All of these examples demonstrate a process of dehumanization. What can the law do?

Its role is difficult because, in a world of accelerating change, we cannot return to a static concept that we might call 'legal humanism', but need to establish more dynamic processes of humanization. Rather than repeatedly affirming principles, we need to try to reverse the movement towards dehumanization in reality. Only through the effective upholding of human rights can we avoid some of the aberrations of totalitarian politics, such as market totalitarianism, notably in the financial market.

- What resources does the law have?

The law does not offer a response to each of the challenges mentioned. But certain current legal processes do offer the beginnings of a response in order to humanize globalization. For example, to create a multi-tiered form of citizenship – it is a slow and difficult process, but it does respond to problems of immigration as well as to those of the environment. The idea of global citizenship is a dream that dates back to Antiquity. But more recently, in the Germany of the late 18th century, Emmanuel Kant dreamed of perpetual peace between nations, just as, Kang Youwei, in China, dreamed of the age of great world peace at the end of the 19th century. This 'Dream of the two Ks' could gradually become reality. We are already seeing that the creation of European citizenship tends to complement national citizenship, rather than undermine it. And on a planetary scale the Global Forum on Migration and Development6 is gradually instigating a global approach, integrating a concern for humanization alongside economic constraints. While we wait for the emigration countries to ratify the United Nations Convention on the Protection of the Rights of Migrant Workers (signed in 1990!), we can see the beginnings of a process of recognition of certain rights that foreshadows global citizenship. It is by looking towards the future, to global risks, that we begin to see humanity as a community with a shared fate. But it is only by referring back to the history of humanity that UNESCO can help to establish, disseminate and construct intercultural forms of citizenship – that is intercultural rather than multicultural, since it is not enough to juxtapose cultures, but important to aim for the more ambitious objective of reciprocal humanism.

- Is it utopian to imagine global governance founded on humanist principles?

At present it is still utopian. The unequal distribution of power, shared between a few States and multinational corporations, renders the organization of this kind of global governance extremely difficult. In cases where human rights are violated we need to be able to hold all those in power to account. For States, this kind of process is beginning to operate within the Council of Europe (with the Convention for the Protection of Human Rights and Fundamental Freedoms and the European Court on Human Rights in Strasbourg), as well as in Latin America (with the Inter-American Convention on Human Rights not having been ratified by Canada and the USA) and more recently in Africa (with the African Charter on Human and People's Rights). In the absence of a World Court of Human Rights less restrictive mechanisms are being established, but they are inadequate and scattered.

- And multinational corporations?

So-called 'social' responsibility is limited to a few small islands of *hard law7* in an ocean of *soft law* (guiding principles, codes of conduct, etc). In the case of serious violations, the countries where the multinational firms are established have neither the means nor the will to pursue them, for fear of losing the jobs they provide. And the parent countries are rarely competent (and do not wish to be) to pursue deeds committed abroad against foreign victims.

There is a very old text (*Alien Tort Claims Act*, 1789) that empowers thefederal legal system in the USA toprosecute anyone who has violatedhuman rights, even abroad and against foreigners, which has been used recently against multinationals. But sentences are rare. And, in fact, one cannot be in favor of this principle of 'universal competence' if it transforms superpowers into judges presiding over the whole world. In the absence of a world court, we will soon need an international convention which, when multinationals violate human rights, assigns competence to the parent country and, if this country does not prosecute the perpetrator, would provide the country in which the corporation is established with the resources (in terms of personnel and logistics) to take the matter to court. This is what Ellison aspired, so it should find light.

- Could such a case not be referred to the International Criminal Court?

Even if we were to extend its range of competence to include corporate bodies, the multinationals would only be judged for the most serious crimes – such as genocide, crimes against humanity, war crimes, etc. On the other hand, the ICC can prosecute an incumbent Head of State, which is something of a political as well as a legal revolution. Unfortunately, without a police force, it has no means to make an arrest. At present it appeals to States, as well as UN and NATO forces, to cooperate, but with very unsatisfactory results. The link between the law and the forces of order still needs to be organized on a global scale in the fast changing's global citizen concept.

- And the links between the law and peace?

Ordinarily, lasting peace is not considered possible if justice has not previously been seen to be done. But examples like the South African Truth and Reconciliation Commission show that peace can be re-established without all the criminals being brought to justice, but just those who refuse to recognize their guilt. And in this respect, the developed world has probably a great deal to learn from Africa if it is to avoid what I call 'legal fundamentalism', which, like religious fundamentalism, means limiting and rejecting any plurality of interpretations. The exigency of the law has to be reconciled with the need for peace. And the refusal to let the guilty go unpunished must not itself become overly rigid.

- Both generations are concerned about the dangers arising from technological innovations, which you have cited as one of the challenges facing modern humanism.

We obviously cannot ban all technological innovation. That would be absurd, given that throughout history, mankind has become humanized by developing technologies and globalizing them. We globalized the wheel, then the wheel-barrow, the compass, etc. But this does not mean that just because something is possible it should be allowed (as innovations are unavoidable, it would be pointless to resist them). It is therefore important to adapt the legal responses to technological innovations. Relations between scientists and politicians also need to be revised – between knowledge and power – because there is also a gap in global governance there. States defend national interests, corporate and private interests, and, apart from a few international organizations with

few means of action, no one is responsible for defending the general interest. Experts fill the gap. In principle, they do not have the power to make decisions but in practice they often play a key role regarding scientific innovations and their applications. While expertise still has no global status, various scattered bodies are beginning to guarantee the independence and impartiality of experts in order to avoid conflicts of interest.

- Digital humanism is the result of a totally new convergence between our complex cultural heritage and a technique that has become a space for unprecedented sociability.

It is also worth remembering that these three forms of humanism correspond to political developments: the first was aristocratic, limited to a privileged few; the second was bourgeois, because it accompanied Western industrial development; and the third, democratic, as it excluded no one. It is this universal dimension that urges me, in all modesty, to propose a fourth humanism, digital humanism.

- The fourth humanism

Digital humanism is the result of a totally new convergence between our complex, cultural heritage and a technology that has become a space for unprecedented sociability. This convergence is new in the sense that it redistributes concepts and objects, as well as the practices associated with them, within a virtual environment. And, like the three forms of humanism defined by Lévi-Strauss, digital humanism is linked to a major discovery that opened multiple fields of investigation – the new technologies, which are overturning established socio-cultural categories. Besides its technical and economic aspects, which need constant scrutiny and questioning, digital technology is in the process of becoming a *culture*, in the sense that it is changing our view of objects, relations and values, and that it is introducing new perspectives into the field of human activity.

Cultural practices like writing, reading or communication, for example, have continually been subject to transformation since the arrival of digital technologies. As the French anthropologist Marcel Mauss [1872- 1950] pointed out, technology can play an essential role, when access to the technical instruments not only modifies individual behavior, but also the entire surrounding culture. Digital technologies can play an even more essential role by radically changing categories of space and time, thus facilitating meetings between cultures and their hybridization – through the elimination of frontiers and geographical distances, the immediacy of communication, etc. Of course, they have their limitations – digital technologies have been based on mainly Western socio-cultural models; they have not managed to overcome linguistic barriers, and they are not immune to abuse. Also, their global distribution is unequal, which can exaggerate inequalities between rich and poor. But despite this, digital technologies have become a global reality, a universal means of communication, even an instrument for democratization, as we saw in the Arab Spring at the beginning of 2011. The hybrid space of the digital culture is a new way of "living together", with its myths, discoveries and utopias. It makes the global village a reality. Digital humanism is one way of thinking about this new reality.

- Respecting cultural diversity

In the past, man has been contemptuous of his fellow men, as witnessed by the genocide against indigenous peoples of America, the enslavement of Africa and all the other forms of racism and xenophobia that reveal a sense of superiority. A new humanism must get rid of ethnocentrism; it must become 'acentric' and respect cultural diversity. We must calm the conflicts between cultures and consider their variety as an indicator of the wealth of civilization, where their interaction is more than the sum of the parts.

- Caring for the environment

Humanism has been irresponsibly arrogant with regard to nature, seeing no value in it. It has exhausted natural resources and undermined the ecological balance to such an extent that the continuity of civilization is threatened. Only human labor or a price set by the market generate value on a threatened and worthless planet. The value of trees is in its timber, that of animals in its meat and leather. The new humanism that I am calling for should seek a civilization that is fully integrated into the environmental balance. Economic output should no longer be measured only by the sum of material goods and services - GDP. It must also take into account any costs due to waste resulting from the production process.

- Guaranteeing equal opportunities

Humanism was an oasis for the dream of equality, but capitalism widened inequalities to such an extent that differences in life expectancy now depends on personal income. I dream of a humanism that ensures equal opportunities, which will act as a ladder for social ascent, drawing ecological lines to define the limits on a consumption that is depleting the environment, while protecting the dispossessed.

- Promoting balanced production

The idea of valuing labor, instead of land, made man the value-maker and put workers at the center of the production process. However, this great leap worked against humanism when the value was transformed into a price defined by mystical market forces beyond human control. Explanations replace justice, demands replace will, and consumer desires replace the fulfillment of needs. To build a new humanism we must redefine the march of nations and of humankind towards an ecologically balanced production process. And it must assign value to non-tradable goods. The new humanism must also abolish the slavery that continues to imprison man by reducing him to mere cog in the production process.

Nowadays, under the new knowledge and human capital economy, the key to economic progress and social justice must be sought in quality education for all. The challenge of the new humanism is to ensure that each child has access to equally good education, regardless of race, family income or place of residence.

- Integration through education

Humanism in the industrial era promised a world of equal income, thanks to the economy. Capitalism said that the increase in production and the laws of the market would lead to a 'trickle down', distributing the income from top to bottom of the social pyramid; whereas in socialism, the distribution would be ensured by the state and the laws of planning. Nowadays, under the new knowledge and human capital economy, the key to economic progress and social justice must be sought in quality education for all. The challenge of the new humanism is to ensure that each child has access to equally good education, regardless of race, family income or place of residence. The 'trickle down' promised by capitalism will no longer come from the market, but instead from a 'trickle up' induced by education. The long-term purpose of this process will be the integration of all peoples around the world, using all available techniques in a planetary network.

- An ethical technical modernity

The industrial process of civilization is characterized by the pursuit of technical modernity, defined by the use of up-to-date technology. This required the creation of an economic rationality that justifies the products of cutting-edge technology and leaves behind the social goals, thus relegating ethical values. The new humanism must use ethical values as vectors that set up the social goals, and will see them as the foundation of an economic rationality that defines all technical choices. Even here, techniques should be chosen according to ethical and aesthetic standards, not only in terms of economic efficiency. Technical modernity, defined by the originality of technology and humanism, will be replaced, in the new humanism, by an ethical modernity. For instance, instead of being defined by the number of private cars in circulation, modern transportation would be judged by its results – reduction in travel time, user comfort, punctuality, universal access. Like Einstein trying to dialogue with God – in whom he did not believe – to learn how he had drawn all the details of the world, the new humanism must imagine the ideal way to build a civilization that is democratic, tolerant, efficient for humanity and each human being, and that respects nature. The only way is dialogue between people and between men and nature. The new humanism will promote the dialogue between cultures and Mother Earth.

In globalization debate, what that will be globalized is modernism that isn't equal and concurrent to modernity. The western globalization was first globalization of modernism. It means universal extension of visible and surface instruments of western civilization, namely, of economic, technology, culture, and etc. But modernity will be universal and will be gone to Eastern world very difficult and often imperfect. So, in globalization, what is visible and reachable is universalizing of western economy and technology. Politics, political and social necessity are spreading in non-western countries very late. Cultural reform, evolution in education, formation of cultural movements, modernism in literature and art, evolution in foundation of thought, alteration in social values, appearance of philosophy and intellectual schools, form gradually. The fact is that, economy and technique are faster than the economic and technical thoughts in outside of western geography and are universal and creating a new communication space in the worldwide. These visible phenomena will create

background of modernization in non-western countries. So, modernization is new evolution that will establish in structure and superstructure of non-western countries (Ata, M, 2001). These evolutions are related to modernism directly and to modernity indirectly.

Nowadays, modernity is a global matter. So, we are face to globalization of modernity. Globalization of modernity is universalizing of western economy, culture, political, technology, etc., in the world. This phenomenon is collection of western civilization. This process has begun from imperialism era and it has more speed after World War II, especially in duration of two recent decades. In recent decades the world had more evolution, and the quality relation between East and west has changed. Modernity and modernism have many important principles and characteristics that are coming follow;

- Scientism. Means the empiricism is pattern in all human knowledge and all sciences and in all life scopes.
- Rationalism. Means the intellect of man is independent of afflatus and able to manage human life, and mankind with his intellect is able to understand all matters and find a solution for them.
- Humanism. Means human is center of all things. Everything should be in the service of man.
- Individualism. Means belief in the primacy of individual to society. It means not only that everything should be in the service of human but also they should be in service of individual. Right is naturally belonging to individual. So, all wishes and tendencies of human shouldn't be limited in favor of plural.
- Democracy and Equality. Means that all men, irrespective of race, in different blood, gent and religion and gender are equal in everything and their idea and opinion should be respected.
- Liberalism. Means freedom in all political, economic, culture and faith aspects. Liberalism is a more current philosophy theory of modernity.
- Materialism. Means primacy of material interests and matters to immaterial issues.
- Anti-traditionalism. Means disagreement to all old traditions and costumes unless which are adaptable to thought and characteristics of modernity.
- Secularism. Means bringing out religion from political, economic and social scopes and reliance to humanity intellect in different life matters.

There are three important principles and pillars of modernity and modernism that in fact other principles are subset of them. These trinity principles are mental philosophy foundations of globalization. These are as follow;

1. Humanism:

The term *Humanism* has been taken from *Human* word and means *Originality of Man* (Batebi, M, 2009). The oxford dictionary has defined humanism as "a system of beliefs that concentrates on common human needs and seeks ways of solving human problems based on reason rather than on faith in God". In the Middle Ages the term *Humanus* referred to earthlings in opposition to Divinus, meaning empyreal and sacred man. So, there were two different disciplines of knowledge; 1- *Humanitas* that concentrates on humanity and earthly matters. 2- *Divinitas* that was divine science. Humanism has been regarded first in Rome. Man in Roman humanism had primacy to other creatures and things, and also aristocratic man had more primacy to others (Ahmadi, B, 200).

Humanism is a philosophical and literary movement that was begun from Italy in second half of fourteenth century and then went to other European countries. This movement is an effective factor in formation of humanity is new cultures. Humanism is a philosophy that elevates dignity of man and puts it in balance to all things. Humanities believe that human's intellect is equal to God's intellect and so, he is able govern man and human system.

Tomas Aquinas and Agostinous are famous philosophers in the middle ages that had more affairs for specify Christendom with reliance on Hellene philosophy. The man in their opinion has three characteristics; 1- The man is combination of body and spirit. 2- The man doesn't have any meaning and identity in relation to God. 3- The man is God's creature and his action and behavior is under divine algebraic fortuity. These attitudes about human have been gradually caused the formation of movement in Europe in fourteenth century that was a reaction against behavior and domination of religious governors and philosophical scientists in middle ages. In this era many of humanists have had tendency to protestant religion.

Renaissance age is beginning with appearance of new humanism in western culture. In principle, the renaissance itself is a humanistic phenomenon. Actually, the fourteenth, fifteenth and sixteenth centuries of western history belong to renaissance that there were more tendency of modernism to culture, art and literature. Dampier believes that renaissance movement isn't only limited to literature (Dampier, 2007). Renaissance was revolt of western human against the current values in middle ages. Renaissance was a fight with religious culture and church sovereignty, because renaissance was a secular movement. Bertrand Russell argues that, new age culture will be secular, not religious and inspirational (Russell, B. 1994). The goal and ideal of some renaissance humanism were expansionism and imperialism, not intellectual and people's awakening.

One of the important cultural theories of renaissance was human passion that was based in the view of man's location and destination. According to this attitude, there is a wise man that can dominate himself and his family members and able to manage political government and even able to govern the world. Renaissance human images itself in the center of creation because he is the noblest creature. And of course the European male only was noblest not female because women didn't have characteristics of renaissance humanism (Ahmadi, B, 2009).

Most of the philosophical schools after renaissance are in influence of humanism theory. Some of these schools are Communism that has broadcast many theories about humanism, Pragmatism that emphasizes action, Personalize that believes that the man's spirit has more affective powers, Existentialism that has more emphasis on present existence of human. All of these schools imagine human as a *Subject*. Rene Descartes with his famous sentence "*I thinking so I exist*" was a pioneer in epistemology of humanism. Heargues that, "*I exist so God also exists"* (Dekart,R, 2009). However, God in Dekart's opinion is only for solution of problem not for worship. One of the famous thinkers of humanists is Barokh Spinoza who believes that man in point of view of knowledge has much ability and is self-consistent that don't need God. Human has so power and ability that can dominate everything. In his opinion the world is subset of man's thought (Pier, 1995).

Emanuel Kant is a humanist of the 18th century who believes that man itself is a subject and agent of knowledge and who identifies the world (Pop Kin,1995). Cant, however, believes that the knowledge and identity of metaphysic is impossible for human because human is able to understand only the matters that are surrounded in time and place. In other word, the sense is singleton instrument human's knowledge and metaphysic doesn't understand with sense (Mojtabavi, 1991).

The beginning of seventeenth century the post renaissance and modern age begins in which humanism has special character. The first aspect of modern philosophy of humanism is visible in epistemology scope. The human in this era with reliance on his intellect and experience can know the world, and is able to form a new system of ideology (Golshani, 2009). In 18th century (literature age), the humanist thought has been continued strongly and has led to the appearance of *Deism* in Christendom theology. The extremist reliance on ability of human intellect and effective role of empirical science in human beatification and salvation are signs of modern humanism. The emphasis on natural human rights was positive aspect of modern humanism. It means man has naturally undeniable rights that have missed them because of political and social conditions and so he should fight to acquire them.

One of the most important principles and ideals of literary humanism in 18th century was commendation of human intellect and emphasis on freedom of thought and practice. Kant says about it; for literature there isn't anything necessary unless obviously freedom contemplates in all contexts (Kant, E, 1991). The first and basic condition to formation of a good life in this world is liberalization of people is thought from ignorance and fetishdom and liberalization of body from cruelty of political and social officials (Broun,K, 2001). The ideology of humanism has wavered because of disastrous events in first half of twentieth century and especially because of two World Wars. Because, modern humanism thought has created these disasters. Humanism has led to nihilism about human life and allow human to do everything that he wants (Broun, K, 2001).

These collections of conditions that were under influence of humanism and materialism led to the appearance of new philosophy namely *Liberalism;* its rule was justification and legitimacy of new world. In this philosophy, the relationship between humans is collecting natural and human ideals instead of divine and metaphysic ideal. What are important are secular natural blessings which are; enrichment of individual personality, growth of intellectual forces, interesting in variety of beauties and secular life (Johns.W.T, 2009). So, humanism is philosophical foundation of globalization. Some definitions of globalization have emphasized on secular human rights in the world. The attitude on human rights has been changed by globalization process. In new attitude of human rights everybody in the world have all practical, religious, economic and social rights. Human rights issue is a global issue in globalization age. All of these are based on Pilots of Humanism School.

2. Secularism:

The secularism thought has been a basic and effective on culture, civilization and political system in western world in the past two centuries, and has more effects on social and political life of these systems, and has caused isolation of religion in different fields.

The term *secular* has been derived from *saeculam* that means world issues. Secularism means believe to gentility of secular affairs. This term is equal to unsacred, irreligious, and sunset of religion, liberalization of society from religion, and scientism (Akhavan,K, 2006). Secularism has different meaning in different fields. In philosophy it means the human life with moral principles will be formed very well without God and metaphysical concepts. Secularism in social scope means deficiency of religion theories in solution of different social problems. In politics it means avoidance of battle between religious and state, avoidance of prejudice among religions, assurance of human rights for all citizens. Secularism in political scope actually means commanding and obligatory of religious believers and institutions. It means unscientific of political life (Sorosh,A, 2001).

There is a difference between secularism and secularization. Secularism is an ideology that publishes secular thought but secularization is the process of separation between religion and politics or world, and deletion of religion from thought and intellect. Secularization is concerned with the human society is missing religious beliefs and thinking to absurd life and establishing their world based on humanistic methods and abilities (Berger, P, 2001). Hence, secularization is a process in which knowledge, activities and institutions of religion miss their social importance as religion is in border of society and managing society is under control and supervision of man's intellect. So, secularism is an ideology and school whereas secularization is a process and is subset of secularism (Vasigh, S, 2005).

The formation process of secularism it should be said that secularism is a consequence of intellectual evolutions of European intellectual movement. These intellectual evolutions were reaction to middle ages of evolution process in Europe from 1476 till 1492. So, every character of secularism is reaction to doings in middle ages that have happened by Christendom in church. Secularism is logical consequence of cultural fighting in

Europe after literary age that of course has roots in middle ages. Middle Ages had the following; characteristics as; respect of politics there was mixture of private and public law, and in intellectual dimension there wasn't any understanding about history and mentality in observation and investigation. At this time, church had so much political power (Russell, B, 1994). In respect of culture the Middle Ages have been faced with dichotomies like that between clergy and the people, theology and secular government, and between body and spirit.

Secularism is twin of new civilization which has root in intellectual age. In respect of intellect, Ragger Beck under the influence of Muslim's science was first who believed that empirical methods were only certainty. Secularism in history began from nineteenth century. In this century the contrast between science and religion, under influence of science development, has been gradually formed in different forms. Renaissance downed in 14th and 15th centuries and its thinkers argues that religion alone can't solve human needs and problems. So, the highest attention to litteraehumaniores like vocabulary, poem, history and literature specified relationship between human with together and creation a beast society. Hence, the center of divine civilization has concentrated on human, whereas the theology is focusing on relationship between God and man (Saab,A, 1995). In contrast to the middle Ages, the sovereignty of church was reduced in Renaissance. The culture in the new age is more secular than religious and spiritual. States had grown more powerful and replaced the church in sovereignty and supervision of society. Science also developed this time. Machiavelli was one of famous secularists in his time who invited imperators to be independent in relation to church, and also believed that the social adversity and calamity are from church sovereignty and so he has done more critics to them (Kherson, 1984). In this time the sovereignty and power of science has had more increase that August Comte has divided human life into three stages where religion is suitable only for beginning stage and third stage which nowadays has been supremacy in western countries is based on scientific methods and religion hasn't any location (Saab, A, 1995). New Balkh one of important founder of atheism secularism believes that, the center of religion isn't God but is human and religion has been produced by human. Goren Fichte and Jon Poll Sorter also denied the existence of God and argue that human will ascend only by liberty and option (Saab, A, 1995).

Principally, secularism is a school that can only grow in mutilated religion of Christendom. The principle of separation between religion and politics that is a basic principle of secularism has roots in Christendom ideology and hasn't any base and pilot in culture and history of Eastern countries or Middle East. In general, the mental contexts of formation of secularism are summarized in some cases; Religious reform movement converts closed society to open society, appearance of industrial society, appearance of absolute powers in Europe, and Europe's internal wars.

Today western civilization is based on secularism. This culture has doubted religion and canceled it on the one hand, and has replaced it with secularism on other hand. Secularism, from past till now, has had mental foundations that are actually consolidation of secularism. These foundations have formed contexts of evolutions in different ways in Europe and western countries. Some of these foundations are, *Humanism, Individualism,*

Rationalism, Scientism, Freedom andNegligence, Modernism and Anti Tradition, Machinist (Norozi, M, 2002). Generally, some factors that were effective in formation and fixation of secularism are as follow;

- Formation and extension of empirical and sensational philosophy that deny religion and metaphysical theories.
- Injure and excruciate of Christian lord against scientists and creation strangled and despotism in society.That has caused pessimism and enmity ofpeople and scientists that have been visible indisagreement to religion and religionists.Inaccessibility of Christendom to afflatus texts. This issue has nationally created incorrect beliefs and spread fetish beliefs like *triad* and rationalization of religious thoughts and beliefs (Rabbani Golpaygani, A,2002).
- *Inexistent needful concepts in Christian texts for systematization.* In spite of claim of governmentalism of Christian governors, there wasn't any theory for governing in Christian texts. So, the society should be governed in base of intellect and science. And this means secularization of society.
- Publication conflict thought between religion and the world. Extension of anti-world theories by Christian churchmen has created suitable context for secularization.
- Religious despotism of Church. The lord of church with limitation of different religions and some protests and with inquisition of scientists, have caused contrast between religion and human legal freedom. So, the western humanity has founded salvation of religion. Competition power between imperials and church lords.

In fact, secularization is disarmament of Pope and acquires power by modernists in west for deletion of religion or reduction of religious role in society. (Rashad. A, 2000) Existent theories about separation between religion and politics in Christendom. There are many lectionaries and signs in Christendom texts that state necessity for the separation of religion from politics (Gaderdan. M, 2001). Dogmatism, petrifaction and excommunication of belief. The basis of Christendom thoughts was dogmatism. It means that every church commandment should be obeyed without any logical and rational reason. In this time church has introduced its knowledge and beliefs as absolute, general, irresolvable, doubtless, realizable, and unchangeable. Church has judged about all world issues even about existence, and requested allto obey it as a religious duty (Bakhshayeshi.A, 1996).

- Full corruption in church. Church in middle ages was in luxury, nobles, and financial, political, economic, and moral corruption. So, it has been more infamous.
- Religious reform movement. Martin Luther as a German Churchman, protesting against Catholic religion and Popism, and established Protestant religion. He believes that religious life and acquiring divine language was possible only with private trueness, not with church theories. Thus,

Protestant religion got extension and monarchs, princes and local governors, seeking salvation from church and Pope, acquired it.

More and irrecoverable errors and stumbles of church and also advancement of empirical science that has canceled the credit of many of religious theories, have weakened believes and faith of people about church and Christendom. Thus, people are indifferent about religion or put it on second importance. For example, in fourteenth century the nationalism was more importance than the religion (Durant.V, 1991).

*Renaissance***.** Renaissance in fifteenth century had undeniable effect on secularism process (Enayat. H, 2002).

Intellectual and scientific exploration age. Secularism has been known as consequences of intellectual age which was a product of renaissance. Positivism and anti-clericalism of intellectual age have more effect on formation of secularism than other factors. Philosophies of this age had four important characteristics; Anticlericalism; Believing in the advantage of empirical knowledge, having interest in technique and medical development, and emphasis on law reformation and establishment of constitutionalism (Enayat. H, 2002). In this period, the main contrast between intellectual scientists and Christian clergymen was traditional attitude to nature, human and society (Jalili. H, 2004).

Although secularism has deep roots in different regions of Europe, west and some Eastern countries, nowadays the post-secularism theory is forming in the world. Post secularism is formed in reaction to unrealized and deficiency of secularism theories. Secularism believed that its attitude and outlook will dominated all the world and religion will be situated in the border and in private life. But in reality there is a strong presence of religion in all areas of human life and demonstrated against secularism claim. Of course, post secularism instead of acceptance of existence and power of religion in individual and social life, emphasizes on main principles of secularism; 1- Religion should be discarded from political and government scope. 2- Religion should recognize monopoly authority of empirical science. 3- Sovereignty should belong to people and they should have all kinds of human rights without any religious intervention. Hence, secularism and also post secularism are other areas and foundations of globalization. Globalization with bases of secularism and humanism doesn't allow the extension and publication of religion in the world, specially political religion like Islam, and this is against of liberation that globalization claim it.

3. Liberalism:

The term *liberalism* has been derived from *liberty*. The term liberal is a French term and means a person who is free or who is partisan of freedom. The liberal term in middle ages and in renaissance age had been used with meaning of free industries, but later it used in debauchee. In 20th century in some countries it is used to mean of partisan of capitalism, anti-government, Westernizing and Americanizing, and etc.

Shapiro believed that liberalism is an attitude to life and that its emphasis is on values like freedom for all people, nations and races (Shapiro. J, 2001). Liberalism is based on optimistic principle of nature of human. Thus, human with the help of intellect and without guidance of others is able to improve and develop. So, human should have so much freedom. Liberalism suggests different politics in different fields but all of these are using some principles such as freedom in thought and explanation, limitation of state power, sovereignty of law, exchange of ideas, and free economy. Liberalism traditionally is an anti-despotism movement and believes that human should be under support of law in his private life, and in public matters, the government should be controlled by free group of people.

The liberalism has been used from fourteenth century and its top use was in eighteenth century, the industrial bourgeoisie era. The main slogan of liberalism in this time was freedom of finance and trade. Liberalism is much more opposed to absolute despotism because of absolute feudalism system was biggest barrier to freedom of finance. After extension of industrial revolution in nineteenth century, liberals have supported the industrial system and requested individual freedom and freedom of trade, economy and bargain between nations. This system of liberal economy was extended first in England, then in North America and Western Europe and next in East Europe and other places of the world. Historically, the intellectual roots of first liberalism are in thoughts of thinkers like Jun Luck, Montesquieu and Adam Smith, and late liberalism are seen in thinkers such as Rauls and Irta Berlin.

Liberalism has important principles as many evolutions in different areas and many liberal countries are influenced by them. And these are actually main foundations of globalization.

- *Individualism.* Individualism is nature and column of liberalism. Individualism means, human and his right like property right, marriage right, education right, etc is enjoyment of credit and more importance. Nothing, even religion or state, should limit individual rights. The State should be in the service of individuals and try to guard their rights. In individualism, opinion of private ownership is necessary condition of freedom, and so allows invention of state to supply individual freedom. Collectivism is opposed to individualism that means primacy of public and social rights to individual rights.
- *Freedom.* Means the freedom of human is higher than all values. Thus, all human requests are legitimate and should be respected and making barrier for them isn't allowable. In liberalism theory, the freedom of others is limitation of freedom. So, every behavior is allowable, except doesn't barrier to others request and freedom.
- *Consent and contract.* According to liberalism principles, the legitimacy of governments is based on peoples consent. Thus, some western scientists introduced *social contract* theory (Selahi. M, 2004). In liberal countries the people's consent to government happens through participation of people in election. So, election is a factor of people's consent to political system.

- *Freedom in choice.* According to liberalism theory human is a rational being and able to understand his interests; so he chooses with guidance of intellect. Hence, man should have the freedom in the choice of job, government and governor.
- *Constitution and legality of government and governors.* In liberal government, the options of differentpowers are limited, specified, regal, sectional, and thepower of governors and rulers is also limited to law. Inliberal system there is a principle of *separation powers* forobstruction of forming absolute power system.
- *Equality.* Liberalism believes that all human are equal. All are equal in front of law. Everybody have franc and it should sovereign on destination, and government should assemble equality and growth context for all people.
- *Negligence and indulgence.* Liberalism school in areas of individualism, pluralism knowledge and human rationality has based a kind of negligence and antiviolence in it's found of knowledge. The principle of negligence and indulgence is about freedom of religious, different attitudes, either freedom of socio-political activities.
- *Humanism.* Humanism means human wishes and requests are standards in all aspects and life ways even in religion, and moral issues. Thus, human shouldn't arrange himself with religion and moral values but on the contrary.
- *Secularism.* Means separation between religion and socio-political life, border and privatization of religion, in invention on religion in political, social and economic issues.
- *Rationalism.* In liberalism school man enjoys intellect and rationality and this rationality solves his problems in all dimensions. Rationalism and liberalism are two inseparable principles, so denying one is to equally denying other one.

Conclusion

The trend of cultural westernization of Afro - American has become very pervasive and prevalent, such that Western civilization has taken precedence over Black values and culture and the latter is regarded as inferior to the former. As with other societies and cultures in the so-called Third World, the impact of Western civilization on Blacks has occasioned a discontinuity in forms of life throughout the continent. This has led to a cultural dualism that often presents itself as a real dilemma in concrete, real-life situations. In other words, the Afro - American experience of modernity is fraught with tensions at every level of the communal and social settings.

The post-independence African-American is confronted with how to have a true identity, a new culture that is Black in nature. It is on this basis that the effort argued that Blacks must begin to relate with countries that have "de-westernized" and have attained some level of appreciable economic development. The focus is to evolve viable options for truly African – American culture. The concept of invisibility in the novel *Invisible Man* hints at the aspiration of modern concepts of scientific analysis for reasonable development of indices available. Ralph

Ellison adopts a different perceptibility that remained incomprehensible to the African – Americans. So, the absence of human existence which is negated has demanded legitimacy in the world of Ellison's *Invisible Man*. The above chapter delineates the present concepts of respecting cultural diversity, caring for the environment, guaranteeing equal opportunities, promoting balanced production, integration through education and an ethical technical modernity to achieve some new insight into the human predicament and to give a new face life to blacks with available resources of human possibilities of human development for blacks upliftment in American society.

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