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# CONTENTS

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# Globalization – hope or threat to project the future?

**Abstract**

*In relation to the phenomenon of globalization today are dominant two opposing groups of approach. According to one, globalization is not in question nor from the processual, nor from the perspective of value. Procedural, it is the regularity of the general history of humanity walk, and it is impossible to stop it. Not only that. Each stopping is by itself, in terms of values, retrogression and antihumanism. According to others, however, the meaning and scope of globalization have completely opposite meanings. It is, economically, the process of planetarisation and domination of big capital. But, this is not the worst. It is the process of unification and cultural value, and, then, it means that it is also the process of destroying the identity of any other account for the identity of big business. In this process, in the same matrix, will first die identities of small nations, and then everyone else. From this perspective, globalization is viewed necessarily as antihumanism, it is against the fundamental postulates of human life and society. How, therefore to position towards globalization?*

**Keywords***: globalisation, antiglobalists, state-nation, cultural uniformity, colonialism.*

## 1. Introduction

Globalization is today, in all, the notion that is in everyday life and in scientific vocabulary - the most intense used. In everyday life is noticeable - in the communication of political elites, businessmen, passersby - the real race in the use of this term. It often happens that those who use the term globalization do not know its true meaning.

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On the other hand, the labeling of the same phenomenon in the world is done by using different coins. In France, for example, the common name is mondialisation, in Spain and Latin America, the term globalization, in Germany Globalisierung, etc.

There is a diversity of concepts that are used in science to denote the same process - from the "global formation"[2] and "global culture"[3], through "global system", "global modernity" and "global process"[4], to "global culture"[5] i "global cities"[6] etc. In use is, however, most often the term "globalization", which has already in late eighties and in early nineties become the relatively most frequently used to indicate the new,for its meaning global process[7].

It is difficult, therefore, after all, not to agree with Ulrich Beck's thesis that globalization is in the last thirty years, certainly the most used, and yet the least defined, most likely the most irrational, vague, and politically the most effective word.[8] And not only that. This position, but also about the same characteristics, it could keep for years to come.

There is a certain evolution in the approach of reach of globalization. During the eighties and nineties of 20th century is recognized, for example, the tendency of globalization dividing scholars into *radicals* and *skeptics* (Giddens), or, in Held's version *hyper-globalists* and *skeptics*[9]. For the first ones, hyper-globalists or radicals, the world of national economies, sovereign states, autonomous cultures belongs to the past, and globalization is inevitable historical necessity. Unstoppable economic force: multinational financial capital, the company and the IMF as a global economic arbiter turn the national economy into their local unit. It is used to empty the autonomy and sovereignty of nation states. With information-media revolution and its cultural products - TV shows, movies and

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[2]  Christopher Chase-Dunn, *Global Formation: Structures of the World-Economy,* Cambridge: Polity Press, 1991.

[3]  See: Arjun Appadurai, *Disjuncture and Difference in the Global and Cultural Economy*, Public Culture*,* 2, 1990, pp. 1-24; Arjun Appadurai, *Modernity at Large,* Minneapolis: University of Minnesota Press, 1997, as well as Roland Robertson, *Globalization – Social Theory and Global Culture*, London: Sage Publications Ltd , 1992.

[4]  See: Leslie Sklair, *Sociology of the Global System*, London: Harvester Wheatsheaf, 1991; Mike Featherstone, (ed.), *Global Culture: Nationalism, Globalization and Modernity.* London: Sage, 1990; Friedman, T.L., *The Lexus and the Olive Tree: Understanding Globalization*, New York: Farrar, Straus&Giroux, 1999.

[5]  Jameson, Frederik and Maso Miyoshi, (ed.), *The Cultures of Globalization,* Durham: Duke University Press, 1998.

[6]  See: Sassen Saskia, *The Global City: New York, London, Tokyo*, Princeton: Princeton University Press., 1991; Carlos Fortuna (ed.), *Cidade, cultura e globalização,* Lisboa: Celta, 1997.

[7]  Anthony Giddens, *Sociology,* Oxford: Polity Press, 1990; Anthony Giddens, *Runaway world: how is globalization shaping our lives,* Zagreb: Naklada Jesenski and Turk, 2005.

[8]  Ulrih Beck, *What is globalization*? Zagreb: Vizura, 2003.

[9]  David Held, et al., *Global Transformations*, Cambridge: Polity Press, 1999.

news - it is announced the end of the national cultures and identities. Instead of a multipolar it is created the uniform, unipolar world. *Fukuyama*'s language, dramatic struggle, wars and conflicts belong to the past, and we came to the harmonic order, by the end of history[10].

For *skeptics*, however, things look very different. The story of globalization is just another in a series of myths and nothing more. Reality, they say, goes in another direction entirely. Or more specifically, now that same world is less integrated than before World War. Instead of globalization, regionalization is at work - the creation of three major financial and trading blocs, European, Pacific-Asian and American - who do not unite but divide the world. On the other hand, the beginning of 21st century does not announce the death of the nation state. On the contrary, on the scene is the proliferation of new independent states, and nation states are increasingly becoming creators of globalization, establishing the rules that shape the world economy. In part, therefore, is not integration of the world, but its fragmentation, division in different and conflict blocks of civilization and ethnic enclaves[11].

Attitude towards globalization, however, is formed by other criteria also. Most notably, of course, is the classification according to the principle of opting for or against globalization as a planetary process. According to this criterion is more and more welcomed the division into the globalists and antiglobalists.

## 2. Couple of theses on the concept

Pro and cons of globalization, and that is what the title suggests, is in the focus of this analysis. Before that, however, it is necessary, and in function of achieving required assumptions of emphasized analysis, to redraw the borders between several fundamental concepts.

The first is, without doubt, the concept of *globalization*. What should we mean by that? In the literature one can find many definitions. For *Scholte* for example, globalization is "deterritorialization - or [...] growth of supra-territorial relations between people"[12]. *Held,* implies under it "[...] expansion, deepening and accelerating of interdependence in all aspects of contemporary social life - from culture to crime, from finance to spirituality"[13]. Globalization is, he explains, "the process (or group of processes) which includes the transformation in the spatial organization of social relations and transactions - defined in terms

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[10] Frensis Fukuyama, *The End of History and the Last Man,* New York: The Free Press, 1992.
[11] David Held, *Democracy and global order*, Belgrade: Filip Višnjić, 1997.
[12] Jan Aart Scholte, *Globalization. A critical introduction,* London: Macmillian , 2000, pp. 46.
[13] David Held, et.al, *The same*, pp. 2.

of their scope, intensity, velocity and impact - generating transcontinental and interregional movements, networks, activities, interactions and use of power"[14]. For *Robertson*, globalization is a concept which refers to "reducing the world, but also to raising the awareness about the world as a whole"[15]. *Friedman* under this phenomenon understands the unrelenting "integration of markets, nation states and technologies to an unprecedented degree, which allows individuals, corporations and nation-states to spread around the world farther, faster, deeper and cheaper than ever before [...] the spread of free market capitalism to every country in the world"[16]. For *Giddens*, globalization can be understood "as an intensification of social relations at the global level, linking distant places in such a way that local happenings are shaped by events that occurred miles away and vice versa."[17]. Acceptable, of course, since it says nothing about the consequences of globalization - and in connection with them are the greatest theoretical disputes - as the definition of *Ulrich Beck*, in which globalization means "the process of economic, social, cultural and political activity that transcends national borders"[18]. It, explains Beck, is a process through which sovereign national states overlap and undermine transnational actors with varying interests and degrees of power, orientations, identities and networks.

With globalization, however, should be mentioned and some other terms used, often to indicate the same phenomenon, which have a very different meaning. Among them is, first of all, the concept of *globalization*. It is, according to *Beck*, the ideology of neoliberalism, in which the world market eliminates or replaces political action. This means that globalization reduces the multidimensionality of globalization on the only one, economic dimension, while all others - the ecological, cultural, political, social globalization is mentioned, if mentioned at all, only as subordinate to the domination of the world market system. The difference between globalization and globalism emphasize some other authors, too. For *Cohen* and *Kennedy*, for example, globalization is "an objective process of world integration," and globalism "awareness of living in 'one world'"[19].

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[14] *The same*, pp. 16.

[15] Roland Robertson, *Globalization – Social Theory and Global Culture*, London: Sage Publications Ltd, 1992, pp. 8.

[16] Thomas L.Friedman, *The Lexus and the Olive Tree: Understanding Globalization*, New York: Farrar, Straus&Giroux, 1999, pp. 7-8.

[17] Anthony Giddens, *The consequences of modernity*, Belgrade, 1998, pp. 69.

[18] Ulrich Beck, *What is globalization*? Zagreb: Vizura, 2003, pp. 44-45.

[19] Robin Cohen and Kennedy Paul, *Global Sociology*, London: Macmillian Press Ltd. 2000, pp. 358.

In connection with globalization are, after all, and any other terms. In scientific terminology is, for example, introduced the concept of *glocalization*[20], the ability to choose from a global assortment of varied elements and adapt them to local needs in order to establish a creative relationship between local and global. In the use is, after all, the notion of *grobalization*, which is introduced in the use by *Ritzer*, and it is the phenomenon completely opposite of glocalization, it means, the fascination with the growth (or profit) which organizations and the nation push to expand globally and to the detriment of the local.

In connection with globalization is, after all, and so-called *anti-globalization* movement. As a rule, namely, by that term is implied a planetary opposition to globalization as an idea and as a process. Within the movement, however, the term "anti-globalization" is not generally used. Instead there is a need for a different globalization, one that would be fairer towards people and more sustainable to nature. *David Graeber*,[21] for example, advocates striving for freedom and tolerance, environmental standards, worker rights, acceptance of diversity [...] It is not, in other words, the anti-globalization, but the most internationally oriented, globally linked movement that has ever been seen. Movement actors, namely, stress the many positive aspects of globalization - the increased communication between people, a growing planetary consciousness about social and environmental issues, more widespread understanding of the planet as a system for which we are jointly responsible, creating a cosmopolitan consciousness. But is, therefore, inside the movement, opposition to globalization is reflected in opposing the growing social division and injustice and increasing destruction of nature. Instead, the members of this movement say that we need to globalize human rights, respect for diversity, tolerance, sustainable development and so on. Therefore, promoters of emphasized idea and movement, rather, instead of the term anti-globalization, use some other - "globalization from below", "alternative globalization", "a movement for global justice and solidarity", "movement against corporate-led globalization", etc.

## 3. Theoretical points of contention

What is globalization? Is it reality or fiction? Is it old or new process? Does the globalization abolish the concept of the nation-state? Does it bring prosperity, or whether it is just a new form of colonialism? Is its result cultural

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[20] Roland Robertson, *Globalization – Social Theory and Global Culture*, London: Sage Publications Ltd , 1992, pp. 15.
[21] *David Graeber* is, otherwise, a professor of anthropology at the University of Yale.

uniformity? It is just part of a wide range of issues in respect of which there are theoretical disputes.[22]

### 3.1. Globalization as old or new process

Indeed, is *globalization old or new process*. It is, in other words, one of the issues that cause confusion, and theoretical controversy. Part of the authors, in fact, this process link exclusively to contemporary. Some of them, often, in fact, concentrate solely on the past twenty years. Rare, however, are not those, who think that what today is called globalization is nothing new. Indeed, most evidence supports the theory that this is a process with a long history. Or, more specifically, in the long journey of globalization can be identified at least three major historical waves. The first of them coincides with the birth of modern European society during the sixteenth century, a time when the global arena - as perceived territorial expansion, economic, technological and military superiority - is dominated by globalization.

The second wave, then, arised in the midst of the industrial revolution, in the middle of the nineteenth century and lasted until the First World War. It is, in fact, of the time in which international trade recorded a tremendous growth rate. It is, also, about the time that marked the great migratory movements of labor towards America and Australia. Both of these processes, the process of free trade on one hand and the movement of people on the other hand, are, indeed, stopped. The reason for this needs to be found in at least three groups of causes - the conflict between the great powers and the escalation of aggressive nationalism that culminated in World War II, the creation of an authoritarian system in the USSR, which, moreover, means the complete opposite of the Western economic and political system, and, finally , sharing a single global space into hostile blocs.

Finally, the third great wave of globalization began with the ending of the Cold War, and the process gained new momentum with the fall of the Berlin Wall. The latest, third wave is significantly marked by technological and informational revolution, the global economy, global culture and supranational political systems.

But that's not all. Quite the contrary. If we compare the movements today with those in the past, for example, during the second half of the nineteenth century, among them, there is a large degree of similarity. Not only that. The degree of openness and integration of international economy is considered by some, still lower than in the second half of the nineteenth and the first decades

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[22] Viewing the above, and some other theoretical disputes in connection with globalization gave Arthur Jan Scholte in his study *Globalization. A critical introduction* from 2000.

of the twentieth century[23]. If we, however, accept such a view, from it arises the next logical judgment - that the current degree of globalization is not, how is often, and without cause, believed, something new and unprecedented. If, however, the novelty can be spoken about, then it is related to the fact that today's globalization, emphasised by *Ellen Wood*, "is the universalisation of capitalist social relations"[24]. The novelty is, then, in the fact that the extent of globalization of activities is much broader today than in the past in which, objectively, were limited to a narrow circle of people and small in scope. Finally, it would be wrong to bring down globalization today, and one in the past, only to its economic dimension.

Closely related to the positioning in relation to this question - doubt, in fact, whether the old or the new process - is the alignment with respect to the dilemma whether is, in the case of globalization, the word about reality or fiction. Those, for whom, globalization is a new process that marked the thread of twentieth century, identify it as an essential component of reality and 21st century. Accordingly, therefore, participation in it is not a matter of choice, but necessity. That globalization is a part of modern reality, among others, recognise and actors of anti-globalization movement. In relation to the others they are indeed different because of their orientation to change and stop the bad sides of globalization, and good to spread and further develop. Those whom, however, the phenomenon of globalization associate with the past, the story of globalization as a process of contemporary consider inflated, indeed fiction classic, fashionable concept and fabrication that serve veteran intellectuals as a new theme that keeps them afloat.

### 3.2. Does the concept of globalization abolish the nation-state

One of the most important theoretical points of contention is without a doubt, applied to the question of *whether the globalization abolishes the concept of nation-state*? Relatively widely spread is the view that, of course, is represented by the *hyper-globalists*, which amounts to the thesis that "globalization is a new epoch in human history in which nation-states have become unnatural"[25], that globalization abolishes the concept of nation-states, that states are no longer important, that, in other words, their place was taken by supranational and transnational, networked global empire, according to Hardt and Negri. Accordingly, of course, it is claimed to be expected that, in the relatively near future, will

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[23] Hirst Paul and Thompson Grahame, *Globalization - the international economy and management capabilities,* Zagreb: Liberata, 2001, pp. 12.
[24] Mark Rupert and Smith Hazel, (eds.) *Historical Materialism and Globalization*, London: Routledge, 2002.
[25] David Held et al., *Global Transformations*, Cambridge: Polity Press, 1999, pp. 3.

disappear, and national products and national technology, national corporations and industries, and that states are losing or completely lost "control of the basic elements of his economic policies"[26].

With such understanding is true, not everybody agrees. Great is, namely, the number of globalization theorists, in the ranks of skeptics, of course, - among them a particular weight have Hirst and Thompson - for which the state plays a major role in the internationalization of the economy. Accordingly, they refuse to even talk about the globalization of the economy, arguing that even today most of the shops do not take place globally, but on the contrary, within certain regional blocs - the European Union, ASEAN in Asia, MECROSUR in South America, NAFTA (North America Free Trade Agreement).[27]

Skeptics, then, challenge the thesis that corporations tend to lose their identification with the corporation's home country, to become spaceless, global. Research, that had a purpose of determining the index of globalization of multinational corporations - an index that is expressed through the degree of property and persons employed in third countries - showed that there is an insignificant number of those corporations whose index of globalization is above 75%. Not only that. Among the 25 first such corporations fifteen years ago there was no one from the U.S. [28]

In accordance with this state of things, skeptics believe that it is wrong and story about corporations that move the state from the top of the pyramid of power. Thus, theoretical attention, instead of that fiction, according to Dicken (1998), should be directed to the study of complex and specific relations of states and corporations today. He, indeed, does not deny the revised role and functions of the state in terms of the modern world. However, it is important that "the nation state continues to significantly contribute to changing and reshaping the global economic map", in other words, state without corporations do not mean anything. An not only that. Without the green light and support from the state - and in favor of this are exploited many different empirical indicators of aid which, in the last fifteen years, the most powerful corporations have received from the mother country - corporations would have never cross national borders.

We should not, however, doubt that the state still plays a significant role even in global terms. It is impossible, however, to disagree with the thesis that their

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[26] Manuel Castells, *The Information Age - Economy, Society and Culture,* Volume II, Zagreb, 2002, pp. 250.

[27] Exports of EU countries outside the Union, for example, participates in the total trade with only 8% (Jürgen Hoffmann, *Global threats and opportunities for policy work in the EU,* Zagreb: Journal of Social Policy*,* 6 (3/4), 1999, pp. 307-329).

[28] See: Peter Dicken, *Global Shift – Transfering the World Economy*, New York: Guilford Press, 1998, pp. 194-195.

sovereignty has nonetheless become the "*multifaceted*", according to Scholte and Held. Or, more specifically, part of that sovereignty was transferred to a *supranational* authorities, such as, for example, the International Criminal Court in The Hague, WTO, etc. There is, then, and the growth of global corporations and their increasing weight in the real world of management. We can not deny, after all, and ever-growing influence of *NGOs* and *civil* society, which globally are increasingly assuming the role of partner, or even replacing states as actors - particularly the poor state of which are more and more assuming some sectors such as health, the fight against hunger and poverty, environmental protection, etc.

### 3.3. Globalization and cultural uniformity

One of the fundamental theoretical issues is the question of *whether globalization is bringing cultural uniformity*? However, it is both one of the main points of contention. George Ritzer has, for example, became famous with his thesis on the *McDonaldization* of society. According to this thesis, the effectiveness, measurability, cost effectiveness, predictability and control are the foundation of how we prepare and eat food, but also the way the society functiones, the way we live. Or more specifically, uniformity and monotony become a global "iron cage" where no one and nothing can escape. McDonaldization or in words of *Benjamin Barber*, *McWorldization* is becoming a lifestyle that offers uniformity, uniformity of living and thinking but also requires a kind of loyalty and total dependence, a style which does not need a man, citizen, but consumers. It is clear, of course, that McWorld and McDonaldization are metaphors, and instead of McDonald's can occur masses of other meanings of the same metaphor - MTV, Nike, Coca-Cola and other corporations. But the essence is the same - the way to more uniform diet, clothing, lifestyles and attitudes, and more uniform society.

Often, however, we have the authors who do not accept this interpretation of globalization. For them, globalization does not produce uniformity and monotony. On the contrary, it increases the possibility that more than ever before, we enjoy the diversity, the variety of lifestyles, new cultures. Because of a blind fear of the U.S., they think that the opponents of globalization do not realize that today Asian rappers in London are nibbling Turkish pizza, Indians in New York are learning to dance salsa, Mexicans are eating meals from the Pacific Ocean made by English cooks, etc. The world, in other words, has never been closer to the possibility that each person chooses for itself a cultural or any other identity that he wants.

On the other hand, the arrival of new and unfamiliar ideas and goods is making assumptions of increasing opportunities for local cultures and traditions

to express themselves and expand their local peculiarities and particularities, to express and expand the possibility of glocalization as the process of creating more heterogeneous world, as a process in which individuals and local groups, living in a pluralistic world, have a high degree of customization and innovation. It is, after all, a process that creates fertile ground for hybridization, the hybrid identities, dynamic mixing of cultures, of which each takes what suits him.[29].

Globalization, then continue advocates of this approach, enable the development of cross-border identity. It is likely that, for example, the advocates of feminist philosophy of BiH will more identify with the representatives of the same ideology anywhere in the world than with the people in Bosnia that built the meaning of their public engagements based on ethnic assumptions.

Finally, since it means "end of the national project," globalization, "encourages the growth of non-national forms of *collective identity*"[30]. Not only that. It creates the possibility that one individual has several identities - that he feels like a member of more nations, more races, sexual preferences, etc.

### 3.4. Globalization - the assumption of global welfare and neocolonialism

Does globalization brings prosperity or is it, exactly the opposite, a new form of colonialism? This is also one of the central, perhaps the most important issue of theoretical debate and controversy. It, of course, needs a note. Whether is talked about about the positive or negative impact of globalization, as a rule it is about its effects on democracy, human rights and minority rights, peace, social justice, poverty and hunger, environmental protection and biodiversity conservation, etc. And the answers are, in simple, radically opposed to each other. For some, globalization is a *win-win* scenario where everyone wins, for others, such as members of the so-called anti-globalization movement, it is just a new form of colonialism.

Supporters of globalization are characterized by the thesis that it provides great opportunities for real world development. For clarification, they explain, with its development are significantly improving living conditions in almost all countries (IMF, 2003). Similar theses can be found in World Bank report from 2002. In it, among other things, is emphasized the success of globalization in reducing poverty in third world countries that are more integrated into the mainstream of world economy. Or, as pointed out by one of the members of this theoretical approach, "Globalization offers a richer life, in a broad sense, for people in rich countries and the only realistic way out of poverty for the poor

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[29] John Tomlinson, *Globalization and Culture*, Chicago: The University of Chicago Press, 1999.
[30] Jan Aart Scholte, *Globalization. A critical introduction,* London: Macmillan, 2000, pp. 160.

in the world[31]. Not only that. It will, added by some of this intellectual circle, increase the security of citizens with regard to the state and increase citizens' individual freedoms.

On globalization, however, many members of the anti-globalization movement look completely different. It is considered as, "a process in which corporations move money, factories and produce even in greater speed in search of cheap labor and raw materials and governments willing to ignore laws to protect consumers, workers and nature"[32]. It is, in fact, the liquid tape that surrounds the world by widening the gap between rich and poor [33].

## 4. Instead of a conclusion

Globalization is, without doubt, one of the hot topics of global theory. Conflicting theoretical pictures in relation to it are consequences of just fundamentally different relationship towards the new reality that is rapidly formed. For this reason, of course, they shed light only on some fragments of that reality, those who idealize themselves or else, those who are demonized. The new reality, however, exists independent of it and in parallel with it.

A complex approach to globalization, therefore, instead of classifying "for" or "against", should be based on several premises. But above all, considering globalization as part of the life of modern man and society, the fact that we live in a society in which the contours of the new - the global cosmopolitan society - yet in sight, should he focused on the identification of two forms of globalization, its positive and negative effects. The goal is to first support, stimulate, and to put others under scrutiny of theoretical criticism, ethical evaluation, building a kind of global codes, thanks to which this kind of impact would be eliminated or at least minimized.

Prevela: Tamara Straživuk

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[31] Philip Legrain, *Open world: the Truth about Globalization*, London: Abacus, 2003, pp. 24.

[32] Mark Ritchie, *Globalization vs. Globalism*, URL: http://www.itcilo.it/english/actrav/telearn/global/ilo/globe/kirsh.htm. (31.03.2004.), 1997.

[33] John Feffer (ed), *Living in Hope: People Challenging Globalization*, London: Zed Books, 2002.

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# Sociology of religions and challenges of globalization

Theologians warn us that even the first pages of the Bible point at globalisation. There, Adam/Adem was named as "The Father of all peoples". Jesus gives a global task to the Apostles: „Go and make all peoples my scholars!" (Mt 28,19). Some religions say about creation of "the God's kingdom on Earth". Kuschel[2] writes on "Before there is 'a people', there is one mankind in the Jewish Bible and Koran".

Nevertheless, perhaps sociologists should point at the difference between globalisation that was commenced by universal religions and contemporary globalised processes?[3] While the ultimate objective of contemporary globalisation is "the economic unity", the world's economic market, the objective of the religious globalisation has been and still is the spiritual ruling over the world.

Is one, global religion, an unification at the spiritual level, possible today? That is the same as if we would ask whether could be possible to have all people in the world wearing the same clothes?

Could it be said, from the sociological point of view that confessions grounded on Christianity and Islam i.e. originated from universal (global) religions, are not ready to give answers to challenges of contemporary globalisation? Could it be said that only some protestant communities, above all those of the Evangelistic orientation, have responded to that challenge? In regard to that, i refer to the datum that a percentage of Protestants within the world's population has been increased for 1000 % in the last fifty years. In addition, "traditional confessions" of the Balkans, have turned more to the marriage with national states and national parties, than to the challenges of contemporary globalisation. That was reflected in religious fundamentalism that is getting stronger, as fear of globali-

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[2]  Karl-Josef Kuschel,  *Židovi-Kršćani-Muslimani*, Sarajevo: „Svjetlo riječi", 2011, page 355.
[3]  Georgije Mandzaridis thinks: „Though seem mutually similar, contemporary globalisation and Christian universality actually differ radically in essence" (Georgije Mandzaridis, *Globalizacija i univerzalnost – san ili java*, Beograd: „Službeni glasnik", 2011, pp. 9).

sation and a response to it (including deep social crises, fear of secularisation, fight for preserving an identity).

Is it that the globalisation gives a fatal counterattack to the nationalism or makes the ethnic and religious nationalism stronger in the function of the identity's protection? One would say: the globalisation ruins the model of "the state's church" and the model of "national" religions. In that sense, the following question can be asked: does the globalisation lead to taking off the throne of "national" religions or is something like that illusive to expect?

If the globalisation leads to creation of one world's cultural model, then what religions that were the key factor of establishing cultural identities (Hinduism, Confucianism, Buddhism, Judaism, Christianity, Islam etc.) in many cases before, would say to that. That can only be assumed from recent debates o an alleged death of multi-culturing, on which dr. Mile Lasić wrote a paper ("Death of multi-culturing or overcoming the misery of divided societies). Buddhism, by its spreading, then Christianity and Islam, have become a kind of global religions. Those religions have often been "interlaced" with local religious traditions in a way that differ in some aspects from the religion itself in some other countries in which that religion is more known (like Buddhism in America than the one in Japan, Cambodia, China; Christianity in Africa, than the one in Europe; Islam in Indonesia and Africa than the one in Saudi Arabia etc.). How those religions will react to an attempt of creating a new world's cultural model? Already today we can notice a fear of religious elites that the globalisation will bring to mixing of religions, their equalising, even to a religious syncretism.

Processes of contemporary migrations have influence on a sort of "globalisation" of religions. By series of circumstances and conveniences, one chooses easily to change their place of living and work: goes from Africa and Asia to Europe, USA etc. and brings with him/herself their own religious culture. They are followed by their religious institutions (Churches, denominations etc.). Missionaries, as being called like that by traditional sociology of religions, have a special role in that kind of "globalisation" of religions. Those are the ones that have been travelling and still are, through various parts of the world, spreading and/or preserving religious culture and tradition they belong to.

Can religions, in the time of globalisation, offer a kind of common system of values to the world, like the Declaration of the world's ethics (Chicago, 1993), or attitudes on ecological problems (1986.) etc.? „What is the place of religions in upcoming global society? Actual crisis of globalisation – even a doubt that the globalisation is the crisis itself – really makes that question more prompt to respond to than even before. We have to find ways to tackle spiritual and ethical heritage of the others, without assuming that the other is inferior and at the same time, thinking that the other is a threat to our own integrity and unique-

ness. We have to learn understanding the universality as inter-dependence, so that the universalism to which we strive, will be dialogical and inter-subjective; pluralism for which we long, has to be interactive, not static; we have to accept that the consensus on which we work, will be multidimensional and trans-cultural." [4]

Contemporary sociology should try to find an answer to the question: which are the consequences of the globalisation for relations amongst religions and religious communities? To search for the answer would probably lead us to some of the following stand views:

1. Globalisation leads religious communication and their followers into necessary dialogue with other religious communities and their followers.

2. As a result of the awareness of necessity of dialogue, it has been commenced with creating global organisations that contribute to the above, like the World's Conference of Religions for Peace, European Council of Religious leaders (established in 2002, as a part of the World's Conference of Religions for Peace).

3. Globalisation will contribute to greater respect of freedoms of the Other. Isn't it that the "shirt" of ecumenism (as a movement of getting the Christian churches closer to one another) in the era of globalisation has become too "tight"? Moreover, as the globalisation forces in a way, all religious communities (not only those Christian ones) to approaching one another (not in a sense of any doctrine-based approaching).

4. When in situations of close connection of religious and national identities, Globalisation creates preconditions for religious communities to appear in the role of protection of the national identity (which, as obvious, leads to the rise of religious nationalism worldwide). Religions which embraced nationalism will go into „conflict" with global processes – all, under the slogan of protecting the identity.

5. On the other hand, global processes will lead to strengthening tolerance, reinforcing religious freedoms, and thus will destroy their limitation.

6. Globalisation imposes the following question to religious communities: how to present to others, especially from the aspect of modern communication techniques? Expansion of communication will lead to higher information dissemination on other religions. Each of religions will be able to present itself to the world, by using modern communication techniques. That would reduce a possibility of extreme part of the religious leadership to create prejudice on a religion and religious culture of the Other amongst believers.

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[4]   Hogan, L.-M, J., *Viđenje ekumenizma kao međukulturalne, međureligijske i javne teologije*, U: „Concilium", Rijeka-Sarajevo, No. 1/2011, p. 97.

7. Globalisation destroys the monopoly of one religion and leads to creating a "market" of religions and to religious pluralism. It produces religious heterogeneity.

8. If national borders loose of their significance in the era of globalisation, can it be also said for religious/confessional ones? Would the issue of borders become insignificant in the 21st century, or perhaps, very much important? For the sociology of religions is important to monitor the processes which take place at the borderline of religions, especially in times of conflicts, when both religions and religious symbols are called for help. Also, to monitor what kind of religious awareness (tolerant, exclusive, inclusive, radical, fundamentalist-like etc.) shapes at the border of religious etc.

The above are only a few of issues and questions that remain before the Sociology of religion, when it comes to contemporary global processes.

Prevela: Maja Došenović

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# Globalization, value system and changes in quality of life[1]

**Abstract**

*In the modern world system activity, which manifests as a resultant of a process of globalization. No modern society is exempt from the process of globalization in a greater or lesser degree. All social substructures , under the influence of globalization events, changed the facets of their relationship, especially in the period before the beginning of the last decade of twentieth century . Globalization manifests itself as a universal process or a global methodological framework, with a whole set of social research methods and techniques for «adjustment» of structural concrete and specific segments of the supremacy of the process philosophy, which is contained in the number and quantity. Generating the association of individual, social or any other substructure, voluntarily or forcibly, is the essence of operational techniques and procedures of the methodological framework that is called globalization. A techniques and procedures are actually some transition in the world. Dominance in the structure of the globalization processes to adapt the world demands of powerful (state, company) determines the capital. Interests of any country any powerful companies that want to increase the capital, in any way and get to it and the main target. Therefore, the dominant three dimensions of globalization: technological, economic and IT. The dimensions of democratization, human rights or humane development of personality in the background or virtually no, compared to the three major dimensions, primarily through a number of events observed, the quantity and significance statistics process. Collapsed to a system of traditional and orthodox values and the general, and rthe individual level. Instead of values the collapse of society , constituted a vacuum or empty space waiting for a long time, more than two decades, to establish what might be called a system of values. Globalization processes have changed the cultural patterns of human life and meet their quality of life in the sense that it becomes a higher priority in the consideration of individual mechanical switching hardware , which can be operated from a «center». In doing so, it ignores the internal dimensions of human beings, which is very complex.*

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*Because of its complex internal dimensions of human beings, who are opposed to globalization «terror», can sometimes devastating effect on society, which is also shown in terms of South Slavic environment.*

**Key words:** *Globalization, globalism, system of values, quality of life, capital, number (of), quantity.*

## Introduction

Transfers in periods of social and other systems in (and), by itself do not necessarily mean improvement in any aspect of existence. If after a certain passage of time there are no significant changes, it becomes obvious that the transformation does not bring the positive effects. It rather carries the features of strangeness, superficiality and banality. It is the effort to establish modernization-globalization promoting stunts and unsuccessful project elements and bring them bizarre features such as superficiality and banality. Bizarre social relations indicate that they are trying to establish a weird way, which is quite strange, and distant surroundings in which are those who aspire to succeed. Or it is a rather unusual establishment of some new social circumstances, especially if they impose the same technological resources and proclaimed speed. In a way, and in particular in establishing of new social circumstances, it is trying to incorporate something in the social system in a way that would perhaps be possible in an atmosphere of some other areas, but not South Slavic. The issue of establishing new social relations is very sensitive because it is about changing substructure of all society segments. New relationships and incorporating them into public and social life is an extraordinary situation that requires the involvement of a large number of institutions and participants, because the circumstances are irregular. Given that social change is a result of certain types of global pressures of international institutions and other foreign officials, they are accepted as foreign dictations in the home affairs, and through this as an imposed solution internationally. In many cases the imposition of such extravagant and eccentric, and unusual approach, is the further key to successful solutions. And finally, as the "bizarre, superficial and banal" means incompatibility, the challenges of modernization and globalization show that it is not possible to connect the "functional unit" opposing the incompatibility of different types and different characters.

In the society of impossible variations there are many that can hardly be possible to give. Three segments of society embodied in the transition of modernization, liberalization and globalization can hardly provide a feasible, expected

and possible structure in any environment. It will rather produce challenges of modernization, through mission impossible and unsuccessful projects. And the impossible mission of modernizing concerns the constitutional elements and figures a lot more with products of society (f.e. crime, corruption, drug addiction, alcoholics, pimps, trafficking), and all those combined to increase the depth of these challenges. The whole society, and its products have become a shallow quantum number that only determine the statistical sum, and not the quality itself.

## Globalization - the process of complex state

None of the current social processes in their terminology and conceptual definitions in the first decade of the third millennium is used as much as the concept of globalization. Different approaches provide different interpretations and, clarification, as well as the definition.

Obviously this is a process that is carefully planned and organized from the center of interest, which is on a large virtual scale, or at least it aspires to be. Remarked the same way as the means and procedures that seek to achieve a state of blurry and mysterious. Still, supporters of globalization deny that the process merges from a single center conductor. It is obvious that they succumbed to naivety and incompetence that globalization promotes. It is rarely justified, in terms of its own thesis, a theory of absence of the center from which the orchestrate deals with some types of conspiracy theories as anyone's plan, or projects which have various hidden agenda towards globalization.

The modernization puts it's efforts towards the establishment of globalism containing a large dose of forces which tend to collapse due to social structures that oppose or resist the process. In fact, in a way, globalization is a kind of enlargement "of the American dream." [2]

The globalization is seen as the "headquarters", force is completely legitimate to use because, as Thomas Friedman says "globalism to America, in order to be effective, must not be afraid to act as an omnipotent superpower, that it actually is. Mc-Donald can not flourish without the Mc-Donell Douglas F-15 designers." [3] Silas has a global center where someone always dominates. The global world is created according to the model of the strongest, because "the world that

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[2]  Imanuel Wallerstein, *Societal Development or Development of World System?, Introduction, One World* Society, in: *Globalization, Knowledge and Society*, London: Sage Publications, Newlury Park, New Delhi, 1990, p. 155.
[3]  See: Veselin Drasković, *Kontrasti globalizacije*, Beograd: Ekonomika/Kotor: Fakultet za pomorstvo, 2002, p. 14.

the United States are trying to create through international institutions is the world based on government forces."[4]

It is not a new process. Which is, in fact, in certain modalities, the beginning of the society modernization. So, a few centuries ago, it was, in fact, closely linked, in many segments of its expression, with the process of modernization.

Contemporary sociological theory deals with issues and problems of globalization for a long time already .Dilemmas on whether the issue of globalization in the current considerations appeared in the last decade of the twentieth century and many decades of the third millennium, appearantly the question arose, although the issues were treated before the events that have began the transition of society, resolved major part of the theoretical assumptions of classical sociological theory. A more detailed theoretical discussion of this phenomenon can be found in Marx, Weber and Durkheim's work, as well as representatives of the Frankfurt School. The authors note their preferences or ''school talking'' about a crisis of a man and the disappearance of humanism, which is an essential prerequisite for access to system changes in society. During that period, the end of the decade, a century and the same period of time in the new millennium, one can observe how the changes have left their mark while they were talking about the classics of sociology. Left their mark on the visible consequences of human activities and the way humans think. Change has not even spared the structure of its life organisation.

It can not be denied that globalization issues and problems of globalization, mainly through the media, have obtained a dominant image of the world and the discretion about powerful states and the Company's business.[5]

At the time of globalization when the world becomes the whole globe or activities related to the state, the culture and politics on a new dimension, states have not formally gone anywhere, no territories are gone, no men have disappeared. But that is changing the character of sovereignty.

Universal constant of the local issues that get the character developments of globalization, the fundamental maximum of modernization stunt, in which the world is becoming "one big global village."

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[4] Noam Čomski, *Profit iznad ljudi, neoliberalizam i globalni svetski poredak*, Beograd: Filip Višnjić, 2003, p. 89.

[5] How powerful and how companies are trying to turn the globe into the local village can be best illustrated by the example of the phenomenon mostdecade campaign of Santa Claus. There is almost no early second decade of the third millennium, a man on the planet who does not know what it looks like the symbol of new year holidays, when they go on the way out of their northern European huts. But Santa Claus is a globalization phenomenon that has promoted a media campaign for Coca-Cola in 1934. During the decades of flows acting on global process of creating the image of Santa Claus made a global phenomenon with local characteristics of its modes of action in certain realms.

Giving priority to the creators of technology and communications modernization include media events in the area of social events as the major relationship regulator and someone who is feigning public opinion for the realization of big ideas, "masters"of technological chaos, and for most semiperiphery and peripheral societies, daily life becomes a hell. [6] The media on one side tries to have pretenses on getting into every part of human intimacy, and on the other side to be the chief interpreter of all constitutional developments within the social structure, ignoring the legal interpretation or some other standard. Sometimes surprising commentary or interpretation of certain phenomena rises a question 'where it came from and to such an explanation', often you can hear the answer that is "transferred to television," or heard on the media as the most powerful influence nowadays. In a somewhat rare extent it can be heard that it's an impact of some other media.

Leaving no room for the individual dimension of being human, collapse of modernization with its diverse expressive arms brings a lot more attention to technological aspect we were given that emphasize local contradictions as certain desirable type of diversity, which create the whole process.

In the turmoil of globalization intertwined events, that should not be intertwined, the ground of "hot blood" is created. So if something happens in the hot and glowing space in which the individual dimensions of human flourishes to unimagined proportions, it is possible to expect sudden and unexpected twists. As dictated by the technology, intensive change in the given speed events like this happening on film, not in everyday life, the ordinary man is hard to cope in this hell and survive a vortex of globalization.

Difficult circumstances of globalization lead to mental isolation of the individual. The course of events globalization inadvertently created, in order to achieve their goals and non-interference in its structural goals, historicized space and events. Throwing some unresolved historical circumstances in the past at peoples faces, globalization and modernization mechanism aims to convey the essence of the goals of other phenomena, leaving in its own quiet and unspoilt area of peaceful reflection and rounding whole. In the whirlwind of the South Slav way, scandal hungry media fall and tabloidization develop corruption and other products of modern times; media is abusing positions and thus to the complete chaos that certainly fits the modernization projects.

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[6]  Urlih Bek, *Rizično društvo. U susret novoj moderni*, Beograd: Filip Višnjić, 2001, p. 78.

### Dimensioning of globalization

Discussing issues and problems of creating a climate of globalization necessarily leads to talking about the parties and the dimensions of the process. The definition of globalization by some authors (Wallerstein, Giddens, Held) as the global impact of specific local level, best applied in modern times, may reflect the specific methodological tools or through certain methodological framework, which is no other way, I can call up various forms of transformation or transition. All known transition (Southeast Europe, Southern European, Western European, South American) are actually defined and put in specific methodological framework of the global project.

Each process, when it enters into the social world stage, or when trying to make a certain influence in the specific local environment, emphasizes and stresses that their own dimensions for the humanization and dehumanization that a man does not, or the humanization, not dehumanization projects.

Thus, the globalization, as the dominant dimension of the South Slavs, the early 90s of the twentieth century, emphasized its democratic dimension and the dimension of human rights and the improvement of life. Dimensions that were recognizable as a significant feature of globalization at the beginning of the second decade (technological, economic) are only superficially mentioned as one, not important in the structure, marking the sign.

It is obvious that globalization, in order to impose its model and determine the integrity of the process, imposes three dimensions: technology, information and economic.[7]

The first two important dimensions define today's globalization, the globalization of modern technology and information – communication dimensions. Many of these two dimensions function as a set, but because of their diversity, their spread usually takes only up to two dimensions. Without them, in any case, there would not be modern or contemporary globalization. World or Globe would be at hand without them. In this way the world is on the palm of a hand and in the computer. Only through the coupling of these two dimensions it is possible to achieve the basic conceptual idea of global thinking and local action.

In technological terms, characteristic of globalization and its impact on society are based on a structure that is inevitably linked to the technological advances that are developing very dynamically. It exists in a society where technological

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[7] The first two dimensions (technology and information) in any case do not constitute one and the same dimension, as can be seen in some editions. Do not make a single dimension because the tecnology is more comprehensive and wider than the computer, which is only one aspect of its manifestation.

inventions quickly overtake and outstrip other. It's hard for technological innovation and news to keep up. General performance and what comes next is becoming out of date and uninteresting as fast as "tomorrow." Changes that occur in the technical area of development in the first decade of the third millennium are happening much more dynamically than just a decade ago. Technological change can cause consequently changing social relations, and thus transforming the entire social structure. For seismic system changes that are occurring in the South Slavic region in the last twenty years, before it took the life of that social structure, it has changed the appearance of such a / ratio of globalization. A verification of the change should be on the social stage, perhaps, even more than their structural changes. From the technological advances that dominate the globalization environment, and achievements in this field, they all have certain benefit groups and centers that process what is created. In the same way the group has a monopoly on the technology and achievement. The monopoly on technological development and technological inventions centers (companies, countries)is very expensive to sell. Limits to Growth Capital obtain unimaginable speed and quantity, and multiply the basic aim of the globalization process.

Another dimension of globalization concerns and is reflected in the computerization of society and the information revolution. Information in the period of globalization is changing rapidly. Almost as fast as the technical achievement, which at first glance may seem like there is only one dimension. At the beginning of the second decade of the third millennium, a huge percentage of people and institutions on the planet are interconnected in a world in one universe.

Third, the economic dimension of globalization, the process which is treated as a wide open market where competitive and stronger than the exercise gain unlimited profit. The goal is to maximize the profit as much as possible and increase the materialization of the existing property. Market relations are the basis of regulation and social relations in this concept. And it is procuring all the products on the market of the legality by-products of globalization (organized crime, corruption), which became a specific feature of this process.[8]

In times of globalization the state's sovereignty is changing, and the character of society, culture, individual and group. More and more we talk about participatory model of sovereignty. With the time change and the concept of national culture and national identity where national culture is faced with other aspects of globalized culture. And as soon as the culture is changing, then all substructure spheres are changing, because the culture in a broader sense sets a manner of style and life.

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[8] Subsumed under the laws of the market, education, health and some other activities that affect the development component of society is pernicious, because that is undoubtedly legalized corruption and crime in these areas.

It should be noted that national culture has never been homogenous in any sense, but it manifests a semblance of homogeneity. And underneath there is a heterogeneous one difference, both in terms of values, and in the ways of life and lifestyles,as well as customs etc.

In this way, globalization may threaten the image and homogeneity. It could somewhat break it. It significantly increases the further globalization of the internal structure of individual heterogeneity, which hinders their adjustment standards.

## Globalization and the transition of consciousness

As a major social change globalization contains a conglomeration of all these dimensions, elements and indicators. All parties and all the dimensions that are discussed will be incorporated into globalization. And when this is so, then globalization is not actually reduced to the economic dimension, which is otherwise often done, and can only be seen and treated by economic laws and market size. After all, the main instrument of the methodological shortcomings of transition in South Slavic conditions are that this incidence was reduced at the end of the economic dimension, that is what privatization is.

Methodologically speaking, the framework of globalization and all the phenomena within it, are the dominant challenges of Sociology and Social Research. In order to have a better understanding of globalization, there must be a global change of consciousness. Observers, researchers and participants in all modern developments have experienced the transformation of consciousness or mental transition. Only in this way it is possible to speak of other ubiquitous dimensions and sides of globalization: political, democratic, economic, IT and technology. If the internal dimensions of human beings are not observed in their entirety , problems that are present early in the second decade of the third millennium arise, and that does not give hope for the successful completion of projects/processes labeled as globalization. One segment of the globalization in the methodological framework, called transition, is much further from the successful completion of Southeast Europe into reality. It is much further away from a successful conclusion than it was when it began, the 90-ies of XX century. in the 90-ies, at least, there was some kind of social value, some kind of social values and social capital, so to speak. Something that collapsed completely after twenty years of globalization progress. And that capital has not only collapsed, but it reached the quantity and value of zero and below zero. So there

was no mental transition that we could talk about or any other changes in the structure of globalization.[9]

For these reasons, and the question of what all the different determinants of globalization and all its dimensions and displaying will become in the context of stories about daily life and the (lack of) well-being? Where is that located and where is it present in all specimens of perception, what about its qualitative dimensions? Are all dimensions of globalization that are being discussed (technological, information and economic, but also some others) at the expense of what is an inner dimension of human nature and the quality to meet their needs?

Globalization raises the question for every single man of where he is now and where his place in the process is. But it is obvious that in a situation of powerlessness in the situation of a technological speed, and quantitative givens (globalization insists on more speed, the number, the quantity but the quality) it's difficult to expect that the man stuck in it can find the right answer to many issues. Not rarely, it's been asked: who is the main globalizator? Who is the holder of the globalization process. Because it is evident that many anonymous forces that can not be controlled by known means and mechanisms showed up at the social scene. As much as science and social thought, together with institutions, are trying to direct the global trends and some global trends that fail in the desired ratio, the things sre getting out of control very often. Imaginary power is to get in the way of information flows, generated by possibility of a certain control and responses to these questions at the man in globalizations perception and perspective.

## The system (dis) value in the period of globalization

Developments in globalization are often placed in the space between the imaginary and real, virtual and real. Deleterious effects of the new solution bring

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[9]  How far from the transition state of awareness in the society can best portray the answers to questions in the research on transition and globalization. Usually when you put the first question relates to whether the respondent for the transformation, no matter which type, the majority of the remarkably high response to the affirmative. But if you are already the next question asks respondents to answer whether a certain type of change for socisl and other relations, where he will remain without jobs and without existence, due to adjustments in certain standards at the time, most of the response is proportional answer the first question, but in a negative terms. This shows that the great strides already, formally started the process, and that citizens have no awareness of that it means and what made some system changes. The consequence of such a state mental transition is disastrous in this achievement and the realization of certain ideas and methodological structures, and the overall process of globalization.

the individual into a state of consciousness which would be much better for him if the most of these transformations were dreamsvision or unreal.

When talking about something that is a system of values and respect towards globalization it is undoubtedly important to ask the question of mutual influence and interaction: Has globalization affected the value system or value system was influenced by globalization? Not in the way of an answer given in the affirmative or the first or second answer, in the same way as you can not tell whether globalization is good or bad, in a pejorative sense of the value statements. But it can be noted that globalization has some of its good and bad sides that need to be adjusted, and to adapt some concrete and specific terms. It is obvious that in times of globalization, universal system of values rather collapses. In fact, globalization was made during the conduct of its specified empty space or vacuum values. Presumably in the vacuum of at least entering the traditional and orthodox values based on freedom, on paper, on the right, the diversity and all that are gradual and permanent cultural values of what is traditional and universal constant. And it is situated in Southeast Europe space gap between traditional and modern, between what globalization imposes with its intense flow and something that's slowly modifyng lifestyle.

Economic profit, as shown by some studies[10], influences to the extend of individuals who firmly believe in traditional values of the universal value system, is changing to something that is called consumerism. It is noted that 85% of people believe [11] that they should have awareness of the present order of values, many do not think their country is where it goes, but a lot more thinking about what the consumerist interests and how to get there. Therefore Globalisational society is not bad company and there is no established system of values because you are bad people, but because "what some good people remain silent" [12] and do not talk about the bad side of globalization. They move their consciousness in terms of direction and specific media requests and media operations, which are very dynamic and are the primary means of achieving the goal of globalization.

Time of modernism, globalism, and through it, is very well served with some new people to steal from non-institutional power of their predecessors, who had a vision and not allowed the value to go on crumbling. Ordinary people are the biggest losers of modernization / globalization, since the creation of something "new" lost a sense of security, and in many cases the existence, or almost all the essential elements of quality of life.

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[10] Jan Rifkin, *Evropski san,* Zagreb: Školska knjiga, 2006, p. 73.

[11] *Ibid*, p. 89.

[12] Ulrich Beck, *Šta je globalizacija*, Zagreb: Vizura, 2003, p. 67.

### Globalization era and the quality of life

Seen from the point of life, modernization, globalization can be a positive process, from the point of improving the quality of life and economic point of view, that is a partially negative process. Something directly affects the quality of life of individuals, groups and societies. Namely, it is a process that economically produces a small group of newly rich. Therefore, in the process, many (most) losers, and those belonging to the top of small non economic pyramid.

Globalization speed in which the quality of life turns into the quantity and the quality of statistical figures in these modern times. This time internal instability caused in humans can eventually turn into questioning and reasoning about the emptiness of life and its narrowness. The middle generations in such situations are left on the quest (anger) of thinking of life with the great possibility of noting the alienation and anomy. The younger are waiting for middle-aged and older to do something, and while waiting, the time seems to pass irreversibly. And they become disoriented. Globalization imposed speed which simply grind their cognitive capabilities of a better life and prosperous society.

Race for numbers and statistics to the masses in modernizing building society turns them into individuals and groups who can not communicate, not even with their closest environment. When all this is unavoidable, then a pursuit of its existence true identities and search for the man who is worthy begins.

### In the time of speed, quantity and bad values

Globalization is now in a stage of the "build" of its recognition of speed, shallowness, bizarre, quantity and simplification of top givens. Culminates in the system of (lack of) values (e), a man's life is built on improvisation full of failed ventures. The challenges of modernization era that dominated the rest are plutocracy, amnesty, primarily commercial, and then the other scams that modern language called a business and technological dictatorship of speed are doing. Humanistic thinking of the world and moral foundation of human survival are suffering a growing loss. Modernizing flows compress it into a closed space in which it is at a loss and which is slowly losing the ideals for a better and fairer life.

But, since the system of values collapsed, the quality of existence lies and lies in the memories of where life resides. And on the one displaying the form of modernity, obviously live far away from fiction and virtualization as a feature of the modern period.

The formal process of globalization and the physical state does not disappear, cultures, individuals and groups. But in the process of globalization and the changing character of sovereignty to substantially transform the individual, group, society, and their structure.

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# Globalization and its mechanisms of achievement

**Abstract**
*The introductory section of the paper refers to the conceptual operationalization of globalization and the different theoretical views on globalization. The central segment of the script is dedicated to the dimensions of globalization and its mechanisms. The final section of the script is focused on the consequences of globalization, of which one has a positive and other negative effect on humanity.*

**Key words:** *globalization, westernization, capital, market, nation, nation state, culture, civilization, size, mechanisam, consequences.*

## Introduction

The dynamics to modern society was given by the rapid development of science, technology and techniques of the mid-60s of the last century, which allowed the intensification of social relations, activities and their interconnections - the increase of international exchange and interdependence, integrated by the term globalization. In early 90-ies of the last century the use of the term was intensified, when a triumph of liberal capitalism in the long contest with communism was achieved. These events not only changed the "political image" of the world, but the changes occurred in all spheres of life - it opened the door to the West, primarily the United States, to achieve the influence on the rest of the world that is supposed to accept the dominant Western models in politics, in culture and in everyday life.

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A variety of meanings that are ascribed to the notion of globalization, as well as the non existence of definitions that would be universally accepted, evidence about the controversy of this term - one understand globalization as a planetary process that can not be stopped, while others under the term covers unstoppable expansion and dominance of Western civilization throughout the world.

Building a global society has its negative and positive consequences. The negative effects would be reflected in the unequal distribution of economic wealth, resources, uneven economic growth, rising of global "barbarism" (the rise of transnational mafias, drug cartels and the like.)[2], the performance of disintegrating and separatist tendencies and movements and the like. On the other hand, increasing the overall standard of living, increasing the social mobility, free integrated world market, the development of political pluralism, the development of democracy and democratic procedures, the dissemination of scientific knowledge that are becoming available to many users and so on, are some of the positive consequences of globalization.[3]

Due to the different views on globalization - its role, significance and consequences it results with the dispute over the concept of globalization (hyperglobalists, skeptics).

In this paper, we will discuss different approaches to globalization (neo-liberal, reformist, radical, etc.), the dimensions of globalization (economic, political, cultural, information technology, globalization of languages, science, terrorism, etc.), As well as the mechanisms through which the processes of globalization (military federations, multinational companies, key financial institutions and organizations, broadcasters, the American ideas of human rights, the various (and often secret) organizations like the Bilderberg group and Trilateral Commission, then science, technology and techniques.

### Defining globalization

The term globalization entered directly in the conceptual circle of social sciences in the sixties of the 20th century, and its use intensified in the nineties.[4] It

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[2] Samuel Huntington, *The Clash of Civilizations and the transformation of the world order*, Podgorica: CID, 1998, page 357.

[3] Ivan Šijaković &Vilić Dragana., *Sociology of Contemporary Society,* Banja Luka: Faculty of Economics, 2010, page 66 – 67.

[4] Earlier, instead of the concept of globalization, its substitutes were used, such as the «world citizenship», «federal state of eternal peace», «internationalization of capital», «mondialisation», «convergence», «modernization», «totalization», «World Integration processes», «planetary management», «centralization of the world», «planetary socialist revolutionSome thinkers are trying to show that the creators of globalization are, economic multinational powerful companies

means changes in modern society (in politics, in economics, culture, etc.) that lead to an increase in international exchange and interdependence in the world. The development process of globalization was influenced by the progress made in communication systems (the invention of satellite communication), which was made in the sixties of the previous century, and that allowed the transfer of large amounts of information around the world, connecting people, intensification of social relations and activities of people. The specificity of this process are new technologies, new social actors, new markets, new mechanisms of management, etc. In the countries of Eastern Europe and the USSR, the early nineties of the 20th century were followed by significant social, political and cultural changes (the free market system of competition, development of democratic political institutions, cultural opening, etc.). caused by the collapse of communism and the victory of liberal capitalism, by which the concept of globalization has taken on its frequent connotation.[5]

Regardless of differing opinions on the process of globalization[6], as well as the fact that in human history were recorded some developments that have had similar "global" trends (the expansion of great religions and civilizations,

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that are interested in the rapid circulation of goods, capital, people on an international scale, which seeks to transcend the nation state as the biggest obstacle on this path, then that the main protagonists of globalization are the powerful Western countries, led by the U.S. as the «world policeman», under whose command baton, the globalization of the world is trying to be achieved. About this Henry Kissinger talks in his book «Diplomacy» (1994). He says that this is the third attempt by the U.S. to establish a new world order, which would mean that the globalization of the world was achieved. Wilson is the first in 1918, sought to implement the concept of democracy by the measurements of United States. The plan was unsuccessful due to the strategy of American isolationism.

[5]  Anthony Giddens*, Sociology*, Belgrade: Faculty of Economics, 2005, page 57.

[6]  Some thinkers are trying to show that the creators of globalization are, economic multinational powerful companies that are interested in the rapid circulation of goods, capital, people on an international scale, which seeks to transcend the nation state as the biggest obstacle on this path, then that the main protagonists of globalization are the powerful Western countries, led by the U.S. as the «world policeman», under whose command baton, the globalization of the world is trying to be achieved. About this Henry Kissinger talks in his book *Diplomacy* (1994). He says that this is the third attempt by the U.S. to establish a new world order, which would mean that the globalization of the world was achieved. Wilson is the first in 1918, sought to implement the concept of democracy by the measurements of United States. The plan was unsuccessful due to the strategy of American isolationism. Another time Harry Truman wanted to reach that with the «Marshall Plan», but he failed due to conflict with the Soviet Union. Then a period of cold war started, in which there was a balance of forces, ie, the balance of fear. It was only the third time in 1989, the fall of the Berlin Wall, and in 1990 by the disintegration of the Soviet Union when Bush and Clinton opened the way to world domination. Henry Kissinger, *Diplomacy* I – II, Belgrade: Verzal press, 1999.

military conquest and giant empires), globalization, as M. Pečujlić remarked, represents a permanent and universal aspiration of mankind.[7]

In scientific terms, the term globalization implies that it is objective, permanent, unstoppable and irreversible process of integration of the world in economic, political, cultural, civilizational and communication aspects. In ideological terms, globalization is equated with globalism, and the efforts of powerful global forces of the West to establish its economic, political and military domination of the world. Hence the effort to identify globalization with the «westernization». On the other hand, we have regional connections of Pacific region countries designated as «isternization». So, here it comes to two (competing) models which are "masked" by globalization.

From the foregoing in connection with globalization, we can agree with M. Pečujlić that this concept symbolizes the spirit of our time, a powerful force that shapes the life of the modern world.[8]

### Different theoretical views on the phenomenon of globalization

Given the topicality of the globalization process various discussions about it have been initiated , from which different explanations of this phenomenon were created, ie. various attempts to understand it. Classification of approach to the analysis of globalization, which is accepted by most modern scholars, gave the prominent thinker David Held. He identifies three schools of thought regarding globalization: hyper-globalists, skeptics and transformationists.

1. **Hyper-globalists,** have an affirmative attitude towards globalization, which is fetishized to the paroxysm. Its main protagonist is Ome. He argues that globalization represents a new era where people become active subjects disciplined by the global market (and it requires from them personal initiative and entrepreneurial spirit immanent to a market economy).

2. **Skeptics** remain critical, not to say, a nihilistic attitude towards globalization. It is, for them, a myth that can not be led to contextual relationship with the real facts. The level of economic integration and of each other integration is under the one talked about by hyper-globalists. Therefore, it is not the ideal-point model of globalization which hyper-globalists imagine, considering that it is the paradigm to which we should, without question, strive. Also, the power of national governments in regulating

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[7]  Miroslav Pečujlić, *Globalization - two characters of the world*. U: Vučinić, Marko. (ed.), *Aspects of globalization,* Belgrade: The Belgrade Open School , 2005, page 37.
[8]  *The same*, page 5 - 6.

economicic activities has not been declined. This means that the illusion of globalists is in that, that the sovereignty of nation states will be placed in the «museum of antiquities». It will continue to manifest itself because a nation and nation-states show a resistance to globalization, which desires to cancel them. In addition, the skeptics are invited to the fact that economic integration in the world is blocked by the influence of regionalization. The world economy today is conducted by three major financial and trading blocks of Europe, Pacific Asia and North America. In other words, the world economy is less integrated compared to the classical gold standard era at the end of the 19th century.

3. **Transformationists,** global interdependence explain by the modernization process. They dispute the view of the disappearance of nation states which, by their nature, are resistant and can not easily be crushed. In their view globalization is followed by the integration of large states and fragmentation of small states. On this basis, national and religious conflicts in them are encouraged, which, as a rule, leads to their dissolution. This causes a great uncertainty, and mankind is in a diabolical situation from which is difficult to find a way out.

Leslie Scler believes that the sociological works on globalization can be differentiated into four categories:[9]

a) **World-system approach** is based on the distribution of countries on countries of the centre, semi-periphery and periphery.

b) **Model of global culture** is focused on the problems of constituting national identities determined by the homogenized mass media.

c) **Model of global society** is emanated by science, technology and industry, as major economic branches.

d) **Model of global capitalism** has affected the forces of globalizing capitalism and it is its *differentia specifica* in relation to other socio-economic formations.

Roland Robertson watches the globalization at the psychological level emphasizing that it «refers to the thickening of the world and raising awareness of the world as a whole». Anthony Giddens essence of globalization diagnoses with these words «The world has in many important aspects became a single system as a result of closer interdependence that now affects everyone of us. The global system is not only the environment in which the specific company is developed. Social, political and economic ties that cut borders between countries in a decisive measures influences the fate of people in different countries. General term for denoting the growing interdependence of world society is globalization».[10]

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[9] See: Lesly Scler, *Rival conceptions of globalization*, Proceedings: *Globalization, a myth or reality*, Belgrade: The Institute for Textbooks and Teaching Aids, 2003, pages 31 - 47.
[10] Anthony Giddens, *Sociology*, Podgorica: CID, 1998, page 58 - 59.

In the opinion of Solta on the phenomenon of globalization, there are three theoretical approaches, neo-liberal, radical and reformist.[11]

**The neoliberal approach** is characterized by radicalism, where the market has a magical power to solve all social anomalies, where we exclude the social consequences caused by the market. This means that on one side more and more minority elites of an enormously rich is created, and on the other a gigantic mass of all more and more poorer.

**The reformist approach** argues for globalization with a social character, which faces strong resistance of big business. It tries to push welfare capitalism in favor of neoliberal capitalism that has no understanding for depriving position of social groups that are marginalized by society (workers, youth, intelligence).

**The radical approach** has a nihilistic attitude towards globalization, arguing that it causes many turbulence in society and that it puts the barrier to its development and progress.

He subsumed globalism under the «rule of the world market ideology, the ideology of neoliberalism.» Globality warns us of the fact «that we have been long living in a global society.» Globalization is reified through the «processes through which transnational actors with varying prospects of power, orientations, identities and networks intersect and undermine sovereign nation-states». And Mihailo Marković, such as Ulrich Beck, trying to draw a demarcation line between globalization and globalism.[12] Globalization, in the opinion of the mentioned authors, is "an unstoppable process of global integration of technology, communications, political, scientific and cultural spheres.» Globalism is «ideology and politics of world domination.» Nenad Suzić points out that there are two models of globalization[13] as follows: a) the development and convergence of civilizations on Earth, or b) Americanization. On the ambivalence of the concept of globalization points out Vladimir Vuletić also, because for it are often used interchangeably, such as internationalization, globality, globalism, glocalization, regionalization, imperialization, new world order.[14]

From all these considerations about globalization by many authors, we could look at her characterization with the following labels:

1. The phenomenon of globalization is amorphous concept, because each of these theorists interprets in accordance with his «personal equation», so the essential meaning of globalization remains unclear to us.

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[11] See: Jan Aart Sholte, *Globalization- A critical introducton*, London: Macmillan Press, 2000, pp. 35 – 42.

[12] See: Mihailo Marković, *Interview*, Literary Gazette no. 43 and 44, 2006.

[13] See, Nenad Suzić, *Globalization and the Serbian national interests*, Banja Luka: TT Centre Banja Luka, 2001, pp. 5-12.

[14] Vladimir Vuletić, *Sociological Dictionary*, Belgrade: Institute for Textbooks and Teaching Aids, 2007.

2. Globalization is not a myth but a reality whose objectivity, in its many dimensions, economic, technological, political, cultural, civilizational, informative, no one ever questioned.

3. Globalization is the work of scientific-technological revolution, with special emphasis on the essential role of the third scientific-technological revolution (information revolution)[15], which has contributed for globalization to become an unstoppable process of a global integration.

4. We must necessarily withdraw the cardinal distinction between globalization and globalism, where globalization has a positive connotation, and globalism is absolutely unacceptable, because it is a function of the mighty world powers turned into an ideology and politics of domination in the planetary scale.

5. Globalization has focused on the destruction of nations and national identities. If that were to happen, there would be uniform and colorless humanity, which would be the definitive end of humanism and morality with the fear of the apocalyptic end of modern civilization.

6. Globalization and fragmentation are two complementary processes where on the one side we have the fusion of large states, and on the other dissociation of small states.

## Dimensions of globalization

When it comes to globalization, then it is in its manifestations occurring in multiple dimensions.

1. **Economic globalization** implies the organization of production in the planetary scale. This strong economic incentives give transnational corporations that are interested in a quick and smooth process of circulation of goods, capital, ideas, people. So, here we have a planetization of capital that mercilessly breaks all ethnic and other barriers and their expansion has reached into every corner of the globe.

2. **Political globalization** denies the role of national states in the domain of market standards (regulation commodity-money relationships), protection of human rights, natural and social environment. This is not a matter of individual nation-states, which are based on the classical con-

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[15] Here, we are talking about the third technological revolution to the "inertia" and the inspiration that launched Alvin Toffler book "Third Wave", although more accurately we can speak of five scientific-technological revolutions (steam engine, electricity, nuclear energy, information technology and solar energy). Even on the order there is not total agreement, whether nuclear is, third or fourth revolution, or whether the IT revolution occurred before or after nuclear.

cept of state sovereignty, but it must be taken into account the entire international community.

3. **Cultural dimension of globalization** is intentionally directed toward creating a uniform global culture. No doubt such a thing could be achieved due to the homogenization of national cultures and different styles and views.

4. **Information globalization** means the globalization of communication, because the information sharing is the world process that occurs in meteoric speed.

5. **The globalization of science, technology,** since they are, by nature, a universal product, because they are incorporated in the knowledge and experience of mankind as a whole and are of utilitarian importance to all nations.

6. **The globalization of language,** where English has become a world language, and not without reason stresses out that in the 21st century it will be dominant because of the complementary relationship with information technology. English is increasingly suppressing other languages from schools and from official use in the business world. With this, we question the other national languages and national identities in the era of globalization, which aims at destroying them.

7. **The globalization of terrorism,** because we are witnesses that the terrorist attacks are occurring on the entire planet, and no country in the world is protected from the scourge, which inspires an Islamic state.

8. **The globalization of a world** view that seeks to impose by force to the whole of humanity by the protagonists of the new world order led by the United States.

9. **The globalization of pollution of natural and social environment** whose environmental consequences affect all of the countries of the world (regardless of that they are higher in developing countries than those countries that are economically and technologically far more developed than them).

10. **Globalization of the injustice** that excommunicated justice and it shall act in the name of it. From this we conclude that in the planetary distances the prevalence of positive law was established which follows the principle of injustice, rather than the natural law principle of justice**.** More than obvious today is the natural law completely helpless, because it no longer serve as a corrective to any positive law, but can only be a farcical ornaments, decorations to camouflage the brutality and inhumanity of positive law.

## The mechanisms of globalization

Although there were processes of history and the efforts that had a "global" trend, here we will look at the ways in which processes of globalization are in the true sense of the word, taking place in our time, simultaneously, meticulous, using a number of mechanisms, some of which we are extract the following:

1. Behind the globalization of the world there are economically powerful multinational companies. It is not unknown that today in international economic relations and trade the last word has some 500 transnational companies that are concerned with the economic aspect of the freedom of trade and the abolition of tariff and all of the other barriers to international planetary scale. In the words of the famous American economist, Kenneth Galbraith, their economic power is such that they negate any need for the nation and national identity, because the loyalty to the world companies is becoming more crucial than geographically and politically bounded notion of nationalism and patriotism. More precisely, for an Italian or French, with its capital in the "Phillips" or "General Motors", it is more important to make a profit or surplus value, but to feel like Italian or French in subjective and national sense. Therefore, the Western world is a world of citizen economic interests, and in comparison with those interests, all of the other interests, even national, are of secondary importance. The essence of the world have clearly diagnosed Hegel, Adam Smith, McPherson and Jeringa. Hegel called the bourgeois world "battlefield of private interest," and Adam Smith said that it was a man inside of him born to be a trader." Also, McPherson pointed out that the Western world is "the world possessive individualism". These marks are inclined by R. Jeringa founder of the theory of interest in legal doctrine when he says: "My bag is my freedom on the way." So, the property is the condition of the manifestation of my freedom, because it contains "covert emancipatory core."

2. On the line of globalization of the planet work and key financial institutions and organizations: World Bank, IMF and the World Trade Organization. Through these institutions and organizations is needed to achieve the restructuring of the world economy in the interests of America as the leading world power, under whose command baton, violent unitarian of the world is conducted.

3. In the function of the globalization of the world are also broadcast media (satellites) that contribute to people around the world participate directly in all the major political, cultural and sporting events. The geographic distance between continents is losing its importance and in connection

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with that, Marshall McLuhan rightly points out that the whole world is becomings a "planetary village". In other words - a compression of time and space started, since at the same point in time some media event can be viewed at all points of the globe (at the same time in New York, London, Paris, Moscow, Cairo, Beijing, Melbourne, Toronto). From this we can conclude that the Gutenberg galaxy, as the time of the book and the written text, is definitely located in the "museum of antiquities" giving way to a place of far more efficient, faster communication using the picture that emerged with the discovery of electronic media, satellites.

4. The globalization of the world is trying to justify and camouflage itself with the traditional American idea of human rights. This is best illustrated in the example of the former socialist countries where the first voluntary are so extended that they subsumed the rights of minority nations.[16]

5. A special articulation in the process of the violent world of globalization give the secret organizations like the Bilderberg Group and Trilateral Commission, whose main task is reshaping the world in order to achieve the ultimate goal: a new world order, which will be represented by a single world government.[17]

6. The globalization of the world is now trying to come true with military alliances. Of these, the greatest rolehasf NATO pact which, is by admission of new members, violent Machiavellian method spreading to Russia and China, seeking to destabilize and destroy them as great military powers.

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[16] "Slovenian, Croatian, and then the tragic Bosnian-Herzegovinian secession, under this doctrine was interpreted [...] as the right of small national groups to self-determination up to secession. [...] So it was done by Republican absolutization and relativization of national boundaries. [...] But a democratic procedure was covered by institution referendum applied to such administrative units that corresponded to the smaller nations. [...] So they have (these are the Serbs) who created the biggest victims of the Yugoslav community and to people on two occasions, during the First and Second World war, been placed in a situation of complete national deprivation. [...] Paradoxically, in this way, the rights of minorities have come to the fore while, at the same time, rights of each national majority qualified as something inherently suspicious and always on its own dominator. "In this way, the second dissolution of Yugoslavia was made by provoking ethnic conflicts that have resulted with constitution of small countries unable to resist the economic exploitation and political dominance by world powers.

[17] Bilderberg Group was formed in 1954, in Holland, at the „Bilderberg" hotel, by which it received such a name. it is described as an invisible hand, as the government plutocratsof economically powerful elite invited to rule the world. For it, it is characteristic that it made the paper of Karington or the plan which was used for the destruction of the former Yugoslavia. The Trilateral Commission was constituted 1973rd in Tokyo. It consists of a coalition of the world's richest three regions: America, Western Europe led by Germany and Asia led by Japan. The Trilateral Commission is an organization of transnational financial capital. Within, the dominant position holds America in order to achieve its dream, to by the 2000. rules the world (this dream is not yet completed and the big question is whether it will ever be accomplished).

7. To globalization of the world their contribution give the science and technology, as their results transcend national borders with using all of the nations without differences. From international centers, scientific and technical knowledge is being spread diffuse in cosmopolitan meaning.

8. The globalization of the world and in the economic field determines the emergence of a global culture that is increasingly pushing the specifics of national cultures, by homogenizing lifestyles and views.

9. The globalization of the world is trying to implement itself and through sects whose mass expansion has lately been brought to paroxysm. They disavow nation (national culture, national identity) by trying to denationalize their members. Hence it is quite understandable why sectarians reject a priori any nationalism and patriotism towards their country. Then, the sect desecrate national symbols (they do not want to welcome flag, listen to the anthem). Although they are at first sight different, they all have a common denominator expressed in the form of destruction of national consciousness and establishing a defeatist mind in order to cancel the national identity. It is understood that this is an essential prerequisite for the establishment of uniform humanity in which there will not be nations and national cultures. On top of all, they are trying to install a new world order in America initiative, and with the masochistic support of powerful European Union countries (Germany, England, France) which seeks to unify for leveling the pendulum of national characteristics with rich culture, tradition and so they align with the Anglo-Saxon standards.

## The consequences of globalization

Given the fact that globalization is repugnant and multidimensional social phenomenon, then it is quite understandable that it has positive and negative consequences. Starting from the hypothetical assumption that the globalization of the world is the equal participation of all countries, regardless of their economic and political power, it would have several beneficial effects on humankind.

a) There would be an open, democratic society with secured rights and freedoms of citizens;

b) There would be an increase in living standards of people conditioned by the economic prosperity that would occur as a result of rapid and unimpeded flow of capital, kudi, ideas, goods;

c) Planetary value of civil society would have experienced its affirmation, such as market economy, rule of law , parliamentary democracy, the ideology of freedom and citizenship;

d) Permeation of different cultures does not result in the creation of a uniform global culture, but that each nation has the right to develop without hindrance their own national culture, education, language;

e) Freedom of the media would not be a function of propaganda to mislead world public opinion, but truth and justice, as the only legitimate idea guiding the journalistic profession;

f) It would reduce the distance between the economic, technological and civilization of the less developed countries and developed ones.

g) There would be a versatile connectivity of the world, where would be achieved the equal position of nations and states, which vanishes oppression, misery and violence, and in their place comes the freedom of the individual as a condition for the free development of everything.

h) Globalization has emancipatory potential that could be used by developing countries in an effort to free themselves from economic and political dependence on the imperialist, colonial powers.

Considering the consequences of global processes and mechanisms by which they exercise, we will point out some of its negative effects on humanity:

a) Planetary military interventionism against all those countries that do not accept the ruthless world of globalization;

b) Negation of nations, nation states and national cultures in order to create a uniform and colorless humanity;

c) It is seriously shaken the vision of a multipolar world, and on the pedestal of unquestioned value is set the concept of a unipolar world;

d) It gives encouragement to the clash of civilizations centered on religious intolerance and incitement of ethnic conflicts;

e) Final twilight of international law from which they were definitely for all time extracted the truth, justice and fairness.[18]

f) Changing the position of social capitalism with neoliberal capitalism, which causes the deepening of social inequality potentiated by the quantitative paradigm of economic and technological development of the capitalist countries.

g) Massive expansion of terrorism as a counterpart to the U.S. Certainly it is a major threat to the world peace, while we can include other hazards summarized in satanic combination between "apocalyptic technology, environmental degradation and demographic explosion."[19]

h) Brutalization of the globalization process, determined by big capital and its need to be fertilized and to bring owners of capital, surplus value and profit.

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[18] It is now manifested in a striking manner in the work of the International Tribunal.
[19] See: Mihailo Marković, *The Interview*, Literary Gazette no. 43 and 44, 2006.

i) Chaos of the world caused by neo-liberal totalitarianism. It, in itself, in the words of Ulrich Beck, produces risk society, whose future is uncertain and it is possible that it comes to self-destruction.

j) Seizing sovereignty underdeveloped countries of real socialism in order of their disintegration, and thus to become protectorates of powerful western powers.

## Conclusion

From all the foregoing, it is clear that globalization is a multidimensional process, which entails a series of contradictions. Global society is under construction at the "Globe" in which people, social groups, communities and other forms of collective existence are increasingly relying on each other. Its main constituent element is the economy, the free integrated world market. This society is also developing at the level of social relationships (increasing of social mobility, the overall living standards, expanding the business and entrepreneurial spirit of the closed and underdeveloped societies, etc.). Political globalization is reflected in the development of political pluralism, the development of democracy, the respect for human rights and freedoms. The formation of a global society is also evident in the field of culture (the need for one language, standardization of education, etc.).[20] However, in a global society there is an increasing manifestation of many negative global phenomena - tribal aspirations and movements as resistance to globalization, uneven economic development, the emergence of a global "barbarism" and so on., to which contribute number of mechanisms through which globalization is achieved (military alliances, multinational corporations , financial institutions, broadcasters, etc.). In the further development of global society it is necessary to determine the different directions - construction of a global order on different lines, to reduce existing inequalities, reduce the existing tensions, etc. For these reasons, further research and reflection on the concept of globalization and global society opens up many questions and problems to be answered: How to resolve the issue of global justice and the courts? How to establish the institutions of global society? What are effective mechanisms to build a global society? How to stop global "barbarism"? Seeking answers to these questions is a great challenge and a great problem for scientists, especially sociologists (and sociology), as contemporary social processes occur rapidly and make more complex reality.

Prevela: Tamara Straživuk

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[20] See in: Ivan Šijaković & Vilić Dragana, *Sociology of Contemporary Society,* Banja Luka: Faculty of Economics, 2010.

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# Globalization and changes in the education system

**Abstract**

*The issue that is more or less current in all the areas of the globe, hence, an issue with a planetary character, should not remain on the margins of interest to the Bosnian intellectual or political elite. The public probably did not grasp the importance of all processes in which it is directly or indirectly involved without even realizing it. The consequences of countless processes will be recognizable only in ten years or more, yet they will, whether we like it or not, become a part of the social reality. By then it will be too late for major repairs if these and similar effects happen to be an obstacle to social development, hence, a timely and high quality analytical and critical approach to all processes that have become a part of reality of the Bosnian society is necessary. The text that follows is too small a space for a quality and more thorough elaboration of this social phenomenon and, therefore, I shall try to outline some important features regarding the globalization processes and education, which, certainly, deserve and require more analytical space. The text will, therefore, justify its purpose if it succeeds to arouse even a sporadic interest of those responsible for the social reality of Bosnia and Herzegovina. The relationship between globalization processes and education is multidimensional and in this way cannot be considered in all its comprehensiveness, thus the most important segments; economical, political, and informational-communicational changes will be determined. The Bologna process will be mentioned, but also the changes in culture and tradition caused by the globalization processes.*

**Keywords**: *globalization, transition, education.*

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### Conceptual demarcations

If the Latin term *globus* in one of its translated versions means the globe, then it is quite possible to interpret which social process is in question.

The term globalization has been present in the socio-political theory since the late 19th century. Truthfully, within the first decades, term globalization emphasized profound changes in the global economy while the politics and culture had been bypassed. Among sociologists, there is no clear consensus about what globalization is, but there is a general consensus surrounding the claim that globalization is a multi-dimensional lasting process associated with de-territorisation and growing interconnectedness at the planetary level. Sociologists also agree with the fact that the cause of this social phenomenon is to be found within the dynamic development of information and communication technologies. Internet has become a global carrier of communications and exchange of information available to each individual user who has access to the internet.[2]

Owing to this method of information consumption, all the changes that are happening in the economy, politics or culture are becoming apparent. These and similar changes bring huge revenues to the owners of large corporations and as well as the government budgets. The changes are also evident in the global political sphere, accelerating contemporary globalization processes. Among the others we can single out the end of the Cold war, the fall of the Berlin wall, etc.

As we are inclined to suggest that these changes have accelerated the globalization processes, we can equally say that they are result of the same globalization process, which would indicate that there remains an unresolved dilemma of what are the causes and what are the consequences.

### Changes in the domain of culture

Can a man be a citizen of the world without losing his own cultural identity? The attitudes of socio-political theorists diverge at this point. Some of them, like J. Rifkin, believe it is possible if the local cultures are not endangered and unless the people do not consider their culture as the property that needs be defended.[3]

Quite debatable is the very understanding of a position of vulnerability of cultural individuality, which means that experience and understanding of this transformation process is extremely important in terms of whether the indi-

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[2]  See: Milan Pelc, *Scripture, books, pictures*, Zagreb: Golden marketing, 2002.
[3]  See: Ulrich Beck, *Cosmopolitan Europe,* Zagreb: School Book, 2006; Miroslav Pelc, *Scripture, books, pictures*, Zagreb: Golden marketing, 2002.

viduality of the individual or the community is taken away, ceding the space to something "foreign", or is it simply a voluntary and spontaneous acceptance of the different with unobstructed retention of own.

Recognizing the fact that the man of today lives with many different identities, the question of whether it is possible to simultaneously live two or more cultures with equal regard to all or whether the favoritism of one of the cultures would be obvious, remains open.

On a similar dilemma, U. Beck states that today's life without limits, does not assume simultaneous renunciation of cultural individuality. Having the roots marks the connection of provincialism with experiential richness of the world citizens, which could become a common civilization denominator of heterogeneous societies in the world's cultures.[4]

Among the scholars who do not show optimism towards the globalization process, but a distinct suspicion, even fear is N. Chomsky, who conceives a culture as a companion of economical and political power. Hence, this theorist presumes that Western universalism, among other things, will result in cultural imperialism.

It can be, therefore, stated that Chomsky's point of view revolves in space around the dilemma of electing between the hegemony and survival, actually the question of whether the globalization is a choice or a necessity.[5]

Equally pessimistic outlook gives S. Huntington, who states that the religious diversity as an important part of cultural reality will be the fundamental cause of new social conflicts.

With a more thorough analysis of the cited standpoints, it is possible to find reasons for justification but also evidence for denial, and so it seems entirely correct to claim that social subjects, regardless of whether we are talking about individuals or institutions and organizations, have to be very careful in accepting or rejecting the globalization process. It is also certain, that the significant positive effects would only be recognizable in two to three decades. The process will certainly require a lot of skill, learning, ingenuity, honesty, trust and creativity, in order to tame and put in service to man, all the now dissipated globalization processes.

## Changes in the educational system

It seems quite reasonable to begin interpretation of interactive relationship between globalization processes and education, with a thinking of J. Stigliz, who

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[4]  Jeremy Rifkin, *European Dream*, Zagreb: School Book, 2006.
[5]  Noam Chomsky, *Hegemony or Survival,* Zagreb: Circulation Ljevak, 2004.

states that globalization reduced a sense of isolation that engulfed a large part of the developing world, and has provided many people in those countries with access to knowledge that reaches far and above the level of the wealthiest in any country in the world.[6] I have marked this relationship as an interaction because it really is so. It should, however, be said that the beginning of this relationship is more one-sided than mutual due to the fact that the national education has found itself on the road of globalization flows, not as a partner in a newly established relationship, but as a specific form of interference. The second dimension of this relationship which should be expressed through feedback effects could be expected a little later on when the first effects of impacts of globalization processes in education become apparent. The truth is also that the character, intensity and dynamics of this relationship depend largely on the political attitudes of national political elites, who create educational policy on the basis of defined political goals. The changes in the educational system primarily depend on the changes in economy, political life, information system and communications. Therefore, it is unrealistic to expect a quality change in the educational system without any changes in the mentioned segments of society, which are also governed by globalization processes. Thus, the quality changes in the economy provide the prerequisites for quality education. The changes in the political life of a certain social community which go towards ensuring political stability, human rights and multiculturalism surely assume the democratization of educational space. Computerization, modernization and a whole new way of communicating results in significant changes in the worldview of individuals and even entire communities. The mentioned factors contribute to modernization of education, faster and more comprehensive adoption of new knowledge and skills, establishing new types of educational systems, such as studying and distance learning. There remains, however, a very important question that requires a much wider and more open debate: whether it is a question of acquiring a qualitatively new knowledge or acquiring a new quantity of information?

### Bosnian-Hercegovinian paradigm

The specificities of Bosnian reality assumed the recognizable particularities of reflection of globalization processes within the area of education. If the principles of globalization are, among other things, de-territorialization and a kind of uniformity in terms of approaching the fundamental assumptions and conception of a common standard, then it would be logical to talk about the expected

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[6]   Josef  Stigliz, *Contradictions of globalization*, Belgrade, 2002.

results of the aforementioned principles. However, in education within Bosnia and Herzegovina, entirely different processes are occurring. Instead of processes of de-territorialization, we are witnessing all the more accentuated confinement into national frameworks; rather than convergence in terms of conceptualizing the common basis, there are increasingly recognizable differences grounded in the principles of ethnicity. Therefore, the education in Bosnia and Herzegovina is at all levels still laden by national partitions which are the result of political concepts of national elites.

With full justification, we can talk about, almost entirely ethnicized schools and universities. It is not possible to talk about multiculturalism in education or education for multicultural reality because such and similar principles have been replaced by the ethnic. The novelty which globalization process has brought to education in Bosnia and Herzegovina is the computerization and quick and effective communication, which is the technical-technological aspect of globalization, while the ideological framework has a distinctive national and even nationalistic coloring.

It is difficult, therefore, to expect that education in Bosnia and Herzegovina in the near future will become a part of the European and global educational network and that the Bosnian universities will become a part of the European university community.

Regarding the Bologna process and the implementation of the principles of the Bologna Declaration, everyone is already familiar with how that process had began in error and continues on its path by falling from one fallacy and mistake to another. The political leadership of Bosnia and Herzegovina, constituted by semi-literate agitators, to whom an educational process is a complete mystery, adopted the aforementioned document motivated exclusively by the collection of political points. The same leadership did nothing to ensure the minimum requirements for successful implementation of the fundamental principles of the Bologna Declaration. Thus, in this segment also, we only declaratorily participate in globalization flows, while the social reality shows something entirely different.

## Instead of a conclusion

After presented facts, a logical question arises; what needs to be done in order to sporadically, at least, improve the state of education, and enable it to follow the unstoppable globalization trends?

We know that the quality of education and the character of educational policy are directly related to economical and political situation of a society so it

would be logical to start with changes in these segments of society. It is possible to make quality changes within education without thorough economical changes, but with an assumption that apolitical educational reality is in question.

Since education in Bosnia and Herzegovina is under direct and strong influence of politics it is almost certain that changes should be initiated within the political reality of the Bosnian-Herzegovinian society. This text cannot offer more concrete solutions about what and which kind of changes need to be made, but I hope it was able to identify and label the fundamental problems that impair the process of modernization and implementation of modern educational technologies.

As long as the insufficiently educated politicians conceptualize the educational system and educational policy it will not be possible to talk about education for a human, Bosnian-Herzegovinian citizen, a citizen of the world, instead, the national and even nationalistic education will continue.

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# Post-social constellation
## (The globalization of irresponsibility)

**Abstract**
*Having as a starting point the analysis of the relations between repressive-ness and responsibilities, the paper points to the postmodern totalitarianism of the entropy of rationality as the cause of social crisis and establishment of post-social constellations. Special importance is given to the emancipation of young people as a clinical symptom of the crisis of modernity.*

### Repressiveness as a lack of responsibility

Repressive set-ups, as defined by their immanence, do not allow for the development of responsibility because power relations based on an presupposed authority beforehand rely on the hierarchical structure of subordination, which, in principle, excludes the establishment of an autonomous habitus of personality.[2] Socially subordinated roles and statuses, which shape individuals with a stable identity rather than a personality, produce a population incapable of thinking, organizing, acting, and existence out of the principle of authority. As there is no society that is not organized, thus the history is already a history of repressiveness, since the very repressiveness represents an inherent feature of the organization as such.[3] However, the society of postmodern repressiveness is particularly one of global rational repressive totalitarianism as an overemphasized

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[2]  On relation between the personality and identity see more: Nemanja Đukić i Ivan Šijaković, *Socijalna kontrola identiteta*, "Politeia", Year I, No. 1, Banja Luka: Faculty of Political Sciences, 2011, p. 107/120.

[3]  See: Herbert Marcuse, *Eros i civilizacija*, Zagreb: Naprijed, 1985.

authoritarianism that, for the first time, has the conditions of absolute validity. It is precisely its totality that makes the postmodern repressiveness a sufficient condition for the overall social deconstruction of the social. As it has been already pointed out by Beck[4] in terms of the phrase "*risk society*", the postmodern society is the entropy of rationality – it represents a historical accumulation of rationality that has the possibility of endangering itself. At a philosophical level, this entropy is expressed as a negative self-reflection of rationality between the instrumental and communicative[5]; at the technological level it is expressed as a self-reflection of information which is at the same time a tool for and a subject of work[6], and at a social level, it is represented as a socio-cultural constellation that deconstructs the social itself.[7]

### Internalization of irresponsibility as a basic cultural value

Globalization, as a post-modern process of structuring global society, by imposing, in totalitarian manner, the principles of pseudoindividuality and liberal hedonism, sets up infantilism as a general and basic cultural value of the contemporary society. Shaping the mind and establishing democratic principles of justice, equality, freedom, rights and procedures, the globalization enables emancipated, liberal and legitimate escape from liability as an "irrational authority," which establishes a non-committal relationship towards the foundations of civilization, which ultimately leads to its inevitable descent into barbarism.[8] As well as psychoanalysis that does not solve problems but transfer them instead, that is how the global society under development, does not solve the fundamental problems of social organization arising from the illusion of technical and industrial progress, but only transfers them from the social level to the level of information.[9] Constructing and simulating the hyper-reality[10], overcome biological and physical frames of cultural survival produce a liberated "inorganic culture"[11] in which disturbed processes of maturation together with all accompanying social, intellectual, psychomotor, and affective disorders, appear as a residue of a free

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[4] See: Ulrich Beck, *Rizično društvo*, Belgrade: Filip Višnjić, 1997.
[5] See: Jirgen Habermas, *The Theory of Communicative Action*, Volume 2, Boston: Beacon Press, 1987.
[6] See: Urlih Beck, *Rizično društvo*, Beograd: Filip Višnjić, 1997.
[7] See: Maks Horkheimer, *Pomračenje uma*, Sarajevo: Veselin Masleša, 1989; Jean Baudrillard, *Simulakrumi i simulacija*, Novi Sad: Svetovi, 1991.
[8] See: Maks Horkheimer, *Pomračenje uma*, Sarajevo: Veselin Masleša, 1989.
[9] See: Pol Vilirio, *Informatička bomba*, Novi Sad: Svetovi, 2000, p. 40.
[10] See: Jean Baudrillard, *Simulacija i zbilja*, Zagreb, 2001.
[11] Pol Vilirio, *Informatička bomba*, Novi Sad: Svetovi, 2000, p. 44.

and permanent immaturity of population that has been blocked in its infancy.[12] It was already in the first half of the 20th century, when Witold Gombrowicz stated that human's growth or progress is not the indicator of the modernity, but one's refusal to grow up: "Immaturity and infantilism are the safest category to define the modern man".[13] In ancient societies taking responsibility for your own future meant the most important act of life and was expressed in the act of initiation[14], but in the postmodern society it gives a way to the escape from their own future, the escape being expressed through the process of digitization. Irresponsibility is becoming a democratic right, so that responsibility disappears from the civilization in the same way as the truth disappears from science, and justice from the courts.[15] As Virilio points out, social and political responsibility will disappear in twenty years, and soon every individual or activity, unrelated to the irresponsibility, will be rejected. The transition from real to virtual deprives the social relations of their temporal continuity and its accompanying individual and social experience which represents the ontological proposition of shaping one's personality as the completion of the process of individual and social maturation.[16] But when you have a digital reality that is capable of providing experiences that are usually obtained over time and in difficult manner, it means that a future, that we are familiar with now, no longer exists.[17] While the initiation means that one becomes responsible for their own social entity, the postmodern fragmentation of social life produces the crisis of the social in a way that it reduces the view of reality or of its aspect at the same time enriching the knowledge on each and every of the aforementioned aspects.[18] Under this influence some aspects of human practice become more independent, and therefore get the opportunity to seek the purpose of their existence in themselves and act as if the totality of the practice no longer exists. These reality frameworks give birth and development to the ideology of particular consciousness (awareness of the particular), which tends to force itself seductively in particular social and cultural circumstances as a complete awareness of the totality of the practice - which is previously reduced to some of its parts.[19] Based on the ontological postulate that the truth is not a whole[20], the postmodern or post-social constellation

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[12] *Ibid.*
[13] Pol Vilirio, *Informatička bomba*, Novi Sad: Svetovi, 2000, p. 93/94.
[14] See: Klod Levi Stros, *Divlja misao*, Beograd: Nolit, 1978; Klod Levi Stros, *Totemizam danas*, Beograd: BIGZ, 1979, Klod Levi Stros, *Tužni tropi*, Beograd: ZEPTER Book World, 1999.
[15] Zoran Arsović, *Ono što nakon Haga ostaje*, Banja Luka, 2010.
[16] See: H.E. Erikson, *Identitet i životni ciklus*, Beograd: Zavod za udžbenike, 2008.
[17] Pol Vilirio, *Informatička bomba*, Novi Sad: Svetovi, 2000, p. 94.
[18] Božo Milošević, *Sociologija i savremeni svet*, Novi Sad: Filozofski fakultet, 2007, p. 90.
[19] *Ibid*, p. 87.
[20] See: Teodor Adorno, *Negativna dijalektika*, Beograd: BIGZ, 1979.

defines axiological pluralism, moral relativism and political particularism, that is, particularism of democracy.[21] Postulating the pluralism as a "superior value" one creates the phenomenon of "modern pluralism"[22] which becomes the main cause of the crisis in the modern society.[23] Establishing the axiological pluralism (pluralism as the highest values) the postmodern constellation deconstructs the universalism and historical-social continuity[24], because it allows for the deconstruction of the continuity of the social and historical constitution, i.e. it allows for discontinuity in social processing of the sense. Social processuality of the sense has come to a crisis point, because the institutions that deal with the sense are not able to absorb the "inter-subjective objectified sense in the social storages of knowledge"[25]. Pluralism as particularism in terms of values indicates the absence of a single, dominant, binding and integrating value system that would be well-integrated itself. Existing pluralistic value systems are characterized by low integrative power in the whole society as a totality, as well as by weak internal integrity of the system. Large institutions (economy, politics, culture, religion, etc.) are not hierarchically organized, that is, there is no integrating system of values, but these entities exist relatively independently and have a claim only on their own, firmly bounded, field of action.[26] Thus fledged aspects of social practices now exist as a system of disconnected social entities that have lost their social and semantic background and have become an instrument of postmodern or post-social constellation – they have become the instruments of social deconstruction and its reduction to a shallow, one-dimensional hyperspace.[27] It is exactly because of the postmodern digital social fragmentation that has been indicated by Baudrillard, that Touraine was able to say that we live next to the social experience in the end point of social decomposition.[28]

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[21] On relation among democracy, universalism, particularism, and identity, see: Ernesto Laklau, *Univerzalizam, partikularizam i pitanje identiteta*, Reč. Journal of Literature, Culture and Social Affairs, No. 71/17, September 2003.

[22] See: Peter Berger, Tomas Luckmann, *Modernity, pluralism and the crisis of meaning, The Orientation of Modern Man*, Gütersloh: Bertelsmann Foundation Publishers, 1995.

[23] *Ibid.*

[24] See: Entoni Giddens, *Posledice modernosti*, Beograd: Filip Višnjić, 1997.

[25] See: Peter Berger, Tomas Luckmann, *Modernity, pluralism and the crisis of meaning, The Orientation of Modern Man*, Gütersloh: Bertelsmann Foundation Publishers, 1995.

[26] See: Peter Berger, Tomas Luckmann, *Modernity, pluralism and the crisis of meaning, The Orientation of Modern Man*, Gütersloh: Bertelsmann Foundation Publishers, 1995.

[27] See: Daglas Kellner, *Medijska kultura*, Beograd: Klio, 2004.

[28] See: Alain Touraine, *A new paradigm. For understanding today's world*, Cambridge: Polity press, 2007.

### The crisis of modernity as a crisis of youth

Since the ontogenesis is complementary to phylogenesis – the postmodern crises of the social is something that inevitably affects individuals and social groups in parallel with the crisis of institutions. Since young people (youth) are the central figure of the postmodern process of the digital reification of the social, it also means that young people, as mainstream of the modern pseudo-cultural production of the irresponsibility, become the end point of nihilism, and the permanent enemies of the future, as well as the irreversible outcasts of the history. Dreams of youth liberation, says Vilirio, have always led to dictatorships and repressive paramilitary systems. After Hitler and Stalin, the great temples of young cultural revolutions, there was a period of new technological childishness proposed by American nation.[29] While former young generations used to confuse the technological and scientific progress with the moral one, new young generations, eager for emancipation for the sake of the future, remain without it. Digitization as a process of emancipation of illiterate youth[30] provides the opportunity to declare the lack of old values a new value (Hannah Arendt). Emancipation as the elimination of all cultural values is the ultimate outcome of radical deletion in postmodern deregulation of time, since emancipatory deconstruction and deregulation of the past open reversed historical process: the process of free and independent technological progress which leaves behind itself a man without a future. The future is gone because social continuity is interrupted in time.[31] Chronological and historical time has given its place to the new technological time that is exposed in present times[32]. New technological time is not related to the social reality – neither with one event nor with the collective memory. It is pure computer time which is building up a permanent present as boundless and timeless intensity that destroys the pace of society in a progressive degradation.[33] In this way the crisis of responsibility is finally showed up as a clinical symptom of the crisis of modern times - a crisis of young generation is the last crisis of the idea of progress in which social reality is finally disconnected from itself.

Prevela: Jelena Vignjević

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[29] Vilirio, P., *Informatička bomba*, Svetovi, Novi Sad, 2000, p. 99.

[30] *Ibid*, p.97.

[31] Vilirio, P., *Kritički prostor*, Gradac, Čačak, 1997, p.8.

[32] *Ibid*, p.10.

[33] *Ibid*, p.11.

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# Gender and globalization
## (Ethic of care in sociology as a factor of overcoming negative globalisation consequences)

### Abstract

*Globalisation as significant tendency of contemporary age influenced enormously social changes. Social changes formed as result of this process the most prominently question modern, postmodern sociological authors and authoress opening pleads of perspectives for solution of negative consequences of globalisation and apolitical scenery of future changes. Ethic of care as feminist and eco feminist conception is significant agens movens of changes for global ecological problems solution. Global becomes glocal, because global and local are interpolated. Sociologist and eco feminist Salleh demands creation of ecologically literate sociology. Ethic of care was globally developed in theory of Jane Addams, later on developed in theory of Mallory, Eislar and Warren. Modern and postmodern sociological theory with cognitions of feminism and eco feminism develops significant strategy for overcoming the negative results of globalisation, in womanism, human progressivism, environmental nationalism, indigenisation, human progressivism and egalitarism based on the ethic of care.*

**Key words:** *globalisation, eco feminism, indigenisation, cybernetisation, environmentalist nationalism, eco womanism, ecologically literate sociology.*

## Introduction

Contemporary age represents plurality of interdisparate and interopposed discourses; development and progress of civilisation influenced creation of the negative consequences for progress of human race in general. Sociological theo-

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ry in works of modern and postmodern authors affects the traditional cognition of Science deconstruction as well as the creation of new cognitive approaches towards the traditional forms of knowledge. The globalisation consequences according to Mülleru namely, erosion of national state, social waste, division of social classes, formation of social elites, destroyance of environmental surroundings, demand radically new politics founded on advanced ecological strategies. Sutton and Dunlop in year 1979., have noticed that it is necessary to change the paradigm of development sociology as Science towards the formation of new ecological paradigm in sociology, which could also be traced in thought of ecofeminist and sociologist Arriell Salleh "New society needs ecologically literate sociology" or ecologically conscious sociology refers to ethic of care as global strategy. Sociological theory of contemporary era has been developed in tendencies to solve global ecological problems of environmental destruction such as, ozone layer destroyance, radioactive light, contamination by light, the rapid progress of biomedicine and medical technology that enables process of transplantation, cloning, implantation, and results in radically negative consequences namely bio criminal and terrorism. Eminent profeministic English sociologist Giddens, claims that the biggest problems of contemporary era are gender, social system and ecological accidents and catastrophes. Concept of sustainable development according to Giddens, represents completely utopian idea and it stands for *form of utopian realism* necessary to deconstruct reaching for accomplishment of more applicable concepts, because we live in era of risk progress, which measure we can not foresee. Modernity presents monstrous creature enormous by its strength, which destroys everything in front of it. Therefore we need cognition on relation of nature and technology, that results in alienation. Besides Giddens, these problems are matter of concern raised by English sociologists Dickens, Urriy, and American Chicago School of sociology representative Harvey. Negative consequence of globalisation and technology progress, could be foreseen, in progress of investigations and experiments on people and animals, that had to be diminished cause in order to diminish scenarios of researchers like Mangle and ideologist Hitler, even though most of the modern and postmodern authors stands for the apocalyptic scenario if we do not solve or influence the activism towards the solution of ecological problems.

Modern authors interested in this theme are Ulrich Beck who defined term *risk society*, Manuel Castells that holds the thesis that all future wars will be preformed as fast as chirurgical interventions, where those who have information get the reign on the certain territory, while postmodern authors Baudrillard, Lyotard and Derrida stand for plurality of reality. Baudrillard deconstructs traditional concept of truth emphasizing the simulacrum concept, or the potentiality for existence of virtual worlds in which the truth is product of agreement, Lyo-

tard defines the world by term postmodern fairytale, Derrida proposes multiple visions in cognitions of reality due to the continuous marker's play praxis existence, and Fukuyama questions post human future, asking what kind of future could we expect at the end of human existence? One of the possible solutions to the problem of alienation or identity crisis produced as turbulent consequence is care ethic. Ethic of care is a concept introduced by American sociologist, Nobel Prize winner in field of sociology and philosopher of pragmatism, Jane Addams, who makes it socially applicable by the institutionalisation of Hull House project for analyses of behaviour of emigrants and delicvents. This ethic negotiates empathy in bioregional relations of cooperation, and it is developed in works of ecofeminist sociologist and philosophers such as Rian Eislar, Karen Warren, Ariell Salleh, Chaone Mallory, Val Plumwood, Yenestre King, Jima Cheneya, Roberta Sylvana, Barbare Adam, to become the prevailing concept in postmodern philosophical and sociological discourse in work of preeminent sociologist, philosopher, and ecofeminist Rosemary Tong. Tong claims deconstruction of traditional approach towards the bioregional relations of cooperation's, and that as a result of globalisation, necessary must be reproduced discourse in which the ethic of care will dominate. Dona Haraway, as postmodern author completely negates binary oppositions that produced culture of violence and conflict simultaneously oppressing the women and representatives of other class, race, and ethnicity.

The importance of this critical approach is to find out the quilting stitch that bonds globalisation, gender, ecology, in order to develop active sociological corpus of cognitions that could response to globalisation consequences. Feminisation of poverty as one of the most significant contemporary problems, questions the fact of feminisation and poverty identification, originating in traditional dichotomies men/women, culture/nature. Deconstruction of these dichotomies is possible in ethic of care as concept equally important for male and female, because it proposes relations of bioregional cooperation. From that reason, the traditional approach of sociological understanding must be deconstructed towards the decentred theories that will be based on egalitarism and equality, critics and sociological theories in solution of globalisation consequences on development of sociology in general.

## Globalisation

Globalisation as subject of contemporary sociological thought discusses the progress and development of society as a result of different type of technological progresses followed by rapid change of information influencing the universalisa-

tion of certain truths and pauperism of culture, therefore creating one sort of global village and world becomes place in which different culture and cultural symbols are recognized. Globalisation has negative and positive consequences, as well as the results.[2] In order to understand deeper consequences of globalisation, it is necessary to examinee existing definition globalisation, and therefore implements the most adequate and the most precise. In these writings first to be mentioned is the author of pro feminist provenience, Anthony Giddens and critics of sociologist Davida Helda who is at the same time the most quoted, analyzed, mentioned in context of investigations of term globalisation. Giddenses explanations of globalisation starts by propedeutical introductions in distinction of global and local, which becomes more and more significant for explanations of contemporary discipline of gender and development, as well as the postcolonial studies. For the globalisation, specially great importance has the fact that world becomes global, because the world by development of technique, technology and Science becomes interrelated much faster and much closer relations, while *local of globalisation*[3] gets different meaning cause it influences our everyday life. Examples of globalisation are products that become the most eminent and established titles by which one producer becomes rapidly known on market and therefore because of the fast transport of products on international levels and can influence his own legitimate sale in all parts of the world in almost exactly the same way[4]. Globalisation is „fact that we more and more live in one world so that individuals, groups, and nations become more interdependent"[5] If we are to consider the global reasons of globalisation, the most significant, according to Müller's *Course of globalisation*[6] but Giddens as well, the internet technology, faster transport, the cold war end, global problems, problems of contemporary age involving the ecological and economical problems, as well as the liberalisation. Rugner Müller defines the importance of globalisation introducing the term dimensions of globalisation, and quotes five dimensions such as:"culture, society, environment, economy, and politics"[7]. In this work the most significant dimension of globalisation vs. environment because it influences some of the five mentioned dimensions making the intersection environment vs. politics vs.

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[2]  The most famous authors that analyzed globalisation concept are Erickssen, Müller, David Held, Anthony Giddens, Ulrich Beck, Rosemarie Tong, Jonathan Turner, Dona Haraway, Martha Nussbaum, Manuel Castells, Jean Baudrillard, François Lyotard, and François Fukuyama. Author/ess from Balkans are besides other, Marija Geiger, Branka Galić, Ivanka Buzov, Ivan Cifrić, Fahrudin Novalić, Vesna Miltojević.

[3]  In further text *glocal*

[4]  Antony Giddens, *Sociology,* Beograd: Economic faculty, 2003, pp. 55.

[5]  *Ibid*, pp. 56 -57.

[6]  (www.kursglobalizacije.com)

[7]  (Müller www.kursglobalizacije.com).

economy vs. culture and society the most important, completely different and radically reformative and deconstructive way in works of sociologist of feminist and ecofeminist standpoints, emphasizing the need for sociology to become ecologically literate by foundation of New Ecological Paradigm of sociology, as primary sociological postulate since 1979, and ecofeminist politics becomes new political responsibility for environmental protection originating in work of ecofeminist Rosemarie Tong, who founded ethic of care as condition of bioregional cooperation.

Regarding the need for ecological paradigm of sociology, first time writes author Robert E.Dunlop, thinking that there are the ecological foundations in bases of all societies. Giddens in causes of globalisation in calculates even the bigger bioregionalism in system of governance, and as an example of it he shows European Union[8] and United nations[9], and formerly self-explanatoriness of First World problems and countries of Third World problems is more and more questioned, reconstituted, towards the creation of greater equality and egalitarism, starting with opening of the discourse of subordinated, oppressed, victims of one-dimensional, Western, imperial, white, hegemonic, masculine, ideological thought and praxis. Postcolonial feminist as Gaytri Spivak, Ume Narayan, and Nire Yuval Davis spoke on difference between quality of life in countries that are considered to be centres of power and postcolonial countries that are on margins of power, peripheries in which poverty is identified with femininity. Raising the voice on these differences becomes possible only after the globalisation, namely deconstructing the stereotypes on fashion; arts, Science, and the names of the authors from margins and Third world countries are introduced. Gaytri Spivak in her work *Critic of postcolonial mind*, mentions fashion designer from Japan, militant feminist and philosopher, the authoress of fashion line *Comme des gąrcons*(Fashion for women: As man), Rei Kawakubo[10]. This example has shown that the world centre does not have to be Western Europe, so that decolonisation happens simultaneously with globalisation.

Feminist idea of transversal politics, as idea defined and formed by English sociologist and postcolonial feminist Nira Yuval Davis, has shown that it is possible to be part of one globally shared cultural space, without losing one's own identity if the individual identity is kept when individual becomes part of larger global identity that transcends the borders of particular one, in tolerance

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[8]  Antony Giddens, *Sociology*, Beograd: Economic faculty, 2003, pp. 59 defines EU as: "pioneering form of transnational governance in which all memebring countries in certain level give up their state sovereignty ".

[9]  UN: "union of single national states " states Giddens, A., *Sociology*, Beograd: Economic faculty, 2003, pp. 59.

[10]  *Gayatri Chakravorty Spivak*. in Moranjak, Bamburać N., *Gender, ideology and culture,* Reader, Sarajevo: CIPS, 2006, pp. 18.

towards different particular identities. Tendency toward the global multicultural cooperation, bioregionalism founded on care ethic that is understandable starting with civilisation origins, theirs foundations, and formation of difference between culture and society. This thought holds sociologist Barbara Adam, explaining the global time concept she explains the formation of globalisation. Rapid technique and technology diminishes differences in time, accelerate timespace differences, and lowers diplomatic dimensions of globalisation, making the communication direct and share of the information instant, therefore making it visible the demystification of world truth in joint discourse of simultaneously existence in one and the same time, marked by identical inventions, explorations, progresses and innovations that influence development of the entity we call "contemporaries", human existence that belong to same time and space, and share the same social reality. Addam starts her theory with critic of modern as project raised by Giddensa and Becka but her thought does not end there, but it is completed by thought of sociologists such as Albrow, Hennerz, Wye, Wallerstein, Robertson, and Sklair. Definition of globalisation that is the basis of her work *Revision: Centrality of time for ecological perspective of social sciences* is founded on thought of Martina Albrowa on globalisation as process of „connecting the communication of human existence of this world in communicative union of one world as main attribute of XX century globalisation"[11]. One of the globalisation causes, in Giddens thought is progress and development of NGO sector where it could be noticed that dominant discourse represents need for solution of ecological problems, poverty, health, such as "Greenpeace, WWW-global ecological web, doctors without borders, Red Cross, Amnesty International"[12] as well as feminist and ecofeminist organisations. One of the most important debates of contemporary age is debate on globalisation, mentioning the three different opposing schools with different analyzes on globalisations. Sociologist David Held questions globalisation streams mentioning the hyper globalist, transformacionalist, sceptic, as opposed groups in thoughts on globalisation. Sceptics think that the globalisation is not such a successful process as hyper globalists claim that there are „ economical blocks , weaker geogoverning, stronger power of national government, with nationality as dominant motive", while hyper globalists hold that „globalisation represents real phenomena" that produces real and positive consequences and therefore influences establishment of international relation and disappearances of nation states, while transformation lists stand for syncretism, these two statements meaning middle

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[11] Barbara Adam, *Re-vision: The Centrality of time for an Ecological Social Sciences Perspective*, Chapter 4 in Scott, Lash, Szarsynski B., Wyann B., *Risk, Environment, and Modernity*, London: Sage, 1998, pp. 86.

[12] Antony Giddens, *Sociology*, Beograd: Economic faculty, 2003, pp. 60.

way, because by the globalisation the greater connection is accomplished but the transformation of political community still must be reached. The most appropriate statement represents the position of tranformationalists[13]. Steger holds that globalisation represents complex process that demands investigations and syncretism of all mentioned definitions of globalisation namely: "globalisation is not unique and monolithic process, but complex set of often conflict and contra dictionary social process, globalisation involves creation the new web of social interconnections as well as multiplications, expansions, intensifications, and acceleration, existing social changes and activities, is result of "compression of time and space" therefore it is not only objective term, but it is represented on the level of individual consciousness"[14]. Amartya Sen (2001) in work *Identity and violence*, as the most positive globalisation factor mentions "intellectual solidarity", and "refusment of globalisation process as continuance of Western imperial ideology" would result in negligibility of global interest such as global and bioregional cooperation.

## The consequences of globalisation

In order to understand the phenomena of globalisation it is necessary to understand the consequences that follow that process. Müllner mentions „erosion of national state, social waste, gap between rich and poor, milliners that can not be controlled, destroying of environment" [15]as the most problematic and unpredictable consequences of globalisation. Croatian sociologist Zeman[16] holds that active resistance to negative consequence represent environmentalism and different feminisms, in "culturally openness, cosmopolitan namely interactional spirit, animosity against state, refusing the eternal codes and established values such as patriarchy, religious traditionalism, and nationalism"[17]. Concept of sustainable environment crisis, and term risk society introduces Ulrich Beck 1980, in time of formation of establishing of different social systems, while Giddens

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[13] *Ibid*, pp. 63-65.

[14] Steger, Manfred B., *Introduction: Rethinking the Ideological Dimensions of Globalization*, In Manfred B. Steger, ed. *Rethinking Globalism*. Lanham, MD: Rowman & Littlefield Publishers, 2004, pp. 3.

[15] www.kursglobalizacije.com

[16] Zdenko Zeman, Croatian philosopher and sociologist. Published works: *Mind and Nature* (1996), *Autonomy and postponed apocalypse, sociological theories of modern and modernisation* (2004), and *Introduction to ecology of sustainable communities* as co-author with sociologist and ecofeminist Marija Geiger-Zeman.

[17] Zdenko Zeman, *Autonomija i odgođena apokalipsa, sociologijske teorije modernosti i modernizacije*, Zagreb: Hrvatska sveučilišna naklada, 2004, pp. 403-407.

as permanent modern problem sees gender, ecology, problem of impossibility of precise defining of certain social system or social order.

Sociology becomes questioning of risk, therefore only the social reflexivity as "continues consciousness of the deepness of risk that ecological catastrophes and accidents bring" sees the risk from the existent state , and concept of null risk raised by postmodern theory of Fukuyama with his questioning on what kind will humanity of postmodern time be, will it disappear caused by global race for making the riches, based on trust, will it, as consequence of cloning, transplantation, implantation, euthanasia, xenobyoethics[18], byociriminal, be possible to keep up life the same as we perceive it today or what comes after the end of history in post human future as metaphor of rapid progress and ending with the last man. In discipline of social ecology, and contemporary sociological theory problem of global ecological crisis solution are discussed, and as I perceive it that kind of exit is possible in implementation of radical deconstruction concept feminist ethic of care, already developed in works of the most famous sociologist from end of XIX century and start of XX century, American Nobel Prize for Peace Winner, Chicago human ecology school representative and doctoress from Yale University Jane Addams, who develops ethic of care as correlation of empathy in interpersonal communication followed by strategy of behaviour in analyzes of behaviour of minor deviants and emigrants in project created by her idea , Hull House.

## Ethic of care as gender dichotomies negation

Critic of anthropocentrism was introduced at beginning of XX century by the Frankfurt[19] school of thought, which represents the origin of socially-ecological ideas simultaneously, next to Chicago[20] school of sociology. The *found-*

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[18] Ethics focused on questioning of moral relation towards the inependent or xeno (ellien, odd, unknown) forms of life.

[19] Frankfurt school, formed at beginning of XX century with goal of active critic of society. The most famous representatives are Horkheimer, Adorno, Benjamin, Scheller, Habermas, Arendt. This school presents the origin of social ecology development, specially in discipline of philosophical anthropology , followed by discourses on alienation as the final result of rapid technological advancements.

[20] Chicago school, is formed at the end of XIX and at the beginning of XX century. This school influenced creation of ecological zones of cities, urban ecology, and transition from humane ecology towards the social ecology. Special contribution of this school mirrors the classification of human –environment relation, in tune with the city zones, into the five different levels, and introducing the empirical investigation of identities in goal of investigation the alienation, blaze, hobochemistry, syzo phenomena and other forms of alienated identities such as devients, emigrants, initiated by sociologist Jane Addams foundation of Hull House Centre.

*ling sisters* concepts in comparison *fathers of sociology* dominates in golden era of women sociologists development.[21] Descartes by his *cogito ergo sum*, and a thought on form and matter represents the foundation for critic. The enlightenment as project, believes in significant progress of humanity as world dominating, ending in negation of its primary attribute. Mary Midgley, the preeminent philosopher emphasizes that origin of dichotomies could be traced back to Cartesian dualism of body and mind, and the anthropocentric conception on ration as factor of elevation of men above the animal. Under the cloak of universality of term men, actually was hidden male principle because women did not have the voting rights nor they were affirmated enough in public and academic life. Maria Soledad Iriart in her doctoral dissertation *in the shadow of the Enlightenment: From Mother Earth to Father Land*, describes how enlightenment degrades human existence by its former thesis on nature-women dichotomy vs. culture-male[22] The idea of the anthropocentrism critic was founded in Frankfurt school of sociology in the Manifesto of Frankfurt School that was written by founders Theodore Adorno and Max Horkheimer *Dialectic of enlightenment*. Enlightenment as period follows the *feminist enlightenment,* coined by Dorothey Smith and Jessie Bernard involves the need for femalestream sociology to be developed. God as anthropomorphic category gradually becomes questionable, and by the tendency to return to ecocentrism, the Gaia concept is developed.

Ecofeminist manifesto negotiates respect of nature as Gaia, Mother, and Feminine Deity that has the self-inherent laws that we are not well accustomed to dominate them. Therefore the belief in patriarchal order of things is destructed and the new axiological ethic is introduced, the ecofeminist ethics. Lovelocks vision of Gaia as physiological system, that has the regulation of clime and equilibrium complementary with life goal, surely changes the traditional anthropocentrically and anthropomorphic meditations. These eco-centric ideas of Earth as self-regulating life system is foundation of ecofeminism that is used for deconstruction of patriarchal matrix on anthropomorphic hegemonistic patriarchal God. Croatian ecofeminist Marija Geiger[23] in work *Cultural ecofeminism* explains Gaia as mother Nature, Godess that in consists male principle as well and it is called by different names: :"Gaia, Rea, Hera, Demetra, Izida, Ishtar,

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[21] Deegan Jo M., in her work *Women in sociology, a biobibliographical sourcebook*, 1990 mentiones over 50 names of women sociologist that are never mentioned in works of sociologists. The fameous sentence of living sociologist Mary Jo Deegan that „the most women that influenced the world were sociologists"!, is critic of *malestream* sociology. Feminist enlightmant is termed coined in order to define the need for mentioning the women in sociology and possibility for femalestream sociology emancipation.

[22] Iriart, Maria Soledad, u www.ecofem.org/journal, pp. 7-9.

[23] Geiger, M. Zeman, *Cultural ecofeminism, simbollical and spiritual relation of women and nature, development and environment*, Zagreb, 2005, pp. 170.

Astarta, Kali". Hesiod in *Teogonije* opposition male/female explains by "Uran/ Sky and Gea/Soil gave birth to monstrous creatures that fight for dominion"[24]. Eislar Riane (1987) has written The Ecofeminist Manifesto, furthermore in reference of Lithuanian anthropologist Maria Gimbutas (Gimbutiene`) supported the statement that prehistoric societies (before 5000 years), worshiped the Great Mother as Goddess, moreover they were based on equality and peace, and ignorance of objectification, domination and violence. "Those societies were founded on what we recently call ecological consciousness, consciousness that Earth should be treated with respect"[25]. Feminine attribute of care, non-violence were not considered as subordinated in comparison to masculine attribute of domination. The important investigator's statement that there were several cradles of civilisation, in addition some of them egalitarian in its foundation, for example Minoan period of rule on island Crete[26]. Occasional pictures from that period of time represent women that stand and hold their hands raised while man approaches them bringing the fruits, whine, and seeds[27]. The most of these society are labelled as primitive, therefore it is necessary in spirit of recent meditations of Johna Monaghana and Pitera Justa in work *Social and cultural anthropology*, emphasizes that cognition of cultural values of subjective character, and metaphor of cultural glasses describes that similar to changes of location on map and socialisation, our statements differ. To be capable to understand the cultures of others, refusal of colonial imperial patriarchal dominant ideology of Western observer, demands being consciousness the ones own culture glasses, followed by transition to decentred position of independent observer. Fundamental difference of these societies could be seen in societal comprehension of care, tenderness, non-violence as female, but not less valuable than maleness that is not identified with domination, but the power as shared concept stands for potential for action not for dominion[28]. Nature is observed as place of spiritualistic embodiment, while Western culture teaches us that nature is divided from spirituality that simultaneously represents the origin of human parting with nature, moreover devaluation and objectification of nature. Eislar's Ecofeminist Manifesto states that the only reason for contemporary era ecological problems is creation of dichotomies male spiritual principal vs. female natural principle, in addition supported by transition from religious to secular worldview[29]. Tech-

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[24] Vjeran Katunarić, *Women eros and death civilisation*, Zagreb: Jesenski i Turk, 2008, pp. 103-104.

[25] Riane Eisler, *The Chalice and the Blade: Our History, Our Future*, San Francisco: Harper and Row, 1987,

[26] *Ibid*, pp. 89.

[27] *Ibid*, pp. 90.

[28] *Ibid*, pp. 90.

[29] *Ibid*, pp. 91-93.

nology as such is not a problem, thinks Eislar, problem represents the anthropocentric masculine culture of violence that uses the technology for the same purposes. Demands of ecofeminism, contained in Ecofeminist Manifesto are oriented towards the returning to egalitarism and cooperation in order to overcome the system of domination. Shared cooperation between male and female, negation of dichotomies is the only way to annulated mentioned system. Return to nature is the only presupposition for desalination.

*Male stream,* having the male in centre vs. *female stream,* having the female in centre is binary that represents modern period, unlike the postmodern where the mentioned differences are annulated for academic marginalization of women to be based on extremely rigidly formed differences between terms or dichotomies. The basic problem is identification of women with non-rationality, mindlessness, emotionalism, by which their exclusion from public and academic sphere is justified. Ecological consciousness of deep ecology is considered to be deeper, because it involves the laws that caused certain phenomena. Ecofeminism with its powerful activism since Chupko movement in India, trough the development of agricultural unions supported by Vandana Shiva, until the formation of Institute for Social ecology where the first ecofeminist Conferences were organized, under the influences of ecofeminists Yenestre King, Val Plumwood until public demonstration against the oppression of feminine identity and nature, accomplishes the active fight with risk as mark of postmodern reality. Besides the female ecofeminists and feminists, grows the number of male authors as well. Besides Zimmerman, Cheney, Sylvan, who similarly to Carter situate ecofeminism as the most important and the most complete eco movement of Contemporary age. Patricia Shipley mentions debate care ethic vs. justice ethic laded by American psychologists, Carol Gilligan and Lawrence Kohlberg.[30] Kohlberg was supporter of traditional approach on unobjectivity of feminin subject under the influence of emotion, while Gilligan thinks that ethic of care only develops emphaty for others while as subjectum represents part of interpersonal relations, having the higher moral values.

Formed out of radical feminism, under the influence of marxistic feminism and socialism, ecofeminism promotes ethic of care in interpersonal relations, as well as the relation to others, against oponing term of logice of dominance. Ethic of care, according to ecofeminist Karen Warren, markes the potential that connects the femininty and nature, emphatic abilities of women and man inable them for deeper understanding of relations in nature, conflicts as well as the peace processes, implicately involving social distance from other in order to understand her/his world as „the alternative to egoistic interpretations of sub-

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[30] Kohlberg was Gilligan' s mentor , and disupute was concerened with gender difference in ethic and moral judgment

jectivity as something that need not to be connected to others or nature ". Hiperdistancing, blaze shyzo, hobo identity could have the negative consequences. Wyll Kymlicka in his political theory proposes the concept of feministic ethic of care. Dichotomies of public and private should be broken, because the ethic of care should be widened into the public discourse, and Kymlicka[31]defines it as „a. concept that influens the learning of moral principles( justice) vs. developing of moral dispositions(care); b.moral cognitioning c. Moral concept, focused on justice and fairness vs. responsability and relations(care)". Bosnian and Herzegovinian philosopher and sociologist Babić-Avdispahić Jasminka, in work *Ethic, democracy and citizenship*, introduces the intersection of Care Ethic as feminist interventions into the citizeship discourse, stating that authoress Sare Ruddick and Jean Bethke Elshtain, „emphsize importance of motherhood"[32], or ethic of care „for new model of citizenship "[33]. Unlike the masculinistic ethics that promote logic of dominance as condition for action in patriarchally founded social systems, Bosnian and Herzegovinian sociologist and philospher Mujkić[34] has noticed that it „is necessary by the redescription of our cognitions and feelings and widening of we-intention reviling the suffer of those who we consider to be other". Ethic of care is bioregionalism that should involve relation in neighbourhood, respect for enivironment, reciclation of waste, being familiar with surroudings and effects of ecological accidents on environment as foundation for acction. Value of care for others has subversive and oppositional force in era of even greated alienation process, and Rosemarie Tong percives the possibility of the conflict transcedention in identification masculine attributes to women, and feminine attributtes to male as a sign of postmodernism. Ecofeminist Manifesto uncovering the methodes for cognitions of care ethic concepts that belongs to both genders equally.

## Globalisation factors influence the strengthening of the care ethic concept

Promotion of this concept in frames of *profeminist masculine*[35] movements. Example of that represents the work of spokeperson of National Organisation

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[31] Wall Kymlicka, *Contemporary Political Philosophy*, Oxford: Clarendon Press, 1997, pp. 265.

[32] Babić, Avdispahić, J., *Ethic, democracy and citizenship*, Sarajevo: Svjetlost, 2005, pp. 129.

[33] *Ibid*, pp. 131.

[34] Asim Mujkić, *Short history of pragmatism*, *introduction to democratic thought*, Tuzla: Printcom, 2005, pp. 88.

[35] Representative of this movement is profeminist masculinist John Stoletenberg who founders his theory on radical feminist pro egalitaranian perspective in relation in between genders and

Man against Sexism *Male Manifesto* Bena Athertona-Zemana, in which he proposes active involvment of man in raising up the childern and prohibition of racism, ostrascizm, and sexsim and adopting the multiplicity of ways to reveal masculinity. Cyber Manifesto Done Haraway, complitely negates differences between man and women, because cibernatisation annulates gender division of labor and leads to egalitarism of gender relations, but transgender as well as category of human egzistance. If we analyze the works of eminent sociologists and feminists we can notice that manifests develop shared idea of tendency for deconstruction the traditional gender roles, and creation of gender equal world. Since Frankfurt school Manifesto, through the ecofeminist Manifesto until the Male Manifesto the injustice global women discrimination ideology is developed in order to make it scientifically impossible by cyberfeminist and byotechnologist Dona Haraway, who thinks that rapidation of surrgical interventions and technologisation, influence the public sphere egalitarisation, and women become the part of the global discourse and active global involvment in World problems factor of Contemporary Era. Authoress such as Ume Narayan, Nire Yuval Davis, Tine Davis, Francien Van Driel, Chandre Mohanty, Gaytri Spivak, Vandane Shive brake a silence on Third World Women discrimination, as well as discrimination of the other nation and other colour.

This postcolonial feminist thought represents part of Global World politics of World Comission on social dimensions of globalisation, which in its report entitled Fair globalisation:creating the opportuinities for all[36]: „We want to make the globalisation means of sharing human wellfere and freedom, and bringing the democracy and development in local unions in which people live. Our shared goal is to make consesus for joined action that will accomplish this vision, in order for this proces developing to involve states, international organisation, economy, work, and civil society“. During this process it is necessary for the most vulnerable cathegories to be protected, according the Comissions evaluation being women, indoginous people, poor worker[37]. Globalisation must become ethicaly and ecologically conscious proceess that will at the same time become simultaniosly even more faire and more inclusive[38]. Prominent sociologist Manuel Castells participated in this Comission work as part of expert team.

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creation of contemporary identity. The origin of the term is antic definition of ecological androginity and the ultimate end of masculine studies is feminine masculinity and masculine femininity. Authors such as sociologist Denis Altman and Jeffreya Weeksa explain this non disparate egalitaranian perspective of modern and postmodern.

[36] *Fair globalisation: creating the opportuinities for all*, The World Commission on the Social Dimension of Globalization, ILO Publication, April, 2004, pp.2.

[37] *Ibid*, pp. 4.

[38] *Ibid*, pp. 4-7.

### Questioning of global ecological problems solution
### by modern sociological theories ideas model

Central modernity problem was and still is, for some theoreticians, theory of sustainable development as well as it's implementation problem. The most important modern authors that question this problem are Castells with his *theory of information*, Giddens with term *social reflexivity*, Beck with term *risk society* , Eislar with *Ecofeminist Manifesto and Ethic of care vs. Ethic of dominance*, Adam with term *global time*, Tong with term *Globalisation of care ethic*. Furthermore, significant ecofeminist and sociologist Salleh represents the idea of *indispensability of ecologically conscious sociology* with means of ecofeminism as political activism as deeper strategy than deep ecology, claimed by English sociologists Peter Dickens and John Urryija as well, with thesis that disregarding the native forms of knowledge resulted in alienation. Manuel Castells as eminent sociologist and theoretician of informational spirit thinks that future wars will probably be lead for resources and with rapidness of hirurchigal interventions, those who will have the adequate informaton will have the power over the recources and overmore will dominate the world. Castells[39] most famous work entitled *Web society*, is defined by following terms: „ The web represents the group of joint knot. Knot is the point in which the curve is crossed. What is knot, depends on the sort of concrete web that we speak of. In political webs the knots are national Councils of Ministers and European Comessioners". Marinković[40]holds that globalisation as a process gains on importance, it annulets the homophobia, racism, xenophobia, religious fundamentalism by development of „ religious ecumenism or development of strategy for overcoming the differences that exist between different religions and formation of one acumen of united religions to which all ethnic, linguistic and cultural groups belong". In all that, the need for gaining the rights on identities so that fight for gaining the rights on embodiment the rights on identity of ones own becomes one of the most dificult fights in contemporary age.

Information dominion as such could be problematic from standpoint of environmental destruction, but on the other side the advanced technology inables the hindering of carbon emision minimalisation into the Ozon layere of Earth. Despite of the exsitance of instruments that measuer the negative emissions of hardening matter, cause of the power monoply over the certain recources, Kioto protocol and Motreal protocol have not been ratified, constantly magnifies risk factor of modern era. We live in society in which we have to be conscious that

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[39] Manuel Castells, *Uspon umreženog društva*, Zagreb: Golden marketing, 2000, str. 37-60.
[40] Dušan Marinković, *Introduction into sociology, foundamental aproaches and theme*, Novi Sad: Mediterran Publishing, 2009, pp. 162.

we are continiusly subject to some sort of risk, which at the same time represents life in fear for our own egzistance. Beck introduces the term reflexive modernity, in order to emphsize problem of modern era, consciousness and continiuos life in awerance of possible risk. Globally known ecological problem of acid rain, global warming, light contamination, radiactive light, conservation of waste, nuclear armament, biotechnological waste, geneticly modified organisms, are problems that all human beings populating the Earth face daily. In that sense already mentioned syntagma Barbara Adam on global dimension of time, were it is designated that World Organisation with goal of establishing the global cooperation and global overcoming the world crisis „World Bank (WB), World Comission on development and environment, Conventions for nuclear disarmament, and Organisation for countries exporter of Petroleum (countries exporters of petroleum, OPEC)"[41] work on systematic global solution of whole world environmental protection, which could be made possible by globalisation of care ethics supported by Rosemarie Tong. Ecofeminist political is based on ecofeministic political philosophy, and its regaining of consciousness is necessary to sociological theory. Questioning the deconstruction of traditional gender dichotomies initiated the work of sociologist Sherry Ortner Is *women for man, the same as nature for culture?* Published 1984, where this dichotomy represents the origin locus of patriarchal oppression.

As it has been previously deducted, care ethic as concept subverts traditional masculine ethic of dominance and justice as heroic ethic, emphasizing that globalisation demands transition to regional relations of cooperation and tolerance all over the world. Which way to take in order to implement ethic of care towards the practical implementation of this strategy, making the cognitions transparent to wider public and demystification of term ecofeminist manifesto as locus of construction of care ethic? Sociologist Ariell Salleh negotiates for ecofeminist care ethic and opens the question of need for *ecologically conscious sociology*. That power holds only ecofeminist ethic concerned with nature, morals, gender, and consciousness intersection. It is necessary to be conscious of environmental problems, problem of destruction of nature thorough the ideological identification of women and nature. Significant *locus* for creation of sociology promoted by Salleh „ecologically literate sociology"[42] are gender based division of work and Marxists critic of gender division of work.

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[41] Barbara Adam, *Re-vision: The Centrality of time for an Ecological Social Sciences Perspective*, Chapter 4 in Scott, Lash, Szarsynski B., Wyann B., *Risk, Environment, and Modernity*, London: Sage, 1998, pp. 86.

[42] Ariel Salleh, *Ecofeminism as Sociology*, Conference of the International Sociological Association Research Committee on Environment and Society (RC24), Cambridge University, July 5-7, 2001, pp. 74.

Geopolitics as contemporary approach to political discourse involves movements such as ecofeminism, ecomarxism, social ecology, deep ecology[43] and ecologically conscious sociology is presupposition of modern sociology. Modern division of labour is origin of human alienation from nature, therefore it should be deconstructed towards the involvement of native and gender sensible perspectives towards the indigenisation, hold Uriy and Dickens, and that basis represent ecofeminist politics defined in Ecofeminist Manifesto, written by sociologist and lawyer Rian Eisler. Ecofeminist political philosophy and with it interpolated sociology stands for powerful response to modern period crisis and it is particular postmodern gender dichotomies deconstruction progenitor towards the transgender and for women and subordinated masculinities, for indigenous and native people, and person of third age, more egalitarian society. Postmodern sociology radicalizes statements of modern theories into the post human era and annulates the ecofeminism into the ecofeminist human progressivism.

## Postmodern sociological theory and counters on globalisation consequences

Postmodern sociologist Lyotard, Baudrillard, Derrida, Myerson, Haraway, Walker, Halberstam, Tong discuss on gender dichotomies deconstruction and their negation. Lyotard introduces sintagm *postmodern fairytale*, Baudrillard *simulacrum*, Derrida *deconstruction*, Haraway cybernetisation and transgender, Walker *womenism* and *progressive ecowomenism*, Halberstam *feminine masculinity*, Judith Butler *queer theory*, Spivak *negation of postcolonial oppression*, Yuval Davis *transversal politics of identity*, Tong *ethic of care*.

Postmodern fairytale of Lyotard has a goal to indicate on prevailing attributes of post modernity mirrored in different artistic expressions, installations, different forms of activism. Postmodern fairytale points to possible danger, cataclysm, accident, and catastrophes that could annihilate human existence, whilst Baudrillard introduces dimension of unsustainability of universally established truth because the multiplicity of truth that could be simulated in virtual spaces. There is a play of different truth, the truth is found in searching, in the de (con) struction of former truth to those that are relived in free play of designators praxis, and each are widened by Cyber Manifesto with the introduction of transgender principle and final exclusion of feminine masculinity as postmodern term butch feminism, queer identity that involves differences between man and women according to Halberstam i Butler.

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[43] *Ibid*, pp. 61.

Future mirrors need for foundation of female principle. Modern was a period of marginalized identity establishment and their wining the locus of politically and nationally active subject and legitimization in social order, with black feminism and postcolonial feminism as examples. Those identities only have gained their rights, and postmodern already calls on refusal of all differences. Ghodsee in text *Feminism-by-Design: Emerging Capitalisms, Cultural Feminism, and Women's Nongovernmental Organizations in Postsocialist Eastern Europe*[44] marked that „idea of global sisterhood involves the significatn differences in approaching to recources, between women of different race, nation, and ethnicities"[45]. Ghodsee[46] introduces on the basis of term designed or arranged capitalism, the term of projected feminism that must solve the question of double opression of Tird World Women, women of other nation so that posttransitional programm such as Gender action plan, USAID-a, PHARE-a, must involve the problem of women and feminisation of poverty. This approach demands James Mittleman[47]as well claiming that globalisation concept must be binded with the neoliberalisation for deconstructive ideologies of globalisation to involve questioning on different time-space and contextual perspective. Global tactics, raised by Hakesworth[48], represents „feministic invisibility based on disregarding, iggnorance, making impossible the feminist activism and social justice". Consideration of different contexts in goal of global dialogue involves the recognition of author/ess describing different localisations Greek, Hungarian, Mexican such as Psara[49], Dasskalova[50], Boxer[51], Mohanty. For that reason, Nira Yuval Davis on the marks of different authors approaches, introduces the term transversal politics as politics that enables keeping the identity of one own as part of colective identity that is shared, and it is charachterized by global time, global ecological and social problems, besides the gender. Their intersection, interconditioning and massivness influenced need for their serius studies. Walker opens the term womenism, as love for the achivments of women, women culture, and black spiritual identity; therefore it is necessary for future to be reigned by progressive

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[44] Designed capitalism, the title of essay, according to Ghodsee mens that the development of capitalism influences the creation of market, if the creation of institution by the idea of it's acter is fullfilled, then it could control individual behaviour of individuals of that institutions.

[45] Kristen Ghodsee, *Feminism-by-Design: Emerging Capitalisms, Cultural feminism, and Women's Nongovernmental Organization in Post socialist Eastern Europe*. Signs: Journal of Women in Culture and Society. Vol 29, no. 3, 2004, pp. 727-734.

[46] *Ibid*, pp. 727.

[47] *Ibid*, pp. 729.

[48] *Ibid*, pp.731.

[49] Greek feminist, historian and journalist.

[50] Krassimira Dasskalova, professors of Modern European history and gender at Sofia University, Bulgaria.

[51] Boxer, Marlyn professor emerita San Francisco University in area of history and Gender studies.

ecowomenism based on thought on global ethic of care. Walker, ekowomenist and ecofeminist, considers that ethic of care represents concept involving the question of nature, race, class in consious and non-conscious part of egzistance with means of spirit or holistic love present in indogenious people perspective.

For radical ecofeministic perspective it is necessary to regain conscioussnes of native people in relation towards the nature, thinks postcolonial ecofeminist Vandana Shiva. Ecofeminist political activism represents the significant response on global ecological crisis based on care ethic.


## New ecological paradigm for sociology

*New ecological paradigm for sociology*, state sociologist Robert E.Dunlop and Catton that have noticed scant of sociological focus on ecological problems of 1979[52], is necessary. Ecofeminists Maria Mies, Ariel Salleh, Vandana Shiva, and English sociologist such as Peter Dickens, Anthony Giddens, John Urryija, American sociologist David Harvey hold that setting aside practical forms of knowledge and cognition, represents loss of the relation with organic nature and resulted in alienation. It is necessary to exchange the alienation with the emancipation suggests Dickens[53]by the involvement of the ecofeminist perception of the "ecopolitical problems such as equality, cultural diversity and difference "Giddens[54]defines modernity as "monster, runaway engine of enormous power that destroys everything in front of it, influences the socialized nature and social institutions. Because of that reason it is necessary to define the ecofeminist [55] politics and to define its goals.

Political should have been, even progressively envisioned should become the space "where the ecological subject are formed, contextualized, destabilised, reformatted[56], and democracy should become identical with public sphere[57]. Rosemary Tong perceives the ecofeminist politics as the most significant form of politics necessary for the new age especially because of care ethic that palli-

[52] Antony Giddens and Sutton W.Philip, *Sociology: introductory readings*, third edition, Cambridge: Polity Press, 2010, pp. 95.

[53] Ariel Salleh, *Ecofeminism as Sociology*, Conference of the International Sociological Association Research Committee on Environment and Society (RC24), Cambridge University, July 5-7, 2001, pp.64.

[54] Antony Giddens and Sutton W. Philip, *Sociology: introductory readings,* third edition, Cambridge: Polity Press, 2010, pp. 41.

[55] Orgin of ecofeminism are radical feminism and socialistic feminis, especially Marx theory.

[56] Chaone Malory, *What Is Ecofeminist Political Philosophy? Gender, Nature, and the Political*, Sixth Annual Joint Meeting of the International Society for Environmental Ethics, Colorado: Allenspark, 2008, 313.

[57] *Ibid*, pp. 315.

ates bioregional relations of cooperation. Bioregionalism includes: „living the „rooted"life, with developed consciousness of ecology, economy, and culture of locus in which we live[58].

## Accomplishment of bioregional cooperation

Ethic of care enables different form of interpersonal communication that leads towards the globalisation and therefore to statements of Tine Davids and Francien van Driel on glocalisation, cause life in contemporary age ends in synthesis of local and glocal life, therefore we speak on glocal comunion that has its own sense because of the perception of the native inhabitants and the strangers, emigrants or autsider[59]. This statement hold eminent sociologist Manuel Castells in work *Internet galaxy, the thoughts on Interenet, bussiness and society,* in which refering to investigation of Cohen and Rai from year 2000, on social movements globalisation , concludes that all of them are grounded in their local context with tendency towards the global context. Process of getting aquinted with other culture could become process of interinscribement of one culture into another as additional argument for former statement, and it is supported by Appadurai[60]. Formerly mentioned authors consider that multidimensional gender approach is developed as alternative for producment semi-global stereotypical cathegories on women and depolitisation of gender[61].

## Conclusion: Importance of ecologically conscious sociology: ecofeminism as political activism and sociology

Globalisation does not lead to education of depolitisation of gender, and results in „globalisation of masculinities" that connecting the local and global makes the masculinities possible places for critic of traditional hegemonic masculinity concept by the introduction of multiplicity of masculinity concept simultanously deconstructing traditional approach to gender roles and oppening

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[58] Zdenko Zeman and Geiger, Zeman, Marina, *Introduction in ecology of sustainable communities*, Zagreb: Social Sciencies Institute Ivo Pilar, 2010, pp. 78.
[59] Marina Blagojević, *Mapping Misogyny in the Balkans: Local/Global Hybrids in Culture and Media*, in ed. M. Blagojević, *Gender and development*, Sarajevo: CIPS, 2006, pp. 4.
[60] Axford, Browning, Huggins, Rosamond, Turner i Grant, *Introduction to sociology,* Zagreb: Political culture, 2002, pp. 463.
[61] Marina Blagojević, *Mapping Misogyny in the Balkans:Local/Global Hybrids in Culture and Media*, 2006, u Zborniku Blagojević, Marina, *Gender and development*, Sarajevo: CIPS, 2006, pp. 4.

the space for implementation of care ethic as ecofeminist perspecitve. Discourse on intersection of gender and developoment, and its global charachter until now is mainly focused to achivments of women from Third World countries, and authors Alain Greig, Michael Kimmel, James Lang indicate on group joint in year 1999. as a part of work team of UNDP- named male group for gender equality that had noticed crucial problem of global discurse on gender relation:" standpoints on gender as mainly female problem, not enough space for male in discussions on gender equality , limited number of places for male in gender mainstreaming processes"[62]. Luck of space for male in this discourse must be exchanged with creation of wider space for their experiences of opression, luck of power, marginalisation, and opression of male from top of the hiearchy in goal for avoidness of discourse „women as victim, male as problem" ideology to deconstruction „ nor every women makes a victim nor every male represents a problem" Blagojević[63] on the other side warns that globalisation brings also global negative myzogenic interpretations of women and womenly on which speaks Devaleaux such as „stupid women(sponzored women), bussiness women (focused towards the carrier without scrupula, usual women(that speak too much and talk unimportant things) , fatal women, mothers-in –law(enviuous, uggly, evil)". Origin of this stereotipisation is already mentioned and that is the matrix for gender dichotomies where it is necessary to mark the difference „ Balcan and Europe, nature and technology, emotion and rationality"[64]. Balcan, nature, emotion are attributes of weaker gender and therefore they suggest opression, conflict, turbolences, lesser importance, feminine in patriarchal interpretation. The way of female interpretation is not deconstructed yet and in Bosnian and Herzegovinian perspecive is presented because of the posttransitional period that results in retraditionalisation and repatriarchalisation. Negative sociological cathegory, especially analyzed from sociology of gender discourse, have shown that traditionalisam and patriarchy are strengthened by new and advanced technologies whose effect deconstructs by subversive acts and radically attacts cyberfeminist and ecofeminist movement. Political consciousness of ecofeminism settled in Bosnian and Herzegovinian posttransitional period is extremely needed and valid praxis for fullfilment of gender equality and minimalisation of negative globalisation consequences. Negative examples of globalisaton Axford, Browning, Huggins, Rosamond, Turner i Grant named *vectors of globalisation*[65], among whom the global haos represent the most frapant and the most apocalip-

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[62] *Ibid*, pp. 187.
[63] *Ibid*, pp. 234.
[64] *Ibid*, pp. 230.
[65] Vectors of globalisation are world nation-state, postcapitalistic world economical order, clash of civilisation, global disorder.

tic part. The most adequate strategy is the ecofeminist politics or Care Ethics in bioregional relations or environmentalistic nationalism. Neil Carter positioned political consciousness of ecofeminism and deep ecology on folowing way:

Ecofeminism represents more coherent and more gender sensible project of gaining the ecological rights because it distinguishes from deep ecology for its concern with dichotomies masculine/feminine, while deep ecology movement such as Earth First!, claims Carter, are misogynistic and transmit the gender unequal patriarchal messages[66]. Arriel Salleh demands making the sociology ecologically literate and powerful ecofeminist political engagement helps poor, marginalized, without rights, to come to their rights negating the dominant patriarchal matrix recognizing the dichotomies as origins of oppression. Transcending the gender dichotomies are accomplished by *womenism*, progressive humanism, progressing, *cyber* cultures, feminist term of transversal politics, ecofeminist politics that become places of abolishing the negative globalisation consequences. The most elegant example that negotiates progressive humanism has shown Fukuyama's work *Trust*[67]: „There is significant belief that people around the world are the same under the skin, and that the approved communications will result in better". Bosnian and Herzegovinian philosopher and sociologist Mujkić, on basis of Rorty's "perspective of ironic intellectual"[68], notices that world „in order to become better place for living needs *redescription*" [69]. This perception is, emphasizes Mujkić criticizing traditional foundations of ethical statements:"redescription of humiliation manifestations that manipulate with feelings, forging us ahead towards the trust not towards the responsibility. This *redescription* and the whole sentimental education forces us to inclinate more to emotions than to ratio, therefore it is necessary for us to have "sentimental education", as a good knowledge of other people who originate from other culture "[70]. Future perspective according to Steger[71] must involve "critical globalisation theory", with a goal of establishing the egalitarian and less violent global order. Ecofeminism in its goal is helped by postcolonial feminist, queer movement, progressive ekowomenism, Fukuyama's idea of trust, indigenisation,

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[66] Neil Carter, *Strategy of environmental protection*, Zagreb, 2004, p. 16. *Ibid, pp. 77.*

[67] Frensis Fukuyama, *Trust, social virtues and forming the wealth*, Zagreb: Sources, 2000, pp. 404.

[68] Asim Mujkić, *Short history of pragmatism*, *introduction to democratic thought*, Tuzla: Printcom, 2005, pp. 88.

[69] *Ibid*, pp. 88.

[70] *Ibid*, pp. 88-89.

[71] Steger, Manfred B., *Introduction: Rethinking the Ideological Dimensions of Globalization*, In Manfred B. Steger, ed. *Rethinking Globalism*. Lanham, MD: Rowman & Littlefield Publishers, 2004.

bioregionalism, geocibernetics[72] and environmentalist nationalism[73]. As Amartiya Sen[74], Harvard professor and expert in field of developing economy, sociology of poverty, emphasized „ if person could have more than one identity then choice between national and global becomes competition on everything and nothing" instead of that in spirit of feminist transversal politics of identity, our identity must become global without lost of our particular identities.

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[72] Geokibernetics acoording to Croatian sociologist Cifriću, Ivan., *Science and social changes*, Zagreb: Environment and development, 2000, pp. 422-423 represents governing the envirronmewnt, or global ecological menagment with global cooperation in governance with global natural recources

[73] Croatian sociologist and feminist Galić Branka, *Science and social changes*, Zagreb: Environment and development, 2000, pp. 21-39, defines term as narrowly connected to bioregionalism conceptionas the advanced sort of nationalism because it negates tendention towards ewtnical violence, rasizm, and militism cause of fundation on concept of bioregionalism(bioregional cooperation founded on Care Ethic).

[74] Professor and teacher on Harvard, winner of Nobel Prize for Economy.

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# INSTRUCTIONS FOR AUTHORS

1. **CLASSIFICATION OF ARTICLE**. The works, by nature, must be scientific. Categorization of research papers is determined by the following categories in the process of reviewing the reviewers checked.

   a) **Original scientific paper** is one in which the work was first published article on the results of the research generated by applying scientific methods. The text should allow recovery of research and that the facts can be verified. Working as a rule should be organized according to the scheme IMRAD (Introduction, Methods, Results and Discussion).

   b) **Review article** makes a synthesis of views arising from recent works about a particular subject area, developed as compression, analysis, synthesis and evaluation in order to show the regularity, regulation, trend, or the causal relationship in connection with the phenomena studied - work that has genuine detailed and critical review of the research problem or area in which the author made a contribution.

   c) **Short or preliminary announcement** is an original scientific paper but a full format of the preliminary small-scale or character in which some elements IMRAD and can be omitted - it is a concise presentation of results of completed original research work or work which is still in progress.

   d) **Scientific criticism / debate / review** is a discussion on a particular scientific topic based solely on scientific arguments, in which the author proves the validity of certain criteria / opinion, that confirms or refutes the findings of other authors.

   **NOTE**: Grading of the works by previous preliminary criterion is the author, which will subsequently be tested through a process of peer review. Only the work in the process of reviewing wins at least two positive reviews, will be considered scientific and classified according to the instruction of the reviewers.

2. **FITTING THE ARTICLE**. Scientific papers should be designed and equipped as follows.

   a) **The manuscript** should be prepared computer in a newspaper an item spacing - Line Spacing (1). Font should be Times New Roman in Latin encoding. The font size of text and font size 12 abstract and key words 11 italic.

   b) **The scope of work** should be up to ten (10) typed pages, or about 400 lines, or about 3 500 words, or about 21,000 characters without spaces or about 24 000 characters with spaces.

   c) **The text** should be prepared in reading and.

d) **Please cite** this must be unique. All authors are required to use the numerical guidance system of references - footnotes subsystem.

e) **The title** of the article should be clear and concise. Subject to bind the text and that it accurately describes the content of the article. In the interest of the authors and journals to use words suitable for indexing and searching. If there is no such word in the title, it is desirable to attach the subtitle title.

f) **The title** of the article should state the name and surname, scientific and professional level, science teaching, scientific research, scientific or professional position and full name and location of institution where the author works.

g) **The article** should be accompanied by an abstract, which should contain a brief sketch of the contents of which will be discussed, in Serbian and English. In addition to the abstract, list keywords, also in Serbian and English.

h) **The manuscript** should be submitted in electronic form. Reviewing manuscripts is done anonymously.

**NOTE:** Submission of manuscripts by the author confirms that he agrees with the transfer of copyright to the Journal.

3. **ARTICLE** arrangement. Each paper in the journal should comply with the standards of regulation which define: the abstract, summary, keywords, table and chart, quote, notes, references and other criteria of order.

a) **The abstract** is a brief informative presentation of the contents of the article, the reader allows you to quickly and accurately assess its relevance. In the interest of the editors and authors of abstracts that contain terms that are often used to index and search pages. The components are abstract goal of the research, methods, results and conclusion.

b) **The abstract** should be from 100 to 250 words itreba to stand between the header (title, author names, etc.). and the key word followed by the text of the article. In addition to the Serbian language, the article must have an abstract in English. As an exception, rather than in English, the abstract may be given in another language, the widespread use of the scientific field of sociology. For abstracts in foreign languages, the author must provide a qualified proofreading and grammatical accuracy is, before submitting the article editor.

c) **Abstract** (not mandatory) should be in structured form. The length of the summary may be to 1 / 10 the length of the article. Summary is given at the end of the paper, after the compulsory literature section.

d) **Keywords are terms** or phrases that best describe the content of the article for indexing and searching. Should be granted with the sup-

port of some international sources (list, dictionary or thesaurus) is relevant to the scientific field of sociology. Number of key words can not be more than 10. Key words give the language in which it is given an abstract. This article lists immediately after the abstract, or summary.

e) **Previous versions of the work**. If the article, in an earlier version was presented at the meeting in the form of verbal statements (under the same or similar title), information on how to be listed in a separate note, usually at the bottom of the first page of the article.

f) **Specifying / citation in the text**. Citing the literal words of the authors' own text. Quote implies that part of the text assumes no changes and that the visible marks, single quotes, with scribe bibliographical reference in a footnote. Way of referring to sources in the article should be in accordance with the guidance system of numerical references - footnotes subsystem. Reference number is entered immediately after downloading or paraphrase some text in the top corner, with a source of information printed on the bottom edge of the site in the structure: 1 Author; 2 Initials of the author; 3 Title of the publication (italics); 4 Publisher's name; 5th Place of issue; 6 Year of publication; 7 Number of sides. (For example: Durkheim, E., *The elementary forms of religious life*, Prosveta, Belgrade, 1982, p. 55.)

g) **Notes / footnotes**. Notes are given at the bottom of the page that contains comments on some of the text. May contain fewer important details, additional explanations, hints about the sources (eg scientific publications, manuals, etc.). But not as a substitute for the works cited.

h) **References.** The literature cited includes a rule bibliographic resources and is given only in a separate section of the article, as a list of references (literature). References are given in a consistent manner according to standard citation in the text (ie as in footnotes, but without page number). References are not translated into the language of work. Citing documents downloaded from the Internet must contain accurate and complete electronic address from which the document is taken, the full document title and author and the date of acquisition.

**NOTE**: The work that has already been published in a magazine can not be re-published (reprint), or under similar title or in altered form. Responsibility in this regard shall be borne by the author of the article, the irregularities resulting from a violation of this rule will be publicly presented in the next issue. Articles that are not fulfilled the technical requirements presented by this instruction, will be published and will not be returned to the author.

## INSTRUCTIONS TO REVIEWERS

1. **Reviewer** should be kompententan the scientific field of sociology. The competence of this kind proves to be scientific and educational titles reviewers. Reviewer must be a senior scientific or teaching positions in relation to the author of the paper unless the author of a professor at the University. In this case, the reviewer may be of equal scientific and teaching positions as well as author of the article.
2. **Review** should contain the names, affiliations and titles of all reviewers.
3. **Review** must contain at least:
   1. Assessment of originality and scientific contribution to the work.
   2. Assessment of current work.
   3. Evaluation methodology applied.
   4. Proposal for classification of scientific work.
   5. Review of the literature used.
   6. Consent to publish the work.
   7. Personal signature of the reviewers.
4. **Each article** reviewed by at least two reviewers.

## INSTRUCTION FOR THE CATEGORIZATION OF SCIENTIFIC WORK

The works, by nature, must be scientific. Categorization of research papers is determined by the following categories:

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