

COOPERATION AMONG NATIONS: THE CHALLENGE OF CONTEMPORARY PHILOSOPHY

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Abstract

As existential beings, first of all, the individual needs to live ("Primum vivere, deinde philosophari, says a Latin proverb) and to build unlike other beings, because he is the only one capable to produce ideas and thoughts, a world with culture, which plays the role of oxygen and makes qualitative difference from the other beings. Human existence has its foundations in the cooperation of the society despite racial, linguistic and cultural differences. In circumstances when material assets, nowadays in the world, are characterized by certain limits, this cooperation remains an inexhaustible source that has enabled major breakthroughs in human society from one era to another, until currently. In the circumstances of the development of Albanian society and of the realization of a number of reforms in all cells of the social and economic life of the country, cooperation remains "Archimedes lever" through which it can be further deepened the European integration process. The subject aims to address one of the fundamental problems of society; cultural pluralism in society and the views around it, which are influenced as a vital plat full of nerves, such as in theoretical – philosophical field, along with activities in daily life. Violation of this pluralism will affect the very foundations of human society because the case that nourishes and treats the science of philosophy has to do with the evolution of humanity's self-understanding from his birth, to the current developments and that of the expected eras.

Keywords: Cooperation, culture, nations, society, people, globalization, pluralism.

Introduction

Ever since its beginning, I want to emphasize the idea of the challenges that human society must afford, therefore I have used the scientific findings that match the philosophical ones, but always propounding step by step and with optimism laborious ways through which society will need to successfully face the awaiting problems. In the center of the topic, remain the values of cultural pluralism. A distinguished place in the study treatment occupies the appearance of the phenomena of globalization and transition in post-communist societies struggle, as well as in Albanian society.

Globalization gives us the opportunity to present some approaches on the usefulness and its opposite sides. The phenomenon of globalization cannot exclude either the format of culture on a global scale, like in technological as well as sociological fields, without excluding the area of philosophy which at no time and circumstances could not be locked in an ivory tower, but stands as always on top of social developments. Imposition of global culture, especially from the most developed capitalist countries with a consolidated democracy, may not find the proper terrain and berth for a number of reasons, which interconnect by a series of developments in other fields of science, culture and production, still not at the level of these countries. Every new phenomenon in human society causes immediate effects on attitudes for and against her, because it cannot take place immediately, but gradually replaces old values with new ones, and naturally one of these occurrences is globalization.

The breadth of the topic warrants a rant against the wishes to highlight phenomena and arguments which, as is known, as our life itself are endless. The consequences of globalization on the pluralism of the cultures can have a flattening trend of values and characteristics that each nation's culture bears. In today's world, it is a clear reality the communist ideology's and of one of the most powerful philosophical spurts of the last century's failure, which brought major consequences and changes in contemporary human history. But, meanwhile, I want to underline the risks of problems and conflicts' solving through the use of force and violence, because there is no greater paradox than the development of wars in the name of peace, as for the understanding of the life of a particular individual as well as for the one of the life of various nations. Study finds room to convey the conclusion that the mosaic of cultural pluralism remains the greatest asset of human society which not only does not endanger any nation or any people, but it also enriches them and elevates the demands of the democracy to a higher degree.

Today's world and its problems

With its peaks and splendors, the philosophy of the 21st century "faithfully" transmits to the human generations the models of achievements of the philosophical thought of the past, abandoning conservative or vulgar views as being worthless, which once more chew the knowledge of the philosophy of the past, at a time when a capable mindset is required to cope with the conflicting reality of today's world. On a superficial view, the development of human society is mistakenly provided as a rectilinear development. At the forefront of human thought, defining and proving the emergent needs and requirements and the perspective ones of the society, the spiritual, economic, material and political needs, philosophy stands and leads. Its supremacy over other sciences is manifested in the attributes that it owns in relation to inventions and tools that the person uses to benefit himself.

Conflicts between the civilized world and the less developed one, are conducted at a time and in an era that may well be termed as the era of globalization, with the intention that our world is considered as a common home, or a "big family". It is the duty of philosophy to guide the human society towards prosperity and the future. The nowadays' philosophy, like in the operative room, expect a sharp host of problems from which is suffering for a long time the society of our era; the perspective of the society's globalization, technological imbalances between developed countries with advanced industry and the majority of underdeveloped countries, financial conflicts due to the use of raw materials from developed countries, labor exploitation of underdeveloped countries, conflicts for political reasons or because of cultural, religious differences, etc. The today's world is changing with fulminant rates paving the way for a "new" world system, globalization, by which we mean the process of increasing the interdependence between societies, nations and different countries. There is no doubt that technological innovations in the field of information and communication, are playing an incredible role in today's integrations in all fields of social life, so as not in vain, the internet is considered as a synonym of globalization.

Globalization is one of the challenges for which, we tend to present as a new spirit in the world politics and as a progressive phenomenon, with hope and faith that it will contribute to the improvement of the people's life, simultaneously and we also face with arguments that appeal to conflicting assessments. This is because; small countries are exploited by the big ones, from the human resources to the material ones, by the ruthless competition of technology and competitive capacity that these places own. Penetration of the international capital carries in itself also the risk of national economies of developing countries that may lose the role of evaluation and implementation of public policy. The changes of transition and social transformation of post-communist societies of Europe are part of the process of globalization. For this reason, globalization is indicative of the fact that the world system today can integrate, in different ways, different societies and civilizations, regardless of their authentic settings.

Globalization in these countries, as in all post-communist societies, above all, is unveiled as transition and social transformation, phenomena conditioned by complete social transformation, specifically with the restructuration in the field of social productivity. The processes of transition and transformation are not linear and simple. For the reason that they develop through a series of rapid and important changes, they appear more complex also with their respective features. Transition is a radical change of the steering and prior system of society. Another condition for the progress of the transition is also the successful international integration. The efforts to establish democracy are attempts to organize societies, in order to be able to realize the absorption of new social values and functioning of the legal state in complete harmony with them.

In contrast to the features of the preceding centuries, where philosophical debate was more diversified in efforts to guide the perspectives of the world and human society, where the most prominent schools during these centuries, of the materialists or idealists, of the metaphysical or dialectical, intuitional and rationalists, created a strong tradition, today's world is experiencing armed conflicts (an era in which emerge more generals and leaders of armies than the philosophers) where not rarely, violence and the law of the fittest prevails, where indeed victory can belong even temporarily to the fittest, not to the one who has the right. The models of the power triumph blur the human reasoning and badly compromise in everyday life the mission of philosophy's science itself, which is feed for unscientific and anti-historical interests with the poison of evil and the triumph of unreason, causing "the immense human family" of the globe, thousands of human lives lost, grievous plagues and retrograde non-civilizational archetypes of violence.

The today's philosophy has overcome the expectation of Hegel that stated: "Any philosophic system is the philosophy of its era, it represents in itself a link in the chain of spiritual development, it may therefore only satisfy those interests that correspond its own era" because the philosophy is not primarily just the science that focuses on current problems. Being "daughter of the time" it "swallows" and processes the experience of the past, faces the present and lightens the future as

harbinger of a new world. In this sense we would compare it with a comet, in which we distinguish the tail, body and its fiery head.

Thus, all the sciences, and better than many of them, the philosophy has all the possibilities to merge into a common denominator the cultures of different regions of the world with the mission and purpose to pave the ways of peace and prosperity of human society. Respecting different cultures, different opinions, views and various differences, it, better than any other science, can and should invite to the round table of debate and consultation on finding ways to development and progress, not only some countries and nations, but all the nations with different cultures, ideas, colors and races.

Conflicting realities strongly raise the need of argument, first of all, the human idea that, dialogue and cooperation among different philosophical cultures, is not anymore a matter of preferences or desires between "bearded philosophers", but a necessity and trait of our modern time. In the first row at the top of this "war" must be put philosophers, who process new perspectives to create a sound philosophical consciousness, acceptable and useful to all the people of the world, closely linked to the highest values and heritage of humanity. In this regard, philosophical concepts will compete with dignity facing technological, scientific and political developments of human society. The thematic of our era has no time to lose on launching empty and without perspective thoughts.

Science warns of the destruction of the planet and our human life itself. The bitter truth cannot mitigate even the words of one intelligent mind as the one of the Russian scientist Konstantin Çelkovski, who, speaking in the beginning of the twentieth century for this phenomenon, had said: "The earth is the cradle of humanity, but it does not mean that the man will live forever in his cradle", prophesying the upcoming interplanetary travels adventure. Since philosophy is a fluid "subject" of the human mind, soul and its self-understanding and that enjoys the attribute of eternity, it will surely know how to find the most appropriate solutions for human existence.

But our society is occasionally threatened by catastrophic wars, at a time when many philosophers of before and after World War II had provided our century, without wars and violence. Today's realities proved that the phenomenon of violence and wars are still considered as a way to secure peace, thus, an extraordinary paradox, where peace, like a general good should be protected and achieved through war. Not only in the military – political various analysis, but also in philosophical views, most of the different causes of the violence usage and conflict appearance often wear the attire of the violent clash of cultures between nations East - West, or those of the different regions, which not only promote, but also nourish and inspire them.

Being so, it is up to philosophers to demystify the causes of their cultures' clash until the limits of violence and war manifestation. In this view, the philosophy of the time presents its two sides: the entirety of different cultures of people, with their traditions, customs and morality, and the common existential need to face and overcome the challenges of the time.

Yesterday and today – cooperation bridges

It is undeniable the fact that, through the influence of philosophy, thought, culture, art and science of antiquity to the Middle Ages in Europe, East played an irreplaceable role in maintaining the continuity of Western civilization. "No doubt that in capillary form- says Edgar Morin there have been a thousand flows between the Muslim world and Christian Europe, which benefited from the economic and cultural radiation of Islamic civilizations in their first splendor". Kenneth Clark, in his book devoted to civilization, says: "The flip of civilization could have lasted very long, but in the middle of the seventh century appeared a new force, which had confidence, energy and willingness to triumphing as well as an alternative culture - Islam".

Exactly from the fact that to which source remained loyal the Western civilization, depends also the development potential of its dominance. But Western civilization, some of its resources on which it is established, has surpassed, therefore we cannot say that they have the dominant force in today's worldview thinking. Religious sources (Christian) can be seen as one of those resources. Western civilization represents a mentality and a plurality of values that have made the reassessment of the human's position in the universe, outside the traditional worldview. The leading and transformative role of Western civilization conveys trends to affirm the need of change and of substitution of values and norms, the repeal of the traditional dominant ideas, using all this as ways to creating a "new view on the world."

The non-religious nature of Western civilization is described allegorically and beautifully by Erich Fromm. The Christian hero and the pagan hero are two concepts, through which, Fromm symbolically illustrates non-religiousness of Western civilization. According to Fromm, "The Christian hero was a martyr, because, according to Jewish tradition, the highest heroism is to sacrifice your life for God or your neighbor". The foremost that characterizes the martyr, is to be, to be committed, to share everything with the neighbor, while to the pagan hero is to have, to subdue and force. In this context,

the pagan hero is the strongest metaphorical symbol that describes the nature of Western civilization, because, as said by Fromm himself, "it is not necessary to prove that the history of Europe is the history of conquest, exploitation, of violence and subjugation." In the question that Erich Fromm sets in his book "To have or to be" that "Is it truly the Western world Christian"?, he answers: "Although this question is usually answered affirmatively, a profounder analysis shows that Christianity in Europe has been in a considerable degree a mystification" Fromm, approximately as Edgar René Guenon and Edgar More, talks about a limited Christianity between 12th and 17th centuries. "The short period of Christianity ended" continues Fromm "and Europe returned to its original paganism". In support of this thesis, he also lists the tradition of celebrating the Olympic Games which convey the spirit of Western paganism, games that increase the pagan hero's glory.

However, apart from the transition to industrial society, today's era also creates conditions for testing of philosophical concepts as former of human society's development. Through progressive philosophical views, are created the conditions for "cultural evolution" of human society, and the philosophical as well, for a development not in a straight line of human society, but contradictory and complex, which preserves and ensures the diversity of viewpoints and concepts of different cultures that come and blend in the common philosophical river of human society as the earth holds and feeds in her bosom underground diversified resources, so useful, which will contribute, in the common dining table of nations, where, as the German philosopher Martin Heidegger used to say, the parties in dialogue will ascend each-other. Today's era except the transition to the industrial society, also creates conditions for the testing of philosophical concepts as an anticipation of new developments.

The acquisition of Philosophy requires determination and perseverance, the fruits of this "magic tree" cannot be enjoyed on the spot, but their taste will not fail to appear during vital processes. It is important to understand the fact that its acquisition is not a sporadic process, which takes place only in the classrooms or in separate periods or seasons. Feeding the mind with new ideas is similar to the process of nutrition as a biological need. Otherwise you have chosen backwardness and "death".

Conclusion

The man fed by philosophical ideas can convey messages far more important to society than another who owns a limited scientific culture. Artistic creativity that is fueled by the philosophy transmits to the readers a deep knowledge, wisdom and concepts that turn into weapons for a successful management of the life's problems. Such a generalization applies to any field of knowledge in relation to philosophy.

The challenges of the time constantly seek the acknowledgement of views and concepts of various eras' philosophers on the notion of the truth, on the being and the existence, nature, time, space, soul and God. Besides the known problems, philosophy must also face many problems of the modern era; globalization effects, the contradictions of our era, the trends of the cultures of society as development or as collision with each other, the peaceful coexistence, etc. Statements like those of French philosopher European Renaissance Jean Jacques Rousseau, that: "Man is born free, but dies enslaved", serve as seeds, which show the risks that human society must overcome.

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