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Danilo Ž. Marković, PhD<sup>1</sup>

## MODERN INTERCONTINENTAL ANTINEOLIBERAL INTEGRATIONS – HARBINGER OF A NEW, FAIRER AND MORE HUMANE (PLANETARY) HUMAN

**Summary:** *The author starts by pointing out that in the contemporary multipolar globalized society exist more unique civilizations, which in their totality make human civilization whose content represents the evolution of human history. In such an approach the author of unique civilization reflects from the standpoint of the personal evolution of man as the creator of unique cultures, as basic substrate of unique civilization pointing to the inhumane character attempts of denial (especially the “extinction” of unique cultures, ie, civilization). In such an approach the author points to the determinants (about biogenesis and etnogenesis) of special social groups, especially the people and the nation. By this, the author, in his consideration of relations between civilizations and changes, links the establishment of specific civilizations and their relationships, indicating that diversity of forms of life represents an expression of the wealth of human creativity and denial of this diversity represents the denial of that wealth of creation of man and the human race. That is why the creation of universal human (planetary) civilization possible with the conservation of unique civilizations and their creations in relations of pollin, preserving and enhancing the value of unique civilizations and a man in his dignity. In the context of this approach, the author considers civilizational interaction, even in the area of more continents such as SSK, Euroasia and BRIC as a harbingers of future fairer planetary civilization.*

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<sup>1</sup> Professor, Faculty of Political Science of the University of Belgrade

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## INTRODUCTION

In contemporary ecobalanced society of multi-polar world in the world community there are more forms of integration with special characteristics. The main criterion of their differentiation represents the attitude towards national identity and national sovereignty. On the basis of this distinction can be evaluated the attitude of individual integrations towards preservation of the diversity of identity and sovereignty as the richness of diversity of human creativity, As the essential characteristics of a man as a conscious creative and value being. And it also means that the integration would be in connection with the development of society, in forms that do not contradict the essence of a man, ie. That would contribute to a more humane form of human civilization, should not lead to the identification of nations and to the subservience of their company. That is what in this writing becomes the difference between the most popular integrations in Europe and Eurasia in other forms of integrations. ie. EU and BRICs.

### 1. THE EVOLUTION OF CIVILIZATION REPRESENTS THE CONTENT OF HUMAN HISTORY

1. Civilization is a relatively new concept and on its content were conducted and recorded many debates by emphasizing not only the agreement of its content, but but also of its future. The idea and its conceptual determination was begun and substantially developed by French philosophers of the eighteenth century, as opposed to the idea of barbarism. The aim of the discussion was what it was civilised that would be accepted in the international system. The discussions gradually accepted more civilizations, each civilization in their own way, that is, that evolution presents the content of human history.

The evolution of civilization plunged into a new social era of global society that expressed itself by the development of new resources and many contradictions imposed by limitations the land - land for business and acidic water (drinking water), which leads to changes in the current civilization to such an extent that it indicates not only to its changes but questions its survival (Zhukov, 1996, 8). This perception of the current civilization is accompanied by not only increase in interest of its study in this context, *consideration of its future* (Akumov 2012, 135). *In such an effort, one comes to the question of social behavior*, (Elste 2014, 20) *of its influence on the development and course of not only civilization in its complex totality, as the sum of interconnected, usually interdetermined social phenomena and adverts*. In this sense civilizations are understood to be the biggest „we“ within which we feel culturally, just as at home, unlike all other „them“ out there somewhere (Huntington 2000, 96). Civilization is a relatively new concept.

There are more civilizations in the world, not only in the stages of its evolutionary development, but in the same stage of its development. Landmarks of the civilizations exist at every stage of civilization development. Throughout the history of human society we encounter various unique civilizations in its various stages of development and in the individual stages. The world was and remained multipolar. Its multipolarity stems from the wealth of diverse human creativity and forms of his social life. In this rich diversity appears the meeting of various unique civilizations and their clashing of different intensities according to their perception of varying intensity.

The man, in particular modern man, who has researched which directions of development to choose in order to create a better future in which he will control the progress rather than submit to it. In this sense, since he began to create its own civilization he does the same in the modern as well as global civilization terms. (Major 1991, 52). The study of the origin of human civilization shows that man creates those civilizations and his creative activity is not only inseparable, but is the product of singularity as a creator, in close connection (connection to the man's body that was formed in the evolution of man, in which his body represents reciprocity of complex

mechanism with traces of Kosmo physics, Biogenetics and socio-cultural evolution, so that man is different *-unique* and is the biggest provocation of human wisdom that can / must find access to such a being. In fact, on the basis of the biological integrity and the biological uniqueness, the ability of development and cultural identity can be established on the authenticity of sovereignty of a man, on the basis of every , especially national sovereignty and equitable society (Major 1991, 128) at the global level and sovereignty and justice in the concrete forms of social life.

2. Thus understood the man lives in a world, produced by his activities, living and acting in the framework of specific forms of common life, which also affect the man and his work so that the environment also influences the activity by which he creates his civilization. Man's civilization comprises the totality of all human discoveries and inventions, expressing the sum of ideas that are circulating the sum of the technical procedures and the degree of the perfection of science, art and industrial technique, showing a certain state of family and social arrangement and of all emotional institutions and scale of private and social life, observed in their unity (Akumov 2012, 42).

However, as the creator of his history, a man should be seen in the context of the creation of his social groups, created by linking his behaviour which those groups (usually) have determinative influence on his work, determining in which sense he should take into account the factors which have determinative influence on those social groups, and that means the impact of the environment on them, and through that influence also, impact on humans, his specific sovereignty, and creative effectiveness.

According to the theory *passivization*, whose the most popular representative, and it can be seen as the founder, is a Russian scientist Lev Nikolayevich Gumilev (1912-1992.), the emergence of a nation represents as a local variant of the internal moulding, determined by influence of historical and landscape factors. As the elements of nature, ethnicity constitute the dynamic system in which there are goods, animals, plant culture, natural and synthetic components, mineral resources and cultural objects. These are analog to biocenosis, so-called, ethnogenesis. *Ethnicity is, according to this theory, a natural trait of man, and ethnic belonging feels like a natural*

*fact.* In the context of the particular unrepeatable landscape arise certain ethnicities, and panoramas affect spirituality and effigy of nations (mountains, rocks, rivers, lakes, forests), forms ethnos nothing less than their religiosity. In this respect it should be understood that the emergence of new population demands the emergence of new factors (Baburin 2009, 529).

3. There are several definitions of civilization. They seek to more fully express the essence of civilization as a form of social life without reducing its significance only to highlight culture, citizenship and education (Baburin 2009, 529). *The term civilization is one of the most complex terms and it encompasses the totality of all human discoveries and inventions, and demonstrating the summation of the ideas that are circulating and technical procedures, expressing a degree of perfection of science, art and industrial art and a certain state of family and social organization, and in general all the social institutions, summarizing the state of the private and social life, observed in their unity.* It was accepted view of the plural civilization, that is, „There are many civilizations, each civilized in its own way,“ and this has led to the need of creation of the definitions that could express what is common to all civilizations.

There were more civiliyations in the the development of human society and more civilizations in the same period. However, if a view of a plurality of civilization prevails, there *is no agreement on their number in certain periods of human history.* Arnold Toynbee believes that in history of human society has appeared 26 civilizations, four of which were unsuccessful, „stillbirths“, sixteen have failed (the dead), and only ten living. That is, according to Toynbee, remained (Toynbee 1970, 532) not more than ten civilizations of twenty-six, including three to five stopped. These ten of civilizations - says Toynbee – *are our own Western society, the main part of Orthodox Christianity in the Middle East, a branch of Orthodox Christianity in Russia, Islamic society, Hindu society, the main part of the Far East in China and the Far East branch of the Japanese society, along with the three stopped civilizations of the Polinesia, the Eskimos and Nomads.* By closer consideraa of these ten surviving civilizations, Toynbee believed that the Polynesian and nomadic civilizations were in their last agony, and that seven of the other eight are, to greater or lesser degree. under the threat

to be destroyed or assimilated by civilization of the West. Furthermore, no less than six of the seven civilizations, whose existence is threatened (that is, all except the Inuit civilization, whose face growth was halted in its early days) indicate that they have already suffered a breakdown and started to decay „(Toynbee 1970, 238) .

Starting from the conception of the existence of several civilizations in the history of the society, Toynbee analyzed their formation, development (coalescence) and end (dying). He *explains the emergence of civilization as the drama of challenges and responses*, , that the reason why the one represented another laid in that each of the response not only was successful in relation to the particular challenge that sparked it, also served as a means for creating new challenge as grew out of this situation created by a successful response. „Considering not only the causes of the appearance but also the process of disappearance (degradation) of civilizations, Toynbee distinguishes penultimate stage „in the decline and fall“ of the civilization from the process of its disappearance (Erasov 2001, 63). In this sense, it indicates that the one of „the most glaring traits of decomposition of „civilization“ is emergence of degrees in decline and fall,, when civilization in decay postpones its death, handing itself to the violent political unification under the frame of „universal state“(Toynbee 1970, 239). He explains The causes of the civilization decomposition process as follows: „When in the history of any society creative minority degenerates into something that is only the ruling minority that tries to forcefully maintain the position that it does not deserve any more, on the other side the separation of the proletariat which no longer admires spontaneously dominant element nor supports it freely and which rebels against the fact that it is reduced to the status of an unfaithful „eternally defeated“. (Toynbee 1970, 239).

On this line of thinking Toynbee concludes that “the nature and the collapse of civilization can be summarized in three points: the failure of the creative power of the minority by the majority as an answer to this and the consistent loss of social cohesion in society as a whole“. In fact, Toynbee believes that the ultimate and the underlying cause of the collapse of civilization is „burglary of internal discord through which civilizations lose their power of self-determination“ (Toynbee 1970, 298). Toynbee sought

to identify and formulate, if not a scientific principle, at least some objective regularity in the occurrence and disappearance of civilizations. His work „History Research“, Dr. Radomir Lukic (1914-1999) marked as monumental, with a reference that Toynbee in explaining the history, shows, in a certain sense naivety in insufficient taking into account the economic factors and the creations of the spirit in the development of individual civilizations and dying of specific civilizations (Toynbee 1970, 239).

4. *In the modern world*, affected by the process of globalization, ie. the creation of a single economic, political and cultural space on the planet Earth – creation of the „ world society“ - there are more *unique civilizations*. However, there are differences in the identification of some of them, characteristics and different understandings in the explanation of their relationship and their historical perspective. Thus, according to one aspect the more important civilization are: *the Sinic civilization* (which includes a common culture of China and Chinese communities in South Asia outside of China, and the cultures of Vietnam and Korea), *Japanese, Hindu, Islamic, Western, Latin American and African* (Huntington 2000, 48). According to another understanding important civilizations are: *Western, Chinese, Japanese, Hindi, Slav-Orthodox, Latin American and African*. Differences in the number and listing of major civilizations arise from the criteria and their identification. But, regardless of the differences in these criteria, religion is often a major defining characteristic of civilization. In this sense, Weber pointed out that the five world religions, four - Christianity, Islam, Hinduism and Confucianism - associated with major civilizations. *There are substantial differences among civilizations in language, culture, history and political practice*. But the difference in religion is „still the most difficult specialty *differentia specifica* of a civilization“. Value matrixes of some unique civilizations not only differ but emphasize flaring of fundamentalist movements for their preservation and reaffirmation in terms of the movement for their preservation and reaffirmation in terms of return to the roots and protection against someone else's „value-infection“ (Huntington 1995.27).

In fact, in the world, even in the modern world, there were and are many unique civilizations, and „the boundaries of civilizations define the objective border of large countries impacts, forming stable, large spaces of allied

nations and states“ (Zyuganov 1999, 239) .However, while in early human history civilizations were separated by time and space, (and among them there were no contacts, or were limited and occasional) (Huntington 1995, 52) *in the new history, especially by the development of work resources and communications, contacts between civilizations have become reality, especially at the end of nineteenth and early twentieth century. At the end of twentieth century, appeared, according to some beliefs, by the process of globalization, a clash of civilizations.* This prediction seemed to come true in the new world, *in the new world of the most important and most dangerous conflicts are conflicts between people belonging to different cultural entities, tribal wars and ethical conflicts which occur within civilizations.* Violence between states and groups from different civilizations carry the potential to escalate to the other states and groups from these civilizations gather together to support the „allied countries“. In this sense it seems that there is an indication that the conflicts between the major cultural groups in the world, ie. unique civilizations: Western, Islamic, Confucian, Japanese, Indian etc. have become more frequent (Fukuyama 1997, 15)

In order to understand the existing, or potential, conflicts between civilizations, one should take into account the division of civilizations in two types, *east and west*. Criterion of this division is not geographical factor, but their different material and spiritual structure. As features of the eastern civilization the most often mentioned are: *non-market economy, limited economic independence and entrepreneurial initiative of manufacturer, strict hierarchical division and despotism principle of authoritative supreme power and a world view that derives from the spirit of religion, nationality or class ideology.* However, while the features of Eastern civilization are rather simplified , it points out that the characteristics of Western civilization are quite complex. Generally speaking, it has the opposite characteristics to those of the Eastern civilization, especially in relation to its tradition as its main features are: the market economy, the recognition of man as a value, legal equality (equality) and other features that correspond with these characteristics (Givišvili 2001 1114). However, since it was a group of civilizations, this grouping have to be understood as the most general one with the possibility of some unique civilizations (grou-

ped in these types) to have characteristics unique to these civilizations. Also within them, such as „subsystems“ there may be special civilizations. Thus, in the context of Western civilization there is *European civilization*. It exists because the civilization of various European countries demonstrate their unity, and, despite the difference of time, place and circumstances, civilization „derives from a historical fact, is connected to similar principles and almost everywhere leads to the same consequences“. According to some beliefs, it is largely the result of centuries of struggle against the compromising from Asia (Baburin 2009, 524)

5. *Socio-economic matrix of western civilization* makes capitalism neoliberal (which in some ways gets the universal character of *neoliberal capitalism*, and the *cognitive theory of postmodernism*). The main backbone of economic liberalism philosophy as a new age of modernism are the modern understandings of human individuals as a measure of things; *belief in the sanctity of private property*, *confirmation of the same opportunities as the moral law of society*, *confidence in the „contractual“ basis of all social and political institutions including the state*; *the abolition of all national, religious and occupational authorities which aspire to „universally binding truth,“ primarily market relations over all other forms of policy* (thesis „*the economy - it is fate; the creation of civil society*“ without stock, nations and religions instead of the traditional state, and *the conviction that the historical path of Western countries and people represents a universal model of development and programs for the whole world*, which has to be taken as a measure and model (Rainbow 2013, 32). By the evolutionary development of liberal capitalism, regarded as the *Modern*, occurs *post-liberalism* labeled as *postmodern*. Its basic content represents an updated Modern content, or even formulation of its new grotesques, some of which are significant: a measure of things is not any more individual, but post-individual „dividual“ (something divisible)... and mocking understanding of the parts of man; Private property deifies itself „*transcendences itself*“ and transforms from what man has in what owns the man; all forms of non-individual authorities disappear in general, each individual can think about the world what they want, which represents a crisis of generalised rationality, and a thesis, „*the economy, that is the fate* „, transitions to the

thesis „numeric code – it is fate“. However, we mention these crossings of understanding of liberalism to the understanding of postliberalism and postmodern, for referral to the seriousness of the need to study changes in the ideology from the modern in the postmodern, in the critically thinking of capitalism and understanding the essence of the capitalism crisis on a global level. (Rainbow, 2013, 40).

Western civilization, is permanently in a state of internal war. A century ago, *there was a general disorder in it, expressing the contradictions between its claim to rationality - moral universality. Science and democracy fall into the injustice of things that are created by its domination. These phenomena themselves reveal the inability of Western civilization to do anything else other than to spread its domination - firstly, secondly its ideals and standards, and, thirdly the growing inability of linking the former dialectical with the latter. This civilization actually reveals an inability to expand as civilization.* (Nancy, 2009, 57). It was created in the West and has spread across the globe and is now bursting at the seams. Global challenges are serious, and she lost the ability to provide collective and comprehensive response and therefore will be this kind of civilization that will crumble. Critics of contemporary global capitalism, represented by the modern civilization of the West, which gives a great economic and political power of a handful of powerful people. Therefore, some believe that it represents the evil in civilization, which we conceal with the countries of capitalism, and that represents a disease of mankind. The charms of capitalism conceal the contradiction, that is reflected in the fact that the resulting challenges do not provide definite answers, as would say A. Toynebee, thereby reflecting the unsustainability of the neoliberal capitalism.

If you accept this „diagnosis“ of the unsustainability of capitalism and civilization based on it, then the question is where will go changes in society, and whether we can affect the choice and realization of the direction of change in civilizational changes. The answer to this question gives Jacques Attali, French economist and philosopher in the book „Crisis and brief history of the future“ (2006). Attali believes that the changes, after the collapse of the American empire, will go through three waves. *The first* will be established *Hypherempire* - united planetary market without a sta-

te. It will remain faithful to American values. *The second wave* will mark superconflicts and collective chaos. Globalization continues by prevailing Balkanisation and local dominions that cause conflicts with big risks. *The third wave* will be characterized with the establishment of a new balance between the market and democracy. However, this marked path of civilization will not be linear, past and future are parts of a process, and, past (despite everything) indicates to us the objections to be monitored in order to glimpse the future. This superdemocracy would be created by the world's social contract and the establishment of institutions of global governance, collectively and fairly, rare economic resources. In order to achieve superdemocracy from the third wave of development history (Attali 2009, 18) after the collapse of Western civilization, as devised by Jacques Attali, it would represent the inauguration of a new ethic of human civilization. But I doubt whether the Attali's foresight and reflection of superdemocracy is theoretically founded and practically feasible. However, leaving the researchers of history development of human society through the development of civilization to seek an answer, we point out that the answer to this question recent scientific study of planetary era, showed that she was carrying, not only many dangers, but also *a new vision of a new stage of humanity, a new type of society, which would recognize that the nation and homeland has opened a federalist connection - Union methanation* (Popov 2008, 21). But, such globalization and universalization of the world means humanistic consciousness, that mankind has not had. This globalization should unite free people, and nations, because, deep misconception is that the freedom of billion alienated individuals without awareness of its own lingual, spiritual, historical and national identity is possible. So XXI century, at least in the foreseeable future generations time to which we belong, will not be the century of extinction, but a new affirmation of nations.

6. There are several civilizations in the world that „border“ and there is an interaction between them. In this context, the question arises whether globalization leads and may lead to the *challenge and disappearance of certain civilizations by a civilization (or) the creation of a global civilization*. In other words, *if the globalization represents legitimacy in the development of human society, whether such legitimacy is constituted by*

*the creation of world civilization, with what content and characteristics.* In this context should be understood a pointing of Arnold Toynbee, who, writing about the origin of civilization, indicates that *the time has come to create a harmonious civilization, acceptable for most, that will not be appear by destroying others, to develop on its ruins, and in which a privileged minority will not oppress the majority.* The conditions for achieving such a harmonious, according to Toynbee, and we would add the global and planetary civilization, whose geographical area was the whole planet Earth, are realized, and are realizing, on the development of science-based technologies.

This fact was pointed out, in the middle of the second decade of the last century, by Nikola Tesla, writing: „Gradually canceling the distance will bring human beings in closer contact and harmonize their views“ (Tesla 1995, 410). In the late eighties and early nineties of the past century, a remarkably successful marriage between information technology and communications was achieved. Computer equipment, fiber optic cables, satellite communications and mobile telephony enable cheap and quick communication. In the context of these changes, the process of creating the global culture runs. Powerful material forces go hand in hand with spiritual fabric threads, creating a global world culture. Media electronic revolution and its products, news, movies, art series and music hits cross geographical boundaries, homogenize living conditions, tastes and views. In this sense, indication that „ideas once traveled as part of a human baggage“ can be seen, and today they travel „through air routes and new technologies of communication. What airwaves carry are, of course, the value of the society that makes them. „This interaction has a unstoppable flow in modern history, it is a planetary and it represents a“ red thread in the developing world history from the late 19th century“. It involves not only connecting the economy, commodity, financial and other material flows in large multinational systems, but also the vivid social, cultural and even political communication and interaction among countries, peoples, religions and continents. „(Popov 2008, 58) In the modern world there is interdependence of its parts, despite their diversity, inconsistency and many contradictions and conflicts (Popov 2008, 22)

Starting from the definition of civilization, according to which it is a historical and anthropological, socio-cultural and historical type of organization of society and the changes caused by globalization, which are in some ways synthetically expressed in the emergence of „global society“, *we can conclude that globalization generate the conditions for the emergence of new world civilization (which has a planetary character)*. In fact, globalization leads to a qualitatively higher stage in the development of the society, which is integrated into the whole of what man has created and creates, whose geographical space makes the planet Earth. This created the conditions for the emergence of the civilizations, whose development is enabled by the development of the productive forces, which is based on the integration of scientific and technical achievements, began, developed and improved during the twentieth century. The cause-effect relationship between science and production has led to the rapid and comprehensive changes, labeled as scientific and technological progress. This progress has enabled a new quality of economic development on the basis of the new avant-garde technologies, that enable the production of new quality, which corresponds to the new trends in the overall development of society, and lead not only to a series of social consequences, but also to the realization of prerequisites for the continuation of the new planetary (world) civilization

7. However, *the emergence and development of universal planetary civilization does not mean the abolition of unique civilizations and cultures, which constitute their self-determination*. The diversity of cultures is a faithful expression of man – a creator, homo sapiens, and every nation has the right to preserve and promote their culture (Losan 2014, 14). Therefore, the adaptation in the global order should not be reduced to a mechanical copy or destruction of his own integrity. But, protection of their cultural specificity „does not mean the absence of evolution or adaptation to the dynamics of culture“ of the planetary world. Creating a world planetary civilization should therefore be marked in the sense of preservation, enrichment and dissemination of cultural goods of past and accepting the most valuable contributions of other cultures. In this sense, it is pointed out that in the 21st century, one of the key issues will be represervation of

diversity from the cultural uniformity (Losan 2014, 15).

Pointing to the realization of the conditions by the globalization process for the emergence of the global planetary civilization should be distinguished from the idea of universal civilization that existed in the 19th and 20th centuries. Namely, *„in the 19th century, the idea of the white man's burden, helped to justify the extension of Western political and economic domination over the non-western societies“*. At the end of the 20th century, the idea of a universal civilization *helps to justify Western cultural dominance over other societies and the need of those societies to support the western practice and institution*. However, this idea of a universal civilization, find, encountered and encounters, not only on little support in other civilizations, but also the open opposition of non-Western countries, Western civilization. *Modern non-Western civilizations are trying to preserve their identity, even when adopting individual achievements of Western civilization, especially if this adoption is done in the process of modernization*. Almost all non-Western civilizations exist one or more millennia, have experienced the borrowing from other civilizations in ways that increased the chances of their own survival. (Losan 2014, 14) Therefore, the modernization of non-Western societies, societies that do not belong to Western civilization, does not necessarily mean their „westernization“. By modernizing, these companies do not abandon their own culture and not adopt mass values and institutions of Western civilization. It would be, as Braudel observes, almost „childish“ to think that modernization or „triumph of civilization in the singular“ would bring an end to the numerous historical cultures, centuries embodied in the world's great civilizations.

In fact, changes in economic development, ie. In the dispersion of economic development and power between countries, indicate that the fading dominance of Western countries, and occurs expansion of the non-Western civilizations, especially of Asian countries. *Powerful and fast developing countries from Asia (especially China and India) as expressed in the development of modern information technology which is enabled by changes in the content of human work activity and using its development continues to contribute to these changes, takes, in economic terms, the leading role of Western countries and symbolizes the transition of economic power of*

*West to East* (primarily in China and India). The transfer means that mature civilization of the West has no longer neither economic nor demographic dynamism required to impose its will on others, East Asians have become economically successful and begin to compare with the West and disseminate the superiority of their values and their way of life, and thus oppose not only the dominance of the West and imitation of western country and so-called. the process of modernization, but also highlight the identity of its unique civilizations.

8. In the context of this strategy of globalization, pluralism of civilizations in the modern society, their relations and creating global megasociety of conceptual determination of world civilization, one should explore and reflect the emergence of regional alliances between countries belonging to different unique civilizations, from the standpoint of their relation to these and other civilizations and whether or not they contribute to the establishment of world planetary civilization and harmonization of views on the civilization, understood as a creation of human labour by contributing to its preservation and development or degradation and destruction. In this regard, special attention was given to the regional organization of states outside Western civilization (modern and postmodern) and their essential characteristics can be an alternative to Western civilization.

In this sense unique civilizations, to the extent that they unique, ie. They exist only partially or in some of the Asian countries, and enter into a process of integration, they may represent an alternative to Western civilization. In determining the relations between world civilization and special civilizations exist some difficulties associated with the richly terms, marking the whole hierarchy as culturally general, thus marking as generally accepted.

First, it can be substantially etno-social organisms. Second, the concept of civilization can include in socio- cultures, in a broader meanings. Third, civilization can mean the historical relationship of socio-cultural phenomena in correlation with formation approach. Finally, civilization can mean all the social and cultural achievements of mankind, and then it comes to the world civilization. Thus understood world civilization absorbs itself, the results of activity of many generations of people, eras, continents

and knowledge that withstood the test of time in which they are fixed in the collective memory of humanity and understanding society.

In the context of the above considerations we do our review of the basic characteristics, origin and structure, and the importance of some regional communities generated outside Western civilization, opposing and rejecting its values, and in one free interpretation can be considered as the beginnings of a new harmonious civilization in which minorities will oppress the majority with closer contacts of *special civilizations and the compliance of their interests by making the world a planetary civilization of humanities fields.*

9. In the context of the above considerations we do review of basic characteristics, the origin and structure of some integration of unique civilizations created not only outside the community of Western states, and outside the sphere of Western civilization, but also of the regional communities that exist on multiple continents, and whose establishment largely record non-acceptance of the philosophy of state integration which are expressed in the *opposition to integration which are carried out within the universalization of the commodity in terms of global neoliberal capitalism in which* „with the absolute capitalism tends to infinity - profit, exploitation, commodity form of globalization. Everything becomes a commodity, even people. Economy wants to be completely autonomous, free from everything. Essence is reduced in quantity. „

One of the organizations with such character of regional organization is the Shanghai Security Organization (SCO), created in 2001 by China, Kazakhstan, Kyrgyzstan, Russia, Tajikistan and Uzbekistan. After its establishment, as observers or dialogue partners have joined her: Afghanistan, India, Iran, Mongolia, Pakistan, Belarus, Sri Lanka and Turkey. State observers later declared their readiness (2014) and achieved full-fledged membership of this organization. The expansion of this organization has strengthen it and contributed to its status in international relations. What makes this organization (SCO) different from other organizations across the globe, with the exception of Afghanistan, is their confrontatio to terrorism and drug trafficking. This makes a significant contribution to the protection of the modern world of monsters followed by the structure, and

its international criminal groups often funded by individuals and groups that their actions lead „from the shadows“.

This, and similar gatherings of countries affected, and will affect the balance of political power on a global scale, especially if, and when, their organization and activity and approaching the eastern giant economic and military alliances, including the eastern civilization (in the sense of polarization in the West and eastern civilization whose characteristics were exhibited) and in a certain way move away from protect themselves against Western civilization, the power is moving away from the US and its allies, and it becomes clear that Asia, in economic terms, is taking a leading role from the West. The current phase of globalization points to the acquisition of „coming to age“ of the Asian continent, resulting in a transfer of economic power from the US dominance of the West to China and India. In a word: Asia, in economic terms, takes over the leading role from the West. In this sense, it is indicated that if the twentieth century was the American century and a century of ideologies, that twenty-first century becomes the „Asiatic“, and the „age identity.“

Another regional organization, which, by rejecting the tutelage of capitalist development (or more precisely, global-capitalistic countries organized and guided by the interests of the US and its allies, including not only the yearning for economic but also military domination with NATO as an instrument for achieving them, if necessary by military force, the interests of Euro-Atlantic Alliance) and the preservation of cultural developments and national identity, is *the Eurasian Economic Union (EAO)*. EAO Agreement, inter alia, provides the gradual elimination of protective measures and the creation of a common market, including the best made sectors of the economy such as.: pharmaceutical industry, electric power, financial services and market petroleum products. But Eurasian integration project is not completely analogous to the European Union, although, it may be freely said, in his conception in a certain way was taken the European experience with the effort to avoid the mistakes that accompanied the realization of the concept of the European Union. In this sense, it is pointed out that EU national institutions have broader powers, implement a common foreign policy and have a common currency, which is why we can

say that the EU represents a higher level of integration that is expressed in the existence of the joint bodies which appear to be more level of integration. However, the key aim of Eurasian Union is not making a joint body that would express supranational level of integration, by its work, between its members, but the formation of a single economic space: the free movement of goods and services, capital, investment and labor. This concept, the EAU has revived and showed positive effects. Agreement on the establishment of the Union entered into force after being ratified by all three states founders.

However, the number of members is not closed. Access for the admission of new members is still possible. Some countries have already shown interest for joining this community. Particular interest for joining this union showed, first of all, Armenia, and not far behind it is Kyrgyz, that can become a member of the Union in 2015. In addition, we should bear in mind that the number of countries and alliances increased. Those countries are interested in wider partnership with members of the Eurasian Union with the aim of making free trade agreements (Losan 2014, 14). The number of such potential partners is around 40. In this respect, one should bear in mind not only the negotiations which are under way with Vietnam, but also the beginning of work of a joint working group to study the prospects of creating a free trade zone with Israel and India.

Consideration of integration of the countries stated and embodied in the Union: the European and Eurasian, pointed to the actions of their creation, the contents of their functions and goals to which they strive and effects produced at various levels and in a global society (and its national and international forms of organization), have provided an opportunity and for more general consideration of the degree of integration. In such an approach, it can be at once understood five degrees of integration. The first stage is expressed in the creation of a free trade zone, the second in creating a customs union, third in the creation of a single economical space, the fourth in the creation of the economic union and the fifth in which the political integration is added to economic integration. In this view, the European Union is on the fifth stage, a Eurasian Union is only trying to reach the fourth level of integration, and it is the highest level of integration of

the Eurasian Union. Her realization of the fifth degree has some difficulties regarding certain historical experience of past cooperation in the framework of the Soviet Union and some of their structures. Nevertheless, it is believed that in a certain way, Eurasian Union will pass those degrees of integration that the European Union has undergone, which was initially a purely economic creation, and that later developed foreign policy, defense and integration of other types, formulated in all fuller political integration of its member states (Losan 2014, 15). Theory in the degrees of integrations should be studied comprehensively, particularly in view of the existing and expected integration in the contemporary multipolar world.

In considering the relationship in various forms of the integration, special need should be noted that the SCO is not a community in which everyone will have to follow common rules (such as the European Union). On the contrary, in the SOS *in each Member State is sufficiently independent to express their specific views, seeks the support for them, if not for the entire membership, then at least for a part of it.* In this sense, illustratively can be stated refusal of China to support Russia (important member of the SOS) on the issue of military conflict in Ukraine. In fact, *a significant feature of the functioning of the Shanghai Organization for Security is an exceptional adaptability of its members to the latest technology trends in the world.* This flexibility allows them to bring their economies into a state of permanent pitches. *This also applies to certain countries - the South American country, which front against the „developed“ countries of the West every day consolidates more and more and strengthens the distancing from their civilization that belonged to Western civilization.* This process, which is inconsistent, in a sense, on the one hand, carries out technological equalization, gives the opportunity for everyone (many) to deal with the most complicated tasks, but without harmonization of their „cultures“, regardless of which country they live in. And so, *although the SOS, basically, security organization, it represents also a convergence, ie. a step closer to economic cooperation between the most developed technologies.*

10. From the standpoint of integration degrees, original approach, by content and aspirational objectives, represents organizations of BRIC, established in June 2009, whose composition consists of Brazil, China, India,

Russia. Its first summit was held in Yekaterinburg, and then, relatively fast (on April 15 and 16, 2010) was held its second summit in Brazil, which adopted a Declaration and launched a mechanism of cooperation between the BRIC countries. The third summit was held on April, 14 of the following year, which adopted a Declaration and adopted a plan for future cooperation. In addition to the summit, by a unanimous decision of the members of the BRIC, as a equal member was accepted South Africa. To Western scientists seemed that the concept of BRIC was something like non-western countries associated in ambition to threaten the primacy of Western states. However, this concept was a lot more than just mentioned metaphor. BRIC represents a historical alternativa to anglo-american monetary and financial system.

Indicator of the appearance of this alternative was the decision of BRIC from 16 to 17 July 2014. On the forming of a new development bank with an initial capital of 50 billion dollars that will later be able to increase to 100 billion. In addition, BRIC's countries agreed on the creation of a new fund of foreign exchange reserves of 100 billion dollars, thus making possibility that "Asian tigers" will not experience Walltreet similar to that they experienced in 1997.

BRIC has emerged as an objective need for change management in the modern world, which is multipolar, complex and dynamic. The experience has shown that the model of international relations in which the new decisions are taken from one center are not efficient, often do not bear fruit, doomed to failure. That is why organizations BRIC is attractive to many countries that have expressed their willingness to enter into its composition as for example. Indonesia and Turkey. It should be bore in mind that the BRIC's countries (Russia, Brazil, China, India and South Africa) represent a new family of states, where there are also sympathy for the difficult fate of others. Given that relations between Member States of BRIC are governed by legal course and compassion for the difficulties of others it is expected that this concept represents beginning of world equitable economic system, that one need to have in mind in reviewing the civilization changes in the social destiny of Russia as the headquarters of these changes. In the context of this approach and comparative review of the basis for such globalization, characteristic of civilizations that accompany them, especially

some of these integration that project and some implement in the countries that belong not only to different civilizations, regional and ideological and ideological orientation, Russia plays a key role as headquarter, as a country with numerous population as as multinational and multi-confessional, or even could say multigenerational community, with Eurasian Union, based on new and distinct principles from similar intergovernmental organizations, especially the Eurasian Union, is an alternative to the West, specifically to the west civilization.

. Ali, ovu alternativu treba strogim naučnim metodama promišljati, posebno sa stanovišta ukazivanja da Azija u ekonomskom smislu od Zapada preuzima vodeću ulogu i da trenutna faza globalizacije ukazuje na sticanje „punoletstva“ azijskog kontinenta *što* ima za posledicu prenošenj eekonomske mo I sa američke dominacije na Kinu I Indiju. Na istoj liniji treba shvatiti i ukazivanje da u svetu kojim dominira manje nas određuju politipčka uverenja i ideje već percepcija naše suštine, samopouzdanje koje stičemo svojim uspesima i poštovanje koje nam drugi ukazuju ali ne ukazuju. (Mojsi 2012, 24) U ovakvom pristupu se zaključuje da ako je dvadeseti vek bio „američki vek“ i „vek ideologije“ dvadeset prvi vek biće „azijski vek.“ Međutim, da bi se shvatio sadržaj I značaj ovih promena u uslovima globalizacije potrebno je znanje o njima, I njihovo istraživanje. Jer, oni koji ne tragaju za znanjem I ne šire ga oko sbe, ne vide dalje od svog nosa (Major 1991, 256).

## CONCLUSION

Meaning of the global integration process in contemporary society, and a man's various forms of organization should be considered in the context of the ongoing process of globalization as more stage proces of unification of mankind - mankind on the planet Earth, which is, as prof. Lukic said, united and disunited. There is a tendency to form a global society with its unique civilization by the various processes of integration. However, this kind of the society - globally - although the totality of all specific societies in their harmonious unity and unique, categorical and universally accepted value system and as an expression of unikuw civilization is not

yet achieved, and the question is whether it will be in the future, since the existence of diverse social values created by the man is very complex according to its creatiity. Because, every man is unique annd unrepeatable by his nature, as his body represents mutuality of complex mechanism with traces of comophysics, biogenetic and socio-cultural evolution. Besides, Every man is different and unique and represents the greatest provocation of wisdom that must find the approach to each being. In fact, only on the basis of the biological integrity, the biological uniqueness and capability development and cultural identity can be based authentic sovereignty, the basis of each, especially of national sovereignty and regularity of society on global level and sovereignty of the fair and the concrete forms of life. Fairness is as important as economic motivation which economists pay much more attention to (Major 1991, 256)

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