

dobrodošlo tujim "balkanologom". Nekaj drobnih vsebinskih nedoslednosti kvalitete dela v tem oziru ne more opazno zmanjšati. V nasprotju s tem pa nudi knjiga tudi raziskovalcem s področja, ki ga avtorica analizira, inovativen in neprizanesljivo kritičen "pogled od zunaj."

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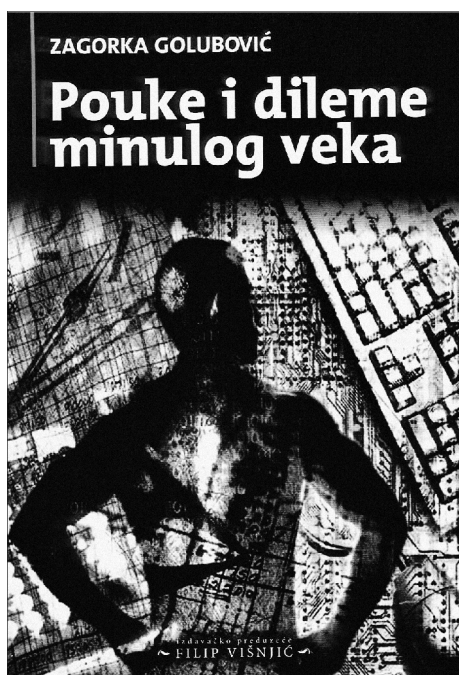
Zagorka Golubović: POUKE I DILEME MINULOG VEKA. Beograd, Izdavačko preduzeće Filip Višnjić, 2006, pp. 295

The central research problem of the book by Zagorka Golubović is the analysis of the big challenges in our era. This work is a result of author's personal experiences as well as of her long-lasting philosophical and anthropological research as a professor of Belgrade and other European and American Universities during her professional carrier. This book, in fifteen chapters, deals with philosophical and sociological-anthropological reflections on the mainstream ideas and problems of our age.

Chapter one deals with the benefits, the 20th century brought to post-modern men,

how it has contributed to satisfy the basic human needs, and with the problems and dilemmas that also have marked their way of life. Two opposite trends have been analysed: on one side, it was the age of the two world wars, as well as the interethnic wars in the Balkans at the end of the century; and on the other hand, the last century was the witness of the most rapid growth of modern technology (in particular the military one) as well as of the development of mass production and consumption ("mass society"), but still having been unable to satisfy the elementary needs of people in great part of the world.

In chapter two she analyses the appearances of the newly arising ideologies: neo-liberalism, exclusive nationalism, Islamic (and other forms of religious) fundamentalism; but one may



also speak of postmodernism as a kind of modern ideology which promotes an absolute relativistic point of view (disregarding the "great stories" of previous epochs).

Chapter three speaks of the historical developmental obstacles and about the question of whether the process of democratisation and globalisation will liberate people in the new millennium from the "iron cage" of which Max Weber wrote in the 20th century. For this purpose the analysis includes: social, cultural, political and anthropological-psychological factors and elements of regression expressed during the past century.

The analysis in chapter four refers to the achievements as well as declines of the modern sociology and anthropology in order to answer the questions of the modern sociology and anthropology in order to answer the question: whether an enormous development of scientific knowledge has given us an opportunity to better understand, not only human world, but planetary one as well, enabling human beings to more successfully resolve the problems they have to cope with in the era they live in.

In chapter five she presents a re-evaluation of Marx's philosophy and his contribution to social sciences in terms of whether one should deny it as a whole or critically reassess it (a new reading of Marx). Therefore, as a principal question is stated: why we need to come back to Marx again; and this comeback is explained, firstly, as a need of critical re-examination of certain of his simplified ideas (e.g. class-based conception of the entirety of history and its conflicts; or the principles of the productivity and productive forces as the universal force of historical dynamics; an "economic determinism", etc.); and secondly, as a new evaluation of Marx's contribution to social philosophy and humanistic science in terms of the affirmation of the process of emancipation, which is almost quite ignored in the analysed mainstream sociology and anthropology.

The subject matter of the chapter six concerns the dispute about the question whether neo-liberalism is legitimate heir of classical liberalism. The detailed analysis of both leads to the negative conclusion as the author explains in detail.

In chapter seven she deals with the question whether the man as a human being is the subject or the object of historical processes or even whether such a dilemma is right one?

The subject matter of the chapter eight is the place of culture in the modern world with a presumption that it does not play the role which culture should do according to its content and significance in the process of individuals' and societies' humanisation. At the end of the chapter the possibility of renewal of the authentic role of culture is discussed when stressing the need for creating a new project of cultural policy and its integration into concept of social progress, being that its appropriate interpretation reads as a "second nature of man's existence."

In chapter nine the author presents an analysis of the concept of intellectuals and their roles in modern society. The main dispute goes on about the proper definition of

the intellectuals' engagement, whether they are to be preoccupied with a value free science without a critical attitudes concerning the analysed phenomena, having only an "epistemological responsibility" or they may be oriented towards a critical/reflexive evaluation of the results of their research, being engaged not only in explaining the world but discovering possibilities for changing it as well.

Chapter ten is dealing with the identity of crisis in the beginning of the millennium with the focus on the explanation of both individual and collective identity as a reflex of the civilisation crisis, or more exactly, of one caused by the existing model of globalisation.

In chapter eleven the author continues to deal with the problems treated in the previous one; how to solve the dilemma: individualism or collectivism, suggesting that the concept of personalism may be the answer.

In chapter twelve she takes into consideration the question, whether there are conditions in the contemporary civilisation for the humanisation of the process of globalisation. The answer may be found within the context of another question: whether the positive aspects of the existing model of globalisation provide the potential of its humanisation, and which elements are resistant to that process?

Chapter thirteen refers to the transition of post-socialist societies as a completely new phenomenon which cannot be treated by analogy with the 19th century and the 20th century development of capitalism.

Chapter fourteen is a continuation of the previous consideration about post-socialist transition applied to Serbia, as a "case study" of its transformation from autocratic regime of the last decade of the 20th century into a democratic society.

In the last, fifteenth chapter is the summary of how the mainstream trends of 20th century made the impact to the picture of contemporary society, with bringing in the focus the question whether a different world may become possible in the new millennium. In this context the author puts the following questions for discussion: are there alternatives to the dominant model of neoliberal capitalism; which are the key symbols of our technological and electronic civilisation and how the traits of the dominant model satisfy the basic human needs; what about the thesis on a destruction of social progress; does the future of mankind assumes a conflict of civilisations, or a different global universalisation may make it possible for the achievement of intercultural communication between different civilisations and what drives us towards the creation of a new world?

Prof. Zagorka Golubović in conclusion stresses that undoubtedly, as far as the questions and problems are concerned, for their resolution and possible alternatives to the world we face today, the urgent need to continue the research remains.

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