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## CONTROVERSIES IN THE PROCESS OF TRANSITION TO A NEW SOCIETY

**Abstract:** The world in which we live abounds in paradoxes and controversies, it is shaken by economic and political crises, its social cohesion is undermined by exploitation, discrimination, self-will and injustice. Prestige, power, transnational companies and new markets dominate in the fight for the new world order which has been gaining planetary dimensions. Big Euro-Atlantic powers have started a process of change – globalization, as a model of approximation and equalization of most important human values on our planet. On this big, long and difficult road of transition and radical changes, numerous controversies and difficulties arise. There is a real drama going on in the countries and nations affected by transition as they are trying to adjust to the new situation. This especially concerns small countries and nations, particularly the countries of the Balkans, which, in this process of globalization and transition, most frequently lose their identity. A crisis of identity appears, as the democratic face of globalization turns into authoritarian, with peaceful methods turning into imperialist, and multiculturalism suffocating national values. Transition is manifestly shown in all areas of social life, it affects the whole social and cultural sphere as well as the language, alphabet, customs, state and social set-up in particular. Globalisation in the Balkans and particularly in Bosnia and Herzegovina, throughout its phases, has had very few positive and mostly negative repercussions.

**Key words:** *society, future, globalization, transition, reforms, education, science, culture, politics, controversies, Europe*

### 1. NECESSITY OF SOCIAL CHANGES

It is a wide-known fact that nothing stagnates in a society but is prone to constant move – more or less fast, more or less visible. It is also known that movement or social dynamics inevitably causes changes in objective reality. Which and what type of changes will occur and in which form depends on many circumstances. Changes can be local, regional and are quite often of planetary nature too. History of mankind has recorded that all the significant movements aimed at changing or

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least transforming the existing social order, and establishing a better or a more just one. So, significant movements arose: revolutions, rebellions, uprisings, protests and cultural and civilization changes – humanism, Renaissance, Modern era, etc. These movements reflected a natural aspiration of all generations to look for something that would make this world a better place – bigger freedom, more progressive or humane state organization and social set-up. On the other hand, some movements such as the world, regional or even civil wars, instigated by the great powers – empires, unions or military pacts, do not represent the peoples' aspiration to have a more just order, but are an expression of their imperialistic, political, military and economic interest. The most significant social changes, both progressive and regressive ones took place in the past controversial 20<sup>th</sup> century. In addition to two great wars, two revolutions and three changes of social organization, a planetary movement arose at the end of the last century called globalism.

At the turn of centuries, i. e. at the end of 20<sup>th</sup> and the beginning of 21<sup>st</sup> century, the whole world entered a stage of search for a type of a new society in which better future would be possible. Every country and every people have their own vision of a better future. However, it was the great powers that imposed the model of a new society, new world order and the society of the future – reflecting in the form of globalization process reaching its goals through different reforms and transitions. Today as globalism elements have entered peoples' lives (through reforms and transition), one may rightfully wonder whether the goals of globalization, transition and reform really take the mankind to a desired and a presumably new society, society of a better future. Then, one may wonder, at which point this new society (new order, better future) begins, which are preconditions for it to start happening, who are its real actors and driving forces, whether that road is endless or it ends like a certain cycle. From historical point of view, it appears that each wave of changes, each generation and each historical stage have had their own vision of future. Today's generation has been imposed upon a model of a new society, defined as the European (European Union), comprising its own standards and rules. On the other hand, under the influence of the creator of globalism, the concept of the new society expands to the East and the South of the planet. This concept has however proved in practice to have very bad effects over the past few decades. Discrepancy between the goals of the new world order and practical results is reflected in a high degree of disharmony. Rather than progress and creation of a more just social set-up, we could see numerous conflicts, wars, migrations, dissolutions and poverty in a big part of the world. Many countries and nations have found themselves in a vicious circle and in turmoil of unpredictable events and social movements. The world that we live in is full of paradoxes and controversies, is shaken by economic and political crises, its social cohesion is undermined by exploitation, discrimination, self-will and injustice. Progressive and democratic world is especially worried because of the competition between the ideas of creation of a unipolar and bipolar world, and suppressing the idea of a multipolar world to which the big majority of the world aspires, especially the small and less developed countries and nations. Nevertheless, the world does not lose hope and keeps searching for optimum solutions.

## 2. MODELS OF A NEW SOCIETY – BETTER FUTURE

A search for a better and more just social order will never end, as no matter how well organized, just, humane or prosperous a society may be, it can still be better. Any society has a seed of a new society in itself, which only needs to be recognized, encouraged and developed, rather than thwarted or slowed down in its growth. The future inevitably comes, and this cannot be denied, any past or present time has been a future time at some point. Still, people do not want just any future that will come haphazardly, but want to have a future that is better than the present, and a social set-up better than the current one.

A good social set-up results in collective prosperity and happiness of all people, and consequently creates individual happiness of every man. In fact, both collective and individual happiness are created by people and their institutions. A renowned philosopher Bertrand Russell in his book *Conquest of Happiness* marvelously describes the place and the role of man in creation of his own destiny: “In order for a man to survive nowadays, he must radically change and adjust himself to the new conditions created by him”. A distinguished intellectual (an American of French descent), Raymond Vernon, wrote in a somewhat more different tone in his book *The Economic and Political Consequences in Multinational Enterprise*. He says that “modern countries must get accustomed to living with a loss of their economic power, they must realize that their identity, their value is not in proportion with the new wave.”

In search for a better life of people, so far we could not see any major effort at creating a special, new social model, apart from globalization, defined by its creators as a planetary movement that took place in order to ensure equalization and approximation of civilizations on the planet Earth. This process was marked as a road to a better future, and accepted in many countries, naturally in the circumstances dictated by each country's specifics. To date we have been able to differentiate three variants of creation of a better future, under the auspices of globalism.

The first variant is Atlantic (overseas) where the movement of globalization came into being, i. e. a movement for striking a balance and forming a unipolar world. This concept uses three types of mechanisms to implement the globalization idea. The first is the ideological and political activity through numerous organizations and institutions, the second is using capital (economic and financial power) either to help a country or a region or to sanction it by refusing it economic and financial assistance, and the third is the use of military power. Each of these mechanisms is still being used today.

The second variant is Afro-Asian, according to which the goals of globalization, transition and reforms cannot be achieved by ideological or political means, but mostly by using economic and military mechanisms. These countries and nations see a better future and a new society in their own affirmation of politics and energy sources. They do that in agreement with globalization leaders, but also by way of unrests, movements and rebellions.

A third variant of realization is the European, which is “softer” and more democratic – it puts accent on the system of humane globalization, equality (equality in difference), personal and collective freedoms, right to own culture and identity of each nation. The European variant in principle rejects any force or rough politics in solving any important issue. However, it also uses the mechanisms of economic and financial pressure, for example, by putting conditions for IMF funds, strict limitations for using IPA funds, etc. The West Balkans countries have accepted this variant of the European type of globalization. However, rigorous conditions for accessing the Union make that society of future too far away. This especially concerns BiH which still has a status of Euro-Atlantic protectorate.

The European model, with relatively slight corrections, may present a framework in which the principles of modern civil society will be attained. We are aware that there is no such society where absolute justice and well-being would rule, but we also know that in Europe it is still possible to create a social order worthy of a man. We know that this cannot be done so soon, and especially not by war, discrimination or majorization, but on the basis of civilization legacies, primarily by affirming the culture of peace and cooperation.

### 3. DRIVING FORCES FOR A NEW SOCIETY

Social dynamics is constant and dependant on dialectics; in some circumstances it is slower, in others it gains on momentum. Movement is its essential characteristic; it does not tolerate passivity, inertia or lethargy of the factors which are by default a driving force. The initiation of any major or sensible social activity requires appropriate dynamic factors, or driving forces. This especially concerns creation of a new, more humane and, for a man, a friendlier social order. There are also certain preconditions to activate driving forces, so the existence of adequate political will, or appropriate economic and social condition and awareness and citizens’ will are most frequently considered as the beginning of the activities. It is particularly important to have a general understanding that the existing model of social organization is outdated and quite worn out and that a new one should be created.

There is a myriad of driving factors and they can be characterized as progressive or regressive. The factors used by autocratic regimes slowing down or thwarting the movement toward a new and better society are regressive. Progressive factors are those factors that proved to be democratic and that accelerate the development toward a new society. In order to create the European model of the new society, the list of driving forces may include:

- Education, science and culture,
- Organized and efficient economy,
- Political will of state factors,
- People’s awareness of the need to create a new order,
- Adequate state set-up
- The rule of law and legal order,

- Adequate institutions of the system, and
- Culture of peace and cooperation.

Objectively speaking, the most important driving forces with the biggest influence on creation of a new society include higher education, science and economy.

One can say with certainty that education, from its lowest to its highest degree, is the most serious state and national project. It is an important driving force for the development of the society; therefore almost all countries and nations want education to have two strong components – to be based on general scientific achievements and to keep the national identity (language, letter, history, tradition, beliefs, etc.).

Higher education gained in importance at the moment when science was accepted, when it became a driving force of the development, and once that an issue of the reform of universities and their adjustment to the fast development of technique, technology and society in general was raised. There is an immense value in transition and transformation of universities as incubators of new production forces and other civilization functions manifested in forming the awareness of the importance of knowledge, culture and education. Thus the higher education today has become both a creation and a legacy of civilization.

Science and technology are known to be important factors of social development and essential driving forces behind a new order and a more just world. Science took a dominant position in 20<sup>th</sup> century as a production force and was deeply differentiated from traditional industrial production force. It transformed the overall social and especially economic life of the people. In his book *The University of Future*, our renowned theoretician Miroslav Pecujlic writes that science should be in service of man, otherwise its has failed its mission. This process is already going on in the world, and in near future the overall development will more and more depend on science and its application. Therefore, huge amounts of funds are invested in scientific research and powerful funds are being created, ranging from FP-1 fund in the nineties, to today's FP-8 and "2020 Horizon". A great deal of attention is paid by the European Union and its members to science and research, which is very important and gives us hope that science is believed to be the main driving force of the development. Therefore, we believe that with 21<sup>st</sup> century the time of domination of science began, which will support the belief that science is both a general good and inexhaustible energy. This will form a foundation of a new scholarly society of Europe.

The world's progressive forces are focused today to create, in near future, quality transformation and progress in all fields of human life, especially in economic and social fields. Economy must be well organized to become a driving force and a factor of prosperity. This is achieved by using natural resources, by human work and other production factors. In fact, good and well thought-of economic policy is essential for any economy, be it individual, local, national, regional, European or global. Modern economic development, both local, regional and transnational is dependent on the process called globalization. This is basically the model of economy of the European Union, in which the national economies are subordinated to the European transnational capital. International financial institutions have large-

ly contributed to the affirmation of such a European model. However, the countries wishing to become a part of the European economic area, our country among them, are paying a high price. Still, despite difficulties, these countries are determined to proceed along the European road, as they believe that only integrated in Europe they will be able to attain the society of the future.

#### 4. CONTROVERSIES ON THE ROAD TO CREATION OF A NEW SOCIETY

On the road to a new society – society of the future, numerous difficulties are encountered. As long ago as in Ancient Greece and later in Rome, there was a belief that it is not easy to reach any goal and that the road to success is full of hardships (*per aspera ad astra*). Also, there were many theoreticians – scholars and inventors who have attested that confirmed the more complex, distant or vague the goal of changes is, and the wider and more comprehensive the changes, the bigger the difficulties. One of the big changes includes looking for a road and a model of a new society.

On our road to looking for a new society we find many controversies. They are more or less manifested on a daily basis in all spheres of human activity. It would not be a problem if the controversies appeared where they are predictable or silent, but if the social phenomena and processes are unpredictable and tumultuous more serious problems arise. The overall social sphere is prone to surprise. This is confirmed by numerous examples, such as establishing or breakup of apparently stable systems and countries. Thus, some stable socialist countries, such as SSSR and SFRY came into being rather turbulently – by revolution, and under the influence of other processes (e. g. creation of a new world order), they were quickly dissolved. Similar examples have taken place in the countries of the West Balkans and Ukraine, and in many other places in the world.

The first and the basic controversy is in the lack of definition of the social category “new society”, “society of the future”, “better society”, i. e. whether that concept implies a vision of the future given by the globalization project or whether this is a vision of individual scholars, nations or countries. It is because of this that we do not know how reliable the road map created for accomplishing a desired new society is.

Another controversy relates to the weakness of theoretic thought in the field of social studies in terms of the task that we have on designing and creation of new society. All three dimensions of human society – the past, the present and the future – are often interpreted by way of naïve, simplified, false and scientifically ungrounded beliefs.

A controversy between understanding the tendency of moving toward a better society and the world of happy people on the one hand and accelerated move toward the society of the poor, humiliated and destitute people who become more and more numerous on the other, is transformed more and more swiftly into a stereotype of a tragic world. Even very basic information confirms such an assertion. Two thirds of the people in the world are estimated today to be poor, one third to

be hungry and destitute, with most countries of the world affected by social unrests and about seventy in the state of the war, or on the verge of war.

Integrations and disintegrations are a powerful controversy on the road to a new society. Both processes are parallel and encourage each other. A strong tendency toward integration causes even a stronger process of disintegration and vice versa. The process of integration of the European countries started in mid 20<sup>th</sup> century with the association in The European Union Steel and Coal Community, and then in the European Economic Community, which, at the end of 20<sup>th</sup> and beginning of 21<sup>st</sup> century was transformed in the strong European Union, which today has 28 members and about a dozen more countries wishing to join it. The road to joining the European Union is long, accompanied by a thousand different conditions that the candidate countries are expected to meet. At the same time, the process of disintegration is taking place both at the level of the states (for example, USSR disintegrated to 15 countries, SFRY to 6 countries so far, Czechoslovakia to two countries, etc.), and within the countries themselves (there are strong disintegration processes taking place in Serbia, BiH, Spain, Belgium, the United Kingdom, Ukraine, etc.).

Disharmony, as a controversy, is present between the prescriptive (normative) (the set goals and the road map) and the actual (results of implementation of reforms in the transition process). Namely, the goals of globalization and the European Union platform, as designated values of a new society, include a tendency for creation of a better place to live for all people and are based on the principles of interrelations and solidarity. On the other hand, the countries and the peoples who are in transition, i. e. on the road to that new society, are imposed on such economic, social and political conditions, through reforms, in the fields of production, trade, customs, laws, education, army, police, etc. that are simply impossible to fulfill, or if they are fulfilled, such country and the people become even poorer and more dependent on others.

On the road to a new society disagreements and disputes arise in the sphere of science and technology too (scientific and research work). Namely, the world's leading countries keep the new technologies and discoveries under control and let the other nations use them only to a degree that they approve. They bring the young talented people (researchers) from small and economically and politically dependent countries, returning to these countries later the licenses, rather than the original and whole product or the production processes. Great powers too abuse scientific discoveries, such as for example, atomic energy, and use the territories of small and dependant countries for the experiments of use of depleted uranium and the like.

There are many disputed issues and controversies in connection with the identity and sovereignty, especially with regards to state and law. National law is more and more suppressed to the advantage of international and regional law. The countries candidates for joining the Union lose their national characteristics, because they have to harmonize their laws (both those already enacted and those that are being enacted) with the European legal legacy (*Acquis communautaire*). On the other hand, Europe and other parts of the world are imposed on the Anglo-Saxon model, which is different from the classical Euro-continental law.

## CONCLUSION

Social changes are inevitable, because nothing is stagnant in a society; as everything within it moves, changes inevitably occur. Some changes deeply affect the very essence of social order. These are the changes based on which a new type of the society is created – a society of the future. The goal of radical changes is to transform the existing social order and build a better and a more just one.

Three possible models of a new society or a society of the future can be found on a social stage today. The first is represented by creation of unipolar world in the form of globalism. The second is bipolar as the balance of the poles on the world scale, and the third is multipolar with a myriad of own systems and roads toward a new society, advocated by a huge part of the world on all continents.

The great powers have accepted the model of globalization that has a number of variants: Atlantic (overseas) which aspires toward a unipolar world, Afro-Asian which sees the road to a new society through its own affirmation and the European which uses the model of integration, i. e. voluntary joining to the Union (with certain conditions). Many believe that the European model is in fact the possible type of new society.

The above-mentioned fact would be close to true if corrections were implemented in the European politics (Union) in the sense of leaving the politics of placing conditions and if pluralistic concept of social set-up was accepted. By this a concept of natural harmony and respect for differences would be confirmed. Insisting on the model of unification – unitarization is not a road toward a better society.

On the road to finding a new model of the society there are numerous obstacles, disagreements and dilemmas, in one word – controversies.

The first controversy is reflected in the lack of definition of the concept of new society, society of the future, better future – briefly, what is it that we are looking for, what is it called?

The second controversy is a rigid position of previously proposed models, especially of globalization.

The third controversy is presented by inertia of opinions in social sciences – passivity of creative opinion.

The fourth controversy is reflected in the fact that the processes of integration and disintegration run in parallel, while at the same time, one encourages the other, which results in slowing down on the road toward a new type of society.

The fifth strong controversy is reflected in growing division between the people (citizens) to the rich and the poor. The rich are as a rule dominant and for them a new society has already arrived, while on the other hand, there are very many people who yearn for a new society and a society of justice.

There are no serious efforts at trying to remove the existing controversies, but everything is rather caught in a vicious circle, while a gap increases between the prescriptive and the real, the desired and the possible, so that everything mixed together looks like a big illusion of a future prosperous society.



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