

Modernity and the civilization alternative dialogue between the thinkers

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Both modernity and contemporanism establish an evoking idea as a consequence of working for freeing the back word man's spirit from its accumulations. While the world is witnessing the outset of the twenty first century, a whole century has passed over the shaping of the modern Arab vigilance in the form of national, political, economy's, social and cultural purposes which the awakened Arab conciseness has condensed in the slogan of "Contemporanum" ;a stigma of with has become since then our ambler and a project for its realization.

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A hundred years passed over the dream of "the project of modernity" lived by our preceding generating, a dream on which we lived and live under the some slogan one time, and under the one of "modernity" another time".

Surely, a period of a century moles from standing for questioning and reconsideration a complete project, a rather truly indispensable project. Time in people's life should be measured with norms other than those used for the individuals lifespan, but still, a hundred years in people's life is not a time unit without importance, it is indeed of great importance to the modern and contemporary history. During the last century, giant steps at the level of the humanity's life evolution were realized allover the world and in every realm. Never toeless, the Arab share from these steps is still for below their ambitions. If we lobed at it from what

happened in the last century, the present Arab reality is rather sum from the perspective of what the Arabs shunned have done.

This leads us to ask whether:

- The Arabs could have really realized their contemporanism?
- They really live now what they did since a hundred of years in dream?
- They realized sufficient development to males the project of indemnity change in to aerial project of "Revolution"?
- It's rather the seed reality with which the Arabs started the eighties of the present century to intrivolve seriously the question of whether the Arabs are edging for ward with (quell or show) steps , or at the contrary , they are struggling hopelessly the steps which slid them back?.

In spite of the diversity of opinions and the different tendencies that we can

have, none of us, the contemporary Arabs, would debate the legitimacy of asking such question. There are facts which urge us to ask them particularly the prevailing circumstances. The every and life which is overwhelming in present conditions, makes us really and day to day, feel that "nothing" has been realized or scored in this Arabic "contemporariness and Modernism".

Consequently, we feel that we have not reached our complete contemporariness and Modernism. By reading deeply the history of the contemporary doctrines, we find out that the notion of Contemporariness is relative. By a relative concept, we mean that "Contemporariness" has been treated differently by individuals during a period of time. The sense of that concept is not the same for Emile B., for boar buckskin and it has taken another meaning during he present epoch.

The contemporary thought is considered as an evolving and a permanent thought resulting from the increasing cultural exchange all over the world; the natural consequence of the development of the informational revolution; the diminishing of distances which separate the different regions of the globe.

These entire elements have contributed in setting a dialogue between peoples and civilizations.

It is evident that there are several and a different philosophy about what is modern or contemporary. People disagreed and developed opinions which were oriented towards those different doctrines, Liberals, Marxists, Secularist, communists, democrats, leftists and radicals; all of them have predicted a renaissance, a revolution, an originality and contemporariness. The dialogue continues to exist in similar way. It is a kind of paradoxical and consensual discourse bond to the idea of "ancestor". Here is the problem which imposes itself on us as general conclusion.

Actually, each consensual discourse means that it is an unsuccessful, non-structured discourse which does not constitute a refuge for its followers and which does not give them what they need of tranquility and stability.

Therefore, that kind of discourse can not render their ambitions harmonious and consequently does not lead to a realization of a tangible reality. Every discourse which is bond to the idea of "ancestors" is a discourse that does not see future except from that statue edified in its imagination of "the ancestors" in which it submits and even yields (*).

(*) Voir le texte intégral de cet article dans la partie rédigée en Arabe, pp. 75-91.