

KULTURNE DETERMINANTE GLOBALIZACIJE I ODRŽIVI RAZVOJ*

SUSTAINABLE DEVELOPMENT AND CULTURAL DETERMINANTS OF GLOBALIZATION*

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Pregledni članak

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Review paper

REZIME

*Kultura i globalizacija se međusobno pro-
žimaju i uslovljavaju ne samo zbog uobičajene
interakcije kultura već i, pre svega, zbog
tehnoloških transfera koji oblikuju globalnu
ekonomiju. Celokupni društveni razvoj se
tako prilagođava kulturama i kulturi uopšte.
Sa jedne strane gledano, tržište i globaliza-
cija negativno utiču na kulturu. Kao skup
trajnih materijalnih i nematerijalnih vred-
nosti i ljudskih tvorevina, kultura je izložena
mnoštvu problematičnih, kontrakulturnih i
degradirajućih procesa, koji proističu iz su-
koba interesa i, ponekad, prebrzih promena,
kao i nekritički prihvaćenih novina, formi i
standarda. U tom smislu degradacija kulture
može usloviti pad kvaliteta ekonomske aktiv-
nosti.*

*Ekološka kultura i kultura održivosti, pred-
stavljaju samo deo jedne relativno nove po-
slovne kulture i ponašanja. U stvari, ekološko
ponašanje i „zelena inteligencija“ svojstvene
su čoveku i deo su univerzalne ljudske kulture,
kao i održivog odnosa prema prirodi i budućim
naraštajima.*

*Mimo uobičajenih shvatanja i predrasuda,
većina istraživanja pokazuje da globalizaci-
ja i razvoj tržišta imaju pozitivan neto efekat
na ekološku kulturu i održivi razvoj. Pred čo-
večanstvom je šansa da se ta pozitivna pro-
žimanja iskoriste, a da kultura globalizacije
postane podsticajni faktor održivog razvoja.*

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ABSTRACT

*Culture and globalization are intertwined and
mutually conditioned not only due to the common
culture interaction, but also primarily because of
technological transfers shaping the global econo-
my. The entire social development is thus adapted to
various cultures and to culture in general. Perceived
from one perspective, the market and globalization
affect the culture in a negative manner. As a set of
permanent material and immaterial values and hu-
man creations, culture, as such, is exposed to a mul-
titude of problem, countercultural and degrading
processes stemming from conflicts of interest and,
sometimes, from very rapid changes and uncritical-
ly accepted innovations, forms and standards. In
that sense, degradation of culture can cause deterio-
ration of the quality of economic activity.*

*Environmental culture and sustainability culture
are only a part of a relatively new business culture
and behaviour. In fact, ecological behaviour and
“green intelligence” are typical human character-
istics, and are a part of the universal human cul-
ture, as well as of a sustainable relationship with
nature and with future generations.*

*In spite of common understanding and preju-
dice, most research shows that globalization and
market development have a positive net effect on
environmental culture and sustainable develop-
ment. Humanity is experiencing a chance to uti-
lize such positive permeation and to impose the
culture of globalization as a stimulating factor
for sustainable development.*

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Ključne reči: kultura, globalizacija, posebnost kultura, kulturna interakcija, tehnološka kultura, tržišna kultura, kultura konkurencije, ekološka inteligencija, održivi razvoj.

Keywords: culture, globalization, culture distinctiveness, cultural interaction, technological culture, market culture, competition culture, environmental intelligence, sustainable development.

KULTURA KAO LJUDSKA ODREDNICA – UVODNE NAPOMENE

CULTURE AS HUMAN DETERMINANG – INTRODUCTORY REMARKS

Proučavajući posebnost čoveka u odnosu na ostale primata, kao i biološki najbližije vrste ljudskoj, antropolozi su, između ostalog, zaključili da je ono što se samo u međusobnoj komunikaciji ljudskih grupa sigurno pojavljuje kao konstanta – kultura, koja se najjednostavnije definiše kao sklonost ka saradnji. Brojni primeri pokazuju da korisna međusobna saradnja šimpanzi (životinja najbližijih čoveku kod kojih se 99% DNK poklapa sa ljudskim) po pravilu je uspešna i vodi koordinaciji aktivnosti, uključujući i upotrebu alatki, što donosi zajedničku korist.

By studying the uniqueness of human beings in relation to other primates, as well as by studying biological species similar to humans, anthropologists, among other things, have found that culture acts as a constant value only in communication between human groups. Culture is simply defined as a tendency towards cooperation. Numerous examples demonstrate that useful mutual cooperation of chimpanzees (animals whose DNA 99% corresponds to the human DNA, thus making them most similar to humans) is, as a rule, successful and leads towards activity coordination, including the use of tools, which brings mutual benefit.

Međutim, bitna razlika nastupa u prihvatanju distribucije rezultata - plena. Kod životinja nema pravila koja se tiče saradničke distribucije plena, koju je ljudska vrsta putem kulture nepogrešivo usvojila. Na ovaj način shvaćeno, kulturno ponašanje može se nekome učiniti kao norma solidarnosti, ali eksperimenti pokazuju da je u pitanju saradnja koja rezultira zajedničkim rezultatom i korisnim dugoročnim interesnim pravilima post festum koju je ljudska vrsta, zahvaljujući svom daleko masivnijem i funkcionalnijem mozgu, razvila kao kulturu, koja se ispostavlja kao ključna odrednica one ogromne distance u ponašanju i sadržajima života ljudske vrste u odnosu na ostale.¹

However, an important difference occurs in accepting the distribution of cooperation results – the prey. Animals have no rules concerning collaborative distribution of prey, which the human species unmistakably adopted through culture. Understood in this manner, cultural behaviour may appear to someone as a norm of solidarity, but experiments show that it is actually a collaboration that results in a joint result and useful long-term interest rules after the fact that the human species, thanks to its far more massive and more functional brain evolved as a culture which proves to be a key determinant of a huge distance in behaviour and amenities of life of the human species in relation to others.¹

¹ „U Institutu „Maks Plank“ sprovode se najsavremenija istraživanja koja upoređuju intelektualne sposobnosti ljudi i šimpanzi. Što se majmuna tiče, oni imaju odličnu percepciju materijalnog sveta i odlično se snalaze u prostoru, shvataju uzročno-posledične veze pri upotrebi alatki, znaju zašto se nešto pomera. U tom smislu ne razlikuju se mnogo od naše dece. Ono što nas odvaja od drugih vrsta jeste kultura, a ona se, u osnovi, zasniva na našoj sposobnosti da saradjujemo. Šimpanze saraduju među sobom, ali samo dok mogu da izvuku korist za sebe.” (Hominidi i ljudi. Šta je to što nas čini ljudima? RTS 20.04.2015. 11,05.)

¹ “The Institute „Max Planck“ conducts cutting-edge research comparing the intellectual abilities of humans and chimpanzees. As for the apes, they have an excellent perception of the material world and coordinate seamlessly in space, manage to understand cause-and-effect connection with the use of tools and know why something moves. From that perspective, they do not differ much from our own children. What separates us from other species is the culture, which is, in principle, based on our ability to cooperate. Chimpanzees cooperate among themselves, but only when there is personal benefit involved” (Hominids and humans. What is it that makes us human? (Hominidi i ljudi. Šta je to što nas čini ljudima?) RTS 04.20.2015., 11.05.)

GLOBALIZACIJA KAO KULTURA I EKONOMSKA ODRŽIVOST – OSNOVNE KONTOVERZE

O globalizaciji postoje mnogi neutemeljeni ali tvrdokorni negativistički stavovi i predrasude. Mnogo više se podvlači njena ekonomsko-tehnološka dimenzija nego činjenica da je ona plod kulturnih interakcija. Dominantan tip kulture pojedinih civilizacija proisticao je iz privrednog života i tehnologija koje su ga podržavale. Tako, na primer, najnovija istraživanja dešifrovala su doskorašnju enigmu tajnovitog nestanka ili naglog gašenja civilizacije Maja. Odgonetka nije proistekla iz mističnih predstava o kultu žrtvovanja ili bezrazložnih sukoba ljudi, već iz snažnog uticaja onoga što danas nazivamo klimatskim promenama.² Maje su svoju kulturu zasnivale na gajenju i preradi kukuruza, što su ugrozile suše. To je dovelo do pada autoriteta i urušilo prividnu moć kraljeva da uz pomoć minimalnog žrtvovanja redovno „obezbede“ kišu koja je značila život. Prestalo je neograničeno poverenje u političku i duhovnu moć kraljeva, pa je građanska neposlušnost dovela do krvavih sukoba koji su okončani slomom poretka i civilizacije. Slična hipoteza postoji i kada se radi o ekološkim posledicama nestanka drevne civilizacije sa Uskršnjih ostrva. Naime, stanovništvo ove kulture, poznate po ostacima monumentalnih, kamenih i drugih skulptura raznih božanstava, zasnivalo je svoj privredni život na besomučnoj potrošnji drveta i devastaciji šuma, od kojih su građeni brodovi, skloništa, energija i sl. Kada je ostrvo ogolelo, poremećaj mikroklima i ekosistema doveo je do toga da je život bez šume kao materijala, a time i bez dovoljno vode, na koji je kultura prethodno svikla, postao nepodnošljiv, pa su Uskršnja ostrva jednostavno napuštena, a civilizacija je doživela slom iz ekoloških razloga (Goodstain, 2010, str. 135). U oba slučaja ljudi dugoročno stiču posebna iskustva o održivosti zahvaljujući, između ostalog, i globalizaciji.

² Više nalaza istovremeno govore o potvrdi takve hipoteze. Više o tome nešto kasnije.

GLOBALIZATION AS CULTURE AND ECONOMIC SUSTAINABILITY – BASIC CONTROVERSY

There are many unfounded but stubborn negative attitudes and prejudices on globalization. Its economic and technological dimensions are much more emphasized than the fact that it is the result of cultural interaction. The predominant type of culture of some civilizations stemmed from economic life and technologies that supported it. Thus, for example, the latest research deciphered the enigma of mysterious disappearance or a sudden demise of the Maya civilization. Solution to the riddle has not been derived from mystical notions of the cult of sacrifice or unreasonable conflict of people, but from the strong influence of the event nowadays called - the climate change.² Mayans based their culture on the cultivation and processing of corn, which was jeopardized by drought. Such events led to a drop in authority and collapsed the illusory power of kings who regularly “ensures” the live-giving rain through minimal sacrifice. The unlimited confidence in the political and spiritual power of kings eventually disappeared, thus causing civil disobedience which led to a bloody conflict that ended both the civil order and the Mayan civilization. A similar hypothesis is applicable to environmental consequences of the disappearance of ancient civilizations from Easter Island. Its population, famous for the remains of monumental stone sculptures of various deities, based its economic life on a frantic consumption of wood and devastation of forests, used to build ships, shelters, obtain energy, etc. When the island became desolated of trees, disturbance in its microclimate and ecosystem led to the situation where lack of forests and wood as raw material caused lack of water, which caused life on the island to become unbearable, further causing abandonment of Easter Island as well as the collapse of its civilization due to environmental reasons (Goodstein, 2010, p. 135). Both cases enable people to gain particular expertise on sustainability in a long term, thanks to globalization, above other things.

² More findings simultaneously confirm such hypothesis. More about the matter shall be presented later.

Prema ekonomskim načelima, ako je korisna jednima ili većini, onda je korisna i za ostale usled eksternih efekata ili faktora prelivanja koristi tehnologije, informacija, komunikacija, pa i same kulture kao naučenog kooperativnog ponašanja. Iskustva moreplovstva, kao i tablica množenja, sistem arapskih brojeva, oprema kojom se na efikasniji način počela koristiti snaga životinja (am i uzengija) skoro podjednako kao i staklena sočiva za korekciju vida, najpre sve te inovacije bilo da su nastale kao tehnološki izumi kroz eksperimente, ili u praktičnom zanatskom manipulisanju, produkt su razvoja kulture (Drucker, 1996). Globalizacija je dobijala novo lice kroz širenje i interakciju kultura. Literatura, nauka, zanati, prirodna znanja i putevi za čitavu planetu - to je moglo da znači samo novo vreme globalne kulture.

Mnoge polemike o tome koliko je globalizacija dobra za „zelenu ekonomiju“ i održivi razvoj, vode se bez dovoljno ekonomske argumentacije. Naime, tzv „zeleni“ argumenti koji se potežu u osudi „antiekološke“ globalizacije predstavljaju samo nastavak opšteg stava i kontroverze ekologije i tržišta. Pokazalo se, međutim, da tržišna infrastruktura po definiciji teži ka modelu Pareto efikasnosti i, kao takva, ne može uvek da doprinese ekološkoj racionalnosti. Sa druge strane, ekološka racionalnost znači da društveni interes nije onaj koji se može uočiti u kulturama tržišne ekonomije (Goodstain 2010; Đukić 2011). Uprkos tim teorijskim argumentima, najnovija istraživanja govore da je globalizacija ipak „uglavnom zelena“, a da se principi „ekologije obnove“ preporučuju upravo iz ekonomskih razloga (Bibi i Brenan, 2009, str. 453).

Globalizovana privreda i tehnologija, čak i čisto ekonomski gledano, na dugi rok u većoj meri donose dobit zaštitu životne sredine, održivom razvoju i zelenoj ekonomiji, nego sistem autarkičnih, zatvorenih ekonomskih sistema, i to iz sledećih razloga: (1) globalna ekonomija nije igra sa nultim rezultatom; (2) trgovina koristi kupcima i prodavcima; (3) rast dohotka i bogatstva je dobar za zaštitu životne sredine, a globalizacija znači tehnološki napredak koji

According to economic principles, is something is useful to a group or to a majority of people, it is useful to the rest due to external effects or factors of spillover benefits of technology, information, communication, and even of the culture itself as an acquired cooperative behaviour. The experience of seafaring, as well as the multiplication table, the system of Arabic numbers, the equipment which enabled use of animal power in an efficient way (harness and stirrup), glass lenses for vision correction... all these innovations, whether they were made as technological inventions through experiments or through the practical manipulation of crafts, represent the products of cultural development (Drucker, 1996). Globalization has obtained a new face through the expansion and interaction among cultures. Literature, science, crafts, natural knowledge and roads for the entire planet - it could only mean a new era for global culture.

Numerous controversies on in what way and to what extent is globalization good for the “green economy” and sustainable development are led without sufficient economic arguments. The so-called “green” arguments used in condemning “anti-ecological” globalization represent only a continuation of the general attitude and controversy between environmental protection and market. However, it turned out that the market infrastructure, by its definition, tends towards Pareto efficiency model and, as such, cannot always contribute to environmental rationality. On the other hand, the environmental or ecological rationality means that the interest of society is not the one that can be observed in the cultures of market economy – (Goodstain 2010; Đukić 2011). Despite these theoretical arguments, the latest research shows that globalization is still “mainly green”, and that the principles of “restoration ecology” are recommended primarily for economic reasons – (Bibi & Brenan, 2009, p. 453).

Globalized economy and technology, even from a purely economic point of view, in the long term are more beneficial for the environment, sustainable development and the green economy, than the autarchical, closed economic systems, for the following reasons: (1) The global economy is not a zero-sum game; (2) Trade benefits buyers and sellers; (3) Rising incomes and wealth are good for the environment, and globalization means technological advanc-

promoviše čiste tehnologije, energetska efikasnost, reciklažu, uštedu materijala i energije.

Dakle, globalizacija je većim svojim delom „zelena“ (Gunther, 2012). U sledećim međunaslovima daćemo najpre primere negativnih tokova i posledica globalizacije, a onda i specifične pozitivne primere koji se tiču kulture „zelene“ globalizacije.

DUHOVNI KORENI ODRŽIVE GLOBALIZACIJE U KONTEKSTU „URUŠAVANJA KULTURE U SRBIJI“ – ISTINA ILI MITOVI

O urušavanju kulture i tegobama tranzicije

Sintagma pod navodima u prethodnom međunaslovu uzeta je na osnovu „teme“ jedne emisije emitovane na RTS (Nacionalnog servisa Radio televizija Srbije) subota 28 II 2015. Pri tome smatramo da je slučaj dovoljno slikovit i paradigmatičan da bi mogao da posluži kao ilustracija onoga šta se dešava u većini zemalja jugoistočne Evrope, ili bar ex Jugoslavije. Kritička kulturološka analiza stanja u kulturi i društvu pomenute TV emisije odnosila se na period tokom poslednjih 25 godina. Gosti emisije, uglavnom kulturni poslenici, pominjali su sledeće sintagme kao modele i odrednice današnje kulture u Srbiji: „manjak različitosti“, „obesmišljenost normalnog ishoda“, „nedostatak morala“... A kao primeri navođeni su slučajevi u kojima postaje normalno „ukrasti tuđu intelektualnu svojinu i uz pomoć prepisivanja doktorirati“, pa onda nova shvatanja po kojima „ukrasti novac postaje normalno“ kao što postaje uobičajena praksa masovne korupcije, po osnovu zloupotrebe javnih ovlašćenja, ili javno-privatne moći. Navodi su se odnosili i na mlade ljude koji „kriju da idu u biblioteke“, dok „kultura“ postaje „fensi“ jedino u „noći muzeja“ kada „stampedo od više hiljada ljudi postaje događaj“.

To da današnja kulturološka matrica Srbije ostaje „bez vizije i konkretnih napora,

es that promote clean technologies, energy efficiency, recycling, saving materials and energy.

Therefore, globalization is (mostly) green (Gunther, 2012). The following inter-titles shall provide examples of the negative flows and consequences of globalization, followed by the specific positive examples concerning the culture of “green” globalization.

SPIRITUAL ROOTS OF SUSTAINABLE GLOBALIZATION IN THE CONTEXT OF “COLLAPSE OF CULTURE IN SERBIA” – TRUTH OR MYTH

On the Collapse of Culture and Difficulties of Transition

The syntagma quoted in the inter-title above is based on the “subject” of a TV show broadcasted on RTS (Radio Television of Serbia, Serbia’s national TV station) on Saturday, 28 February 2015. In doing so, we consider the case sufficiently picturesque and paradigmatic that it could serve as an illustration of what occurs in most Southeast European countries, or at least in the former Yugoslavia. A critical cultural analysis of the culture and society of the said TV show related to the period over the last 25 years. The guests, mostly cultural workers, mentioned the following phrases as models and guidelines of today’s culture in Serbia: “lack of diversity,” “futility of a normal outcome,” “lack of moral” ... The examples were found in the cases where it became normal to “steal another person’s intellectual property and to obtain a Ph.D. by simple plagiarism”, followed by new concepts, in which “stealing money became normal”, similar to situations in which nowadays massive corruption became a common practice, whether on the basis of abuse of public authority, or of public-private power. Such claims also applied to young people who “secretly go to the library,” while “culture” becomes “trendy” only during the “Night of Museums” when “an event is created by a stampede of thousands of people.”

The prevailing attitude of eminent participants of the show included statements such as that today’s

o tome kako izvesti zemlju iz krize“, i da je Srbija postala „kulturološka rupa“ koja obezbeđuje „debilizaciju naroda“ čemu posebno doprinosi tzv. „pink kultura“ kao „mentalni bensedin“, namenjena da bi se „amortizovao kritički duh“ - sve se to moglo čuti kao preovlađujući stav eminentnih učesnika. Iza krize oficijelnih ustanova kulture od nacionalnog značaja definitivno se krije kriza institucija finansiranja, sveopšti deficit sredstava a sa njime i obezbeđenja javnog kulturnog interesa i stava društva o institucijama i trajnim vrednostima, ne samo u kulturi, već i u ekonomiji i društvu uopšte (Đukić, 2013).

Međutim, da li zaista kultura u Srbiji predstavlja samo pretpostavku kolektivnog zaborava i intelektualne hibernacije, služeći tek da se „amortizuje kritički duh“, ili je kultura i ono što se ne vidi, a deluje estetski, humano, tradicionalno i vrednosno kroz naučno-stručne skupove studenata, muzičke manifestacije i ekološke akcije širom sveta, matematičke olimpijade i naučnu saradnju?

Opšta preporuka i savet učesnika pomenute emisije je da se uhvati „priključak sa razvijenim svetom“, zajedno sa naukom da bi se „premostila“ kriza. Ali, kao da nema praktičnih uputstava kako da se taj priključak u praksi hvata. A i sam viši „nivo kulture je već upola premošćena kriza“ – sa tim se slaže većina kulturoloških analitičara. Nauka, obrazovanje, ekološka svest... nisu tek samo po sebi sastavni deo današnje integralne kulture.

Sledeći navodi iz drevnih duhovnih i svetih knjiga trebalo bi da ilustruju u kojoj meri se načela kulture slobodne trgovine, ekonomske saradnje i ljudske solidarnosti kao i „zelene“ vizije sveta, u najširem smislu, poklapaju sa trajnim duhovnim i moralnim vrednostima. A te vrednosti, su, između ostalog, i plod kulturnih i društvenih interakcija, odnosno globalizacije.

cultural matrix of Serbia lost “its vision and specific efforts on how to bring the country out of crisis”, and that Serbia has become a “cultural pothole” that provides “idiotisation of people” particularly facilitated by to the so-called “Pink culture” (a term derived from a low-quality TV station „TV Pink“ from Belgrade) which acts as a “mental sedative” intended to “alleviate critical spirit”. Such crisis of the official cultural institutions of national importance definitely serves as a screen, hiding the crisis of financing institutions, general funding deficit and the provision of public cultural interest and society attitude about institutions and sustainable values, not only in culture but also in the economy and society in general (Đukić, 2013).

However, is the culture in Serbia really only a presumption of a collective oblivion and intellectual hibernation, used only to “alleviate critical spirit,” or the culture, as such, also includes hardly visible aspects which acts aesthetically, humanely and traditionally in the form of scientific student gatherings, musical events and environmental actions around the world, Mathematical Olympics and scientific cooperation?

The general recommendation and advice of the participants from the above mentioned show is to “catch-up with the developed world” including simultaneous scientific progress in order to “bridge” the crisis. However, it seems that there is no practical guidance as to how such catching-up could be done in practice. Also, a “higher level of culture is already a half-bridged crisis” – a thesis which most cultural analysts agree with. Science, education, environmental awareness... are not only by itself an integral part of today’s culture.

The following quotations from the ancient spiritual and sacred books should illustrate the extent to which the principles of the culture of free trade, economic cooperation and human solidarity as well as “green” vision of the world are, in the broadest sense, consistent with lasting spiritual and moral values. Such values are, among other things, the result of cultural and social interactions, i.e. globalization.

Da li je moguća kultura korupcije?

Privreda je svim svojim elementima kulturna aktivnost koju uslovljavaju kulturni obrasci društva i društvenih grupa. Tako, na primer, u srpskoj, a verovatno, i široj balkanskoj tradiciji ostaje pravilo da se ljudima koji vam nešto rade u kući, kao majstorima na primer, obezbeđuje kućno posluž enje. To nije vid podmićivanja, već neka vrsta uzajamne pažnje. To je sastavni deo rituala, kao što može da bude deo nacionalnih kulturnih obrazaca da nekome ko vam da valjanu zdravstvenu ili administrativnu uslugu odnesete čokoladu, opet „u znak pažnje“. To se negde drugde može smatrati „malom korupcijom“, kao i posluž enje koje kandidati obezbeđuju za članove komisije nakon odbranijenih diplomskih radova, master ili doktorskih teza. Ali, istovremeno, u nekim drugim uslovima, to bi se moglo razumeti kao nedozvoljeni uticaj i intimizacija, a ne tek samo kao sastavni deo nacionalne kulture. Daleko od toga da je korupcija deo kulture u smislu pozitivnog vrednosnog nasleđa, ali je, bilo kako bilo, neka vrsta proizvoda nacionalnih kultura i tradicije, odnosno njihovih varijacija u sklopu sistemskih promena i urušavanja institucija. Veći razvojni problem je to što korupcija po sebi može postati svojevrsna neformalna institucija – pravilo ponašanja koje negativno uslovljava privredni i društveni život.

Tržišna kultura, solidarnost i moral – duhovna dimenzija

Trgovina je jedna od onih drevnih aktivnosti koje su ostavile najveći uticaj na formiranje kulture. Utoliko je veći značaj koji za trgovanje ima kulturna interakcija, odnosno način komunikacije koji smanjuje rizike trgovanja. Razmena dobara i usluga zahtevali su detaljnu pažnju kao i poseban kodeks pravila ponašanja koje su različite kulture davale sopstvena obličja ili formalizaciju. Poznato je da je i antičko-grčki Oikonomikos (Ksenofon) predstavljao kodeks pravila koja su postojala i poštovana radi održivog nego-

Is a corruption culture possible?

In all of its elements, the economy is classified as a cultural activity conditioned by the cultural patterns of the society and social groups. Thus, for example, it is a traditional Serbian tradition, probably applicable to a broader region of the Balkans, to provide refreshments to people, such as craftsmen, mending or doing something in your home. It is not a form of bribery, but a type of expressing mutual care and attention. It is an integral part of a ritual, similar to presenting chocolate to someone who provided you with proper health care or administrative services as “a sign of appreciation”. Elsewhere, such acts could be considered as “minor corruption”, as well as refreshments provided by the candidates for the committee members after they have successfully presented and defended their diploma thesis, master or doctoral thesis. However, at the same time in other circumstances, this could be seen as unauthorised influence and intimation, and not only as an integral part of national culture. Far from the statement that corruption is an integral part of a culture in terms of positive heritage, but, either way, it still represents a type of product of national cultures and traditions, i.e. of their variations within the systematic changes and the collapse of institutions. More critical development problem is that corruption itself can become a kind of an informal institution - a rule of behaviour that negatively conditions economic and social life.

Market culture, solidarity and moral – spiritual dimension

Trade is one of those ancient activities that left the largest impact on the formation of culture. The importance of a cultural interaction or a method of communication that reduces the risks of trading has had on trade is inasmuch greater. The exchange of goods and services required detailed attention, as well as a special code of rules of conduct which the different cultures modelled on their own preference or formalization. It is well known that the ancient-Greek Oeconomicus (Oikonomikos) (Xenophon) presented a code of rules that existed and were respected for the purpose of sustainable

vanja domaćinstva. Slična zapažanja mogu se uočiti u verskim knjigama i drugim duhovnim i moralnim spisima, nastalim nekoliko hiljada godina ranije ili kasnije.

Tako, na primer, u Bibliji (Starom zavetu), nastalom skoro dve hiljade godina pre Hrista, mnoštvo Božjih uputa narodu Irzailja, posredstvom duhovnog i političkog vođe Mojsija odnose se na praktičan, ekonomski, a u isto vreme, moralni i duhovni život:

Iz Starog zaveta - deo 23, Zakon o pravdi i ljubavi prema bližnjem.

1. Poštenje. „Ne iznosi lažnijeh glasova; ne pristaj s bezbožnikom da svjedočiš krivo“.
„Ne idi za množinom na zlo, i ne govori na sudu povodeći se za većim brojem da se izvrne pravda“.
2. Odnosi pravde i siromaštva. „Siromahu u parnici njegovoj ne gledaj što je siromah... Nemoj izvrnuti pravde siromahu svojemu u parnici njegovoj“.
3. Pravda. „Riječi lažne kloni se i bezazlenoga i pravog nemoj ubiti jer neću opravdati bezbožnika“.
4. Korupcija. „Ne izimaj poklona, jer poklon zašljepljuje okate i izvrće riječi pravima“.
5. Odnos prema strancima. „Došljake ne cvijeli, jer vi znate kaka je duša došljaku, jer ste bili došjaci u zemlji Misirskoj“.
6. Milosrđe i odnos prema prirodnom kapitalu. „Šest dana zasijevaj zemlju svoju i sabiraj rod njezin. ... A sedme godine ostavi je neka počine, da jedu siromasi na roda tvojega, a što iza njih ostane neka jedu zvjeri poljske, tako radi s vinogradom svojim i sa maslinikom svojim“ (Daničić, Karadžić, 1997, str. 73).

Iz Kur'ana.

1. Solidarnost i štedljivost. „Daj bližnjemu svome pravo njegovo, i siromahu, i putniku- namjerniku, ali ne rasipaj mnogo“ (Korkut, 2008, str. 239).

household management. Similar observations can be seen in religious books and other spiritual and moral writings created several thousand years before or later of the above.

Thus, for example, the Bible (Old Testament), written almost two thousand years before Christ, contains the multitude of God's instructions given to the people of Egypt through their spiritual and political leader – Moses. Such guidelines, or rules, relate to the practical, economic, and at the same time, moral and spiritual life:

Old Testament - Exodus 23, Law on Justice and Charity

1. Honesty. “Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness“.
“Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment“.
2. Relations between justice and poverty. „Neither shalt thou countenance a poor man in his cause... Thou shalt not wrest the judgment of thy poor in his cause“.
3. Justice. „Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked“.
4. Corruption. „And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous“.
5. Relations towards strangers. „Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt“.
6. Mercy, charity and relationship to natural assets. “And six years thou shalt sow thy land, and shalt gather in the fruits thereof. ... But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard“ (Daničić, Karadžić, 1997, p. 73).

Examples from the Qur'an.

1. Solidarity and frugality. „And give the relative his right, and [also] the poor and the traveller, and do not spend wastefully“ (Korkut, 2008, p. 239).

2. Solidarnost. „Od imetka siročeta što dalje! Osim ako želite da ga unaprijedite, sve dok ne postane punoljetno“.
3. Poštenje.,, ...napunite mjeru kada mjerite na litru i pravo mjerite na kantar! To je bolje i posljedice su ljepše.”.. „Pravo mjerite na litru i ne zakidajte“.
4. Poštovanje ljudi i uzdržavanje od zla. „A na kantar ispravnom mjerom mjerite i ljudima prava njihova ne umanjujte i zlo po zemlji nered praveći, ne činite” (Korkut, 2008, str. 284, 374).
2. Solidarity. „And do not approach the property of an orphan, except in the way that is best, until he reaches maturity“.
3. Honesty.,, ... And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result”.
4. Respect for people and refraining from evil. „And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption” (Korkut, 2008, p. 284, 374).

RIZICI DANAŠNJE GLOBALIZACIJE I RASTUĆI ANTIGLOBALIZAM

Mnoge rasprave o globalizaciji nose poruku da je globalizacija koristan proces objedinjavanja sveta u ekonomskom i tehnološkom smislu, koji u sebi krije brojne rizike. Ti rizici su sve uočljiviji i, prema nekim autorima, nalaze se kako u ekonomiji tako i na tehnološkom i bezbednosnom planu, a, posebno, se tiču životne sredine, raslojavanja društva, dominacije i sukoba kultura. Individualizam, kao način života, pretnja tehnoloških i ekoloških nepoznanica, preveliko društveno raslojavanje, gomilanje siromaštva, samo su neke od neizvesnosti koje prete miru i napretku uopšte, a koje se povezuju, između ostalog, sa procesom globalizacije.

Analitičari globalizacije se u jednome slazu: najveći problem za globalizaciju je različitost pojavnih formi i posledica kako ekonomskih tako i socio-kulturnih i tehnoloških promena koje ona sa sobom nosi. Giddens najveće rizike vidi u uticaju globalizacije na terorizam, širenje nejednakosti, doprinos klimatskim promenama, kao i povećanje tehnoloških, prirodnih i društvenih razlika (Giddens, 2005, str. 62). Slična zapažanja deli i Kanton koji kao ključne izazove globalizacije vidi čak 15 „pokretačkih elemenata“ koje oblikuju globalizaciju, a među kojima su cene energije, sloboda štampe, poštovanje zakona i prava pojedinaca, širenje i posjedovanje oružja za masovno uništenje, otvore-

RISKS OF TODAY'S GLOBALIZATION AND GROWING ANTI-GLOBALISM

Many debates on globalization state that globalization is a beneficial process of unifying the world in economic and technological sense, which brings numerous risks. These risks are more evident and, according to some authors, are present in both the economy and the technological and safety plan, and particularly relate to the environment, stratification of society, domination and conflict of cultures. Individualism as a way of life, the threat of technological and environmental unknowns, excessive social stratification, accumulation of poverty are just some of the uncertainties that threaten peace and progress in general, and which are linked, among other things, with the process of globalization.

Analysts of globalization all agree on one thing: the greatest problem of globalization is a diversity of manifested forms and consequences of both economic and socio-cultural and technological changes that it brings. Giddens sees the greatest risks in the impact of globalization on terrorism, spread of inequality, contribution to climate change, and increase of technological, natural and social difference (Giddens, 2005, p. 62). Similar observations are also shared by Canton, who sees the key challenges of globalization as 15 “driving elements” that shape globalization, among which are energy prices, freedom of the press, respect for the law and the rights of individuals, spread and possession of weap-

nost tržišta i slobodna trgovina, iskorenjivanje siromaštva i rast životnog standarda, globalna zdravstvena zaštita i sprečavanje epidemija (Kanton, 2010, str. 255-260).

U danu kada nastaje ovaj tekst (18. mart 2015.) na globalnoj sceni prisutni su gotovo svi ključni izazovi i društvene prepreke koji stoje pred konceptom održivog razvoja, a koji su, između ostalog, upereni protiv globalizacije. Ispostavilo se, naime, da su ključni problemi današnje globalne krize, u većini slučajeva, i problemi globalne ekonomije i održivog razvoja. To se može dokazati na mnoštvu empirijskih slučajeva, a, u ovom momentu, dovoljno je osvrnuti se na efekat produblivanja krize na koncept i praksu preklapanja ekonomskih, socijalnih i ekoloških ciljeva po definiciji komplementarnih u ideji održivog razvoja (Đukić, 2012, str. 1-18). Čak je i Evropska unija u novoj strategiji Europe 2020. znatno reterirala u pogledu velikih aspiracija da postane „najkonkurentnija svetska ekonomija zasnovana na znanju“ koja kreira nova radna mesta. Umesto tako ambicioznih ciljeva postavljenih u Lisabonskoj strategiji danas združena Evropa i zvanično teži ka „pametnom“ „zelenom“ i „inkluzivnom“ rastu (European Commission, 2010). Evo taksonog navođenja najvećih rizika koji deluju danas u vezi sa globalizacijom, oličenih u događajima 18. marta. 2015.

Terorizam i rizična previranja - od Tunisa do Frankfurta

U Tunisu je izvršen teroristički napad na čuveni muzej Bardo. Stradalo je 23 ljudi, od kojih su većina bili turisti iz Španije, Poljske, Japana i Kolumbije... Dva naoružana čoveka upala su u nacionalni muzej u 12:30 kada su grupe turista iz autobusa ulazile u muzej, koji se nalazi u blizini zgrade u kojoj je i parlament Tunisa koji je tog trenutka raspravljao o zakonu protiv terorizma. Na dostupnom videu, Bubakr Hakim, tuniski militant poznat kao Abu Mokatel, tražio je podršku za Islamsku državu pozivajući se na cilj „vladavine isla-

ons of mass destruction, open markets and free trade, eradication of poverty and improving living standards, global health and epidemic prevention (Canton, 2010, p. 255-260)

At the time of making this paper (18 March 2015) the global stage includes all key social challenges and obstacles confronting the concept of sustainable development, which, among other things, are directed against globalization. It turned out that the key problems of today's global crisis are in most cases the problems of the global economy and sustainable development. This can be demonstrated on a variety of empirical examples, and at this moment it is enough to view the effect of deepening the crisis on the concept and practice of overlapping economic, social and environmental objectives which are complementary by definition with respect to the idea of sustainable development (Đukić, 2012, p. 1-18). Even the new Europe 2020 strategy of the European Union features greatly reduced aspirations of becoming the "World's most competitive knowledge-based economy" creating new jobs. Instead of such ambitious goals set in the Lisbon strategy, nowadays united Europe officially tends to "smart", "green" and "inclusive" growth (European Commission, 2010). The following is a list of the greatest risks appearing nowadays related to globalization, embodied in the events of 18 March 2015.

Terrorism and the risky turmoils - from Tunisia to Frankfurt

The famous Bardo Museum in Tunisia had suffered a terrorist attack. 23 people were killed, most of them tourists from Spain, Poland, Japan and Colombia ... Two armed men broke into the National Museum at 12:30 pm when groups of tourists exited their busses and entered the museum which is located near the building of the Parliament of Tunisia where a discussion on the law against terrorism was being led. The video clip which has been made available contains Bubakr Hakim, a Tunisian militant known as Abu Mokatel, who sought support for ISIL by referring to the ultimate goal of "the rule of Is-

ma”. Mnogi Tunižani su izašli na ulice da protestuju protiv nasilja.

lam.” Many Tunisians went out to the streets to protest against the violence.

Antiglobalizam i Evropa XXI veka

Antiglobalism and Europe in XXI century

Ispred sedišta Evropske centralne banke došlo je do sukoba demonstranata antiglobalista i policije. Povređeno je preko 80 policajaca i zapaljeno nekoliko policijskih vozila, a 500 ljudi je privedeno. Da se može izaći na ulice i voditi pravi rat sa policijom jedne zemlje radi podrške vlade neke druge zemlje, to je viđeno tek nedavno, a najpre u Nemačkoj. Demonstranti su izjavili da su protivnici kapitalizma, globalizacije i surovih mera štednje i da nameravaju da na protestima daju podršku vladi u Atini. Stav demonstranata uperen je protiv Evropske centralne banke jer je ona, po njihovom mišljenju, zajedno sa Evropskom komisijom i Međunarodnim monetarnim fondom, deo takozvane “trojke” koja nadzire poštovanje uslova za dobijanje kredita u finansijski problematičnim zemljama poput Grčke.

Recently, anti-globalism demonstrators and the police confronted in front of the European Central Bank headquarters causing massive riots, resulting in injury of more than 80 policemen, burning several police vehicles and 500 people arrested. Street protests including an actual war with the police of a country for the purpose of expressing support to the government of another country, has been seen recently in Germany. The demonstrators stated that they opposed capitalism, globalization and cruel austerity measures and that they intended to protest in order to express their support to the government in Athens. The attitude of the protesters was directed against the European Central Bank because, in their opinion, it forms the so-called “troika” together with the European Commission and the International Monetary Fund, which together monitor compliance with the conditions for obtaining loans in the financial troubled countries like Greece

Vojno-politička gibanja: NATO brodovima opkolio Rusiju.

Military and political events: NATO ships encircling Russia.

Da li je to samo odgovor na pojačanu aktivnost ruske vojske koja je podigla borbeno gotovost do najvišeg nivoa, održavajući veliki broj vojnih vežbi u proteklih godinu i po dana? Još ako se uzmu u obzir incidenti sa ruskim avionima, koji su, navodno, povredili vazdušni prostor zapadnih zemalja poput Švedske, Irske i Portugala. NATO alijansa ima čak 12 razarača u vodama Crnog mora, raspoređenih tako da u potpunosti opkoljavaju Rusiju sa te strane granice. Ovo je zabrinulo Vladimira Putina, koji je naredio čitavoj Severnoj floti, koja se sastoji od 41 broda, 15 podmornica i čak 38.000 vojnika da bude u stanju najviše borbene gotovosti. Baza alijanse nalazi se u rumunskoj luci Konstanca koja gleda pravo na prestonicu Krima, Sevastopolj. NATO flotu čine razarači iz SAD, Turske, Nemačke, Kanade, Ita-

Is such action only the response to the increased activity of the Russian army, which increased its combat readiness to the highest level, while maintaining a large number of military exercises throughout the past year and a half ago? Additionally, we could take into account the incidents with Russian aircraft, which allegedly violated the airspace of Western countries such as Sweden, Ireland and Portugal. NATO alliance has 12 destroyers in the Black Sea, distributed in such configuration to completely encircle Russia from that side of its border. This worried Vladimir Putin, who ordered the entire Northern Fleet, consisting of 41 ships, 15 submarines and 38,000 troops to be in a state of maximum combat readiness. The Alliance base is located in the Romanian port of Constanța, which is facing the capital of Crimea, Sevastopol. NATO fleet consists of destroyers from the United States, Turkey,

lije, Rumunije i Velike Britanije. Podaci o promjenama u tehnikama današnjeg „zveckanja oružjem“ ne razlikuju se mnogo od onih što su važili za vreme hladnog rata.

Germany, Canada, Italy, Romania and the United Kingdom. Data on changes in the techniques of today's "saber-rattling" differ little from those in force during the Cold War.

EKOLOŠKA KULTURA I „ZELENA GRADNJA“ - POZITIVNI IZAZOVI

Nakon čuvenih Semiramidinih vrtova iz Vavilona - drevnog svetskog čuda i najstarijeg primera zelene gradnje, nastalih u vreme Hammurabija (1792-1750. p. n. e) globalizovana zelena gradnja prenosila se dalje svetom, bez granica (slika 1).

ENVIRONMENTAL CULTURE AND “GREEN BUILDING” - POSITIVE CHALLENGES

After the famous Hanging gardens of Babylon – one of the ancient wonders of the world and the oldest examples of green building, from the time of Hammurabi (1792-1750 B.C.) globalized green building passed to the rest of the world, knowing no borders (Picture 1).



Slika 1. Semiramidini vrtovi (prikaz iz XVI veka).

Picture 1. Hanging Gardens of Semiramis (XVI century painting).

Naime, kardinal Ipolito II d'Este 1550. sagradio je Vrt vile d'Este - dragulj Tivolija, nedaleko od Rima, na skoro identičnim održivim i „zelenim“ principima. Ona je danas muzej neizmerne lepote i estetske vrednosti (slika 2).

In 1550, cardinal Ipolito II d'Este built a garden Villa d'Este - the jewel of Tivoli, near Rome, using almost identical sustainable and "green" principles. It is now a museum of immense beauty and aesthetic value (Picture 2).



Slika 2. Vila d'este iz 1550

Picture 2. Villa d'Este from the 1550

Međutim, prvu savremenu građevinu po modelu „zgrada-šuma“, kao soliter od 27 spratova projektovao je arhitekta Stefano Boeri. Ona se gradi u Milanu (jednom od najzagađenijih gradova severne Italije) još od 2007. godine i podrazumeva izgradnju dva rezidencijalna tornja visine 110 i 76 metara (slika 3).

However, the first modern building based on the model of “vertical forest” is a 27-storey skyscraper designed by architect Stefano Boeri. It is being built in Milan (one of the most polluted cities in northern Italy) since 2007 and includes the construction of two residential towers, 110 and 76 meters high (Picture 3).



Slika 3. Projekat „zelenih“ solitera, zgrada-šuma u Milanu

Figure 3. „Green“ skyscraper project, vertical forests in Milan

Na ovim objektima će biti posađeno čak 900 stabala drveća. Svaki stan u zgradi imaće balkon sa zasađenim stablima koja će biti prilagođena vremenskim prilikama - tokom leta pružće hladovinu, a u zimskom periodu, ogoljeno drveće omogućićće svetlosti i zimskom suncu da greju stanove.

Zelena gradnja mogla bi današnjim ljudima širom sveta da pruži daleko više smisla za održivu globalizaciju kulture i ekonomije u odnosu na bilo kakav politički ili ideološki (anti)globalizam.

Mnogi primeri pokazuju da je današnju ekonomsku aktivnost, kao i tehnologiju moguće zasnovati na prirodno utemeljenim i dokazano održivim postupcima i procesima kao što su rekultivacija, sanacija i remedijacija zemljišta ili tretman prirodnim faktorima (bio-manipulacija) umesto hemikalijama (Bibi i Brennan, 2009, str. 443). Tehnologije pokazuju da su „zelena“ poljoprivreda, reciklaža, proizvodnja tzv. „ekoindustrijskih sistema“, energetska efikasnost i obnovljiva energija novi eko-materijali, sve prisutnija i priznata varijanta ne samo „zelene“ ekonomije i „zelenih“ radnih mesta već i jedne nove tržišno fundirane i održive privrede (Đukić, 2012a, str. 67-68).

ZAKLJUČNE NAPOMENE

Primeri za ilustraciju osnovnih teza i informacija upotrebljeni u ovom radu veoma su raznoliki, a argumentacija je interdisciplinarna. Zaključne ideje, međutim, ne mogu biti mnogo sveobuhvatne. Osnovni razlog leži u činjenici da se u glavnoj temi prepliću kategorije i procesi globalizacije, kulturnih interakcija, ekonomske krize i održivog razvoja. Možda je najbolje ograničiti se na odnos globalizacije, kao trajnog procesa uslovljenog tehnološkim i kulturnim interakcijama, i kulture održivog razvoja. Predlažemo sledeće.

1. Održivi razvoj je oficijelna društvena koncepcija koja se, uprkos svim preprekama i iskušenjima, na svoj način razvija oko tri decenije, mada ideja ima

These facilities will contain about 900 trees. Each flat in the building will have its own balcony planted with trees which will be adapted to weather conditions - providing shade during summer, and in winter bare trees shall allow the passing light of the winter sun to heat the flats.

Green building could provide far more sense for sustainable globalization of culture and economy to today's people around the world, than any political or ideological (anti) globalism.

Numerous examples show that today's economic activity, as well as technology can be based on natural-based and sustainable procedures and processes, such as recultivation, rehabilitation and remediation of land or treatment by natural factors (bio-manipulation) instead of using chemicals (Beeby & Brennan, 2009, p. 443). Technology shows that "green" agriculture, recycling, production of so-called. "Ecoindustrial systems", energy efficiency and renewable energy, new eco-materials, are more present and more established version not only of "green" economy and "green" jobs, but also of a new market-funded and sustainable economy (Đukić, 2012a, p. 67- 68)

FINAL REMARKS

Examples illustrating the fundamental theses and information used in the paper are very diverse, accompanied by an interdisciplinary rationale. However, final, concluding ideas can be much more comprehensive. The main reason lies in the fact that the main topic features intertwined categories and processes of globalization, cultural interaction, the economic crisis and sustainable development. Perhaps it would be the best to focus on the relationship between globalization, as an ongoing process conditioned by technological and cultural interactions, and culture of sustainable development. We suggest the following.

1. Sustainable development is an official social conception that, despite all the obstacles and ordeals, has been developing in its own way for about three decades,

- duboke korene u civilizacijskoj, ne samo ekonomskoj ili ekološkoj istoriji čovečanstva.
2. Ona danas, pored pozitivnih učinaka, uzrokuje i brojne društvene, ekonomske i ekološke rizike. Uprkos njima, u krajnjem skoruu nudi više mogućnosti i pozitivnih podsticaja održivom razvoju, promocijom rasta, ekonomske i ekološke efikasnosti, pa i same globalne prakse održivog razvoja.
 3. Ta praksa se odvija prilično protivrečno, ali se faktički intenziviraju procesi istorijske interakcije kultura kao što je to u radu prikazano na iskustvima minulih i aktuelnih civilizacija, kao i na preklapanju duhovnih normi i postulata različitih religija.
 4. Ekološka kultura samo je deo kulture održivog razvoja, a obe proističu iz kulture uopšte, koja lako može da se zaseni kontrakulturama ili subkulturama, tačnije, usvajanjem neodrživih normi ponašanja u kriznim uslovima. Najbolji primer za to je (ne) kultura korupcije.
 5. Kriza globalnih geostrateških odnosa, naročito velikih vojnih sila, kao i drugih svetskih snaga u previranju (terorizam, militantni antiglobalizam) ma koliko da ima duboke i čvrste korene u ekonomskim i socijalnim protivrečnostima današnjeg sveta, ne može i ne treba da preusmeri tokove globalnog ekonomskog i sociokulturnog razvoja od globalizacije ka fragmentaciji, zatvaranju i izolacionizmu, jer bi to po svemu bio ekonomski i kulturno retrogradan proces.
- although the idea itself is deeply rooted not only in economic or ecological history, but also in in civilization history of mankind.
2. Nowadays, despite its positive effects, it causes numerous social, economic and environmental risks. In spite of the above, it provides more opportunities and positive incentives for sustainable development, promoting growth, economic and environmental efficiency, and even for the global sustainable development practices.
 3. Such practice is conducted in a quite contradictory manner. However, the processes of historical interaction of cultures are actually intensified, as it is presented in the paper based on the experience of past and present civilizations, as well as on the basis of overlapping of spiritual norms and postulates of various religions.
 4. Environmental culture is just a part of the culture of sustainable development, both arising from culture in general. Both cultures can be easily overshadowed by their counter-cultures or subcultures, or to be more specific, by adopting unsustainable behavioural standards in crisis conditions. The best example of this is the corruption (lack of) culture.
 5. The crisis of global geo-strategic relations, particularly with regards to major military powers, as well as other world topics in the turmoil (terrorism, militant antiglobalism) cannot and should not divert flows of global economic and socio-cultural development of globalization toward fragmentation, closure and isolationism, no matter how deep and solid its roots are in the economic and social contradictions of today's world, as it would most certainly represent a retrograde process both from economic and from cultural point of view.

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