

Ivan Cvitković Ph.D.<sup>133</sup>  
Faculty of Political Sciences  
University of Sarajevo

UDC 316.7:929

## INTRODUCTION TO PRESENTING COLLECTIONS “OUT OF PLAY ON THE ROAD”<sup>134</sup>

I was given the honor at this gathering of sociologists,<sup>135</sup> to say something about the proceedings: "Outside the game on the road," dedicated to 75-anniversary of the life of professor Đuro Šušnjić. The Latin proverb says: He whom the gods love dies young, and he whom the gods hate, they make him a professor. Thank the gods that made Đuro professor.

The fact that I was given the honor to speak on the first attribute to the Book I attribute to my age which are close to Đuro's: he marked the 75-th, and I 65-th anniversary of life. Both of us have lived long since become aware of the truth of the Latin dictum that nothing is faster than years.

The most reports in the Proceedings are dedicated to Đuro and his books. About Đuro later, now on the books. Many authors ask whether it makes sense to write books when this year, according to some estimates, the world has 860 million illiterates. In some regions and countries, this number is constantly increasing. At the beginning of this century 65% of Italians said they had never read any books. In America's 70 million illiterates and 106 million can not read without spelling. One of three American students do not know who Einstein, Gandhi, Dickens, Van Gogh are, and 90% of British children do not know who was Mozart (A. Čulina, 2004). In 2003. year every another Frenchman, did not buy any book. Consumer society, media sensationalism, advertising, news about crime, pushed the book to the limits where almost nothing is known and talked about it.

It led to the fact that most people, unfortunately, young people, today, if they read anything – they read the newspapers. From other things nothing, or almost nothing. There is nothing better situation with students. The words of students prayer demonstrates it: "The book is sacred and the sacred can not be touched. Amen ". One student graffiti reads: "From learning no one has died, but we should not take the risk." As far as for reading, today's students read the text SMS message (they like to read them so much, that they read them and during the lectures). It seems that Đuro's messages written in the *Unfinished conversation* (2008.) have never come to them: "I do not know if the books

<sup>133</sup> Corresponding member of the ANU BiH.

<sup>134</sup> Proceedings: *Outside of the game on the road*, Belgrade, Čigoja štampa, 2009.

<sup>135</sup> A set of sociologists of religion took place in Niš, June 2010. year.

make the world better place, but I believe that without the books it would be worse."

What about Đuro? He himself says he is a representative of the 'humiliated thoughts', and humiliated is every thought that is not official. Julien Benda wrote that 'intellectuals love honor, position, company, shop, appreciation and flattery from the ladies from higher world.' Judging by these criteria, where to classify Đuro who has never longed for a certain position in society, salons, flattery?

Who is Đuro Šušnjić? He was born under the numbers 2 and 5. Two is the perfect number, as well as the personality we are talking about. Again, 5 is the luckiest number, indicates the completeness and the symbol of life. Đuro has lived and lives in accordance with his birthday numbers. Here is how it was characterized by the authors of items in the Proceedings: "Professor rogue" (Žarko Čigoja); "original thinker", "erudite", "superior intellectually and theoretically, universally educated and well informed" (Ratko Božović), "the poet inside of Science" (Nikola Dugandžija); "alone, but not a lonely," "skeptical optimist and intellectual rebel" (Zoran Vidojević); favorite professor, "the greatest living Serbian sociologist", "giant of our sociology" (Dragoljub Đorđević); "excellent methodologists, sociologist, philosopher" (Zorica Kuburić); "diamond among the people" (Čedomir Čupić).

In the Proceedings are papers that we could, basically divide into two groups: the review on sociological and religious opus of Đuro Šušnjić and sociological works that are not related to the occasion and the 75-th anniversary of his life. A few words about the works of the first group. "Thank you" to Đuri for not writing more books, otherwise the "*Đurologija*"<sup>136</sup> from Ratko Božović would be larger of all the items together. But thanks to prof. Božović who has offered us a retrospective of Đuro's works. He reminded us of the beauty of Đuro's text for which we have loved him, as the author, and because of, we meet with joy, his every new work. And how wouldn't we when 'principle of good permeates all of the books of this writer' as written by Nikola Dugandžija in his paper '*The impression of the works of Đuro Šušnjić*'. Work of Đuro Šušnjić 'has a great intellectual strength, height, beauty and freshness of thought, opens vistas for further research and is based on solid ethical foundations', as assessed by Zoran Vidojević attached in '*A man who determines and lives standards*.' 'The rich opus, disciplinary diversity,' as it says Dragoljub Đorđević in his paper ('*The sociologist of religion of personal works ...*'). Perhaps a sentence from the contributions of Zorica Kuburić best tells about professor Šušnjić and his work: 'Solomon the Wise from his experience knows that the one that multiplies knowledge multiplies the trouble, the professor had taken the burden of suffering through creating their own

<sup>136</sup> Joke in terms of "the science of Đuro".

worlds, which is then acted for healing.’ ‘While soldiers were at war, under the auspices of their gods, destroying homes and other temples, and thus destroyed and damaged ‘our correct views about coexistence and respecting of people with whom we live’ (as he said the Bosnian priest Oršolić the younger), published by Đuro (1994.) in utopian work ‘*Dialogue and tolerance*’. Why do I include this work in the positive utopia? Because, after the war, instead of the reconstruction of the correct views, as already mentioned Oršolić the younger said, they build - the war of temple architecture – ‘the fortress of misunderstanding and prejudice against others.’ Đuro as if he felt in advance the cry of this young Bosnian priest who asks himself: "Does God wants churches, which humiliate and frighten people?". Đuro is one of those who saw what needed to be renewed, but who was listening? This silence leads us to think what is harder today. Write a book, publish it (with all the humiliation which deteriorates the publisher to the intellectual servant) or read it when the younger generation does not build a habit of reading.

Someone will notice that I haven’t mentioned a number of authors contributions. Yes, I did not because I want you to be interested in finding them by yourselves in the Book and read it. It deserves it, and because of the author and because of the Šušnjić.

I will end this presentation with the one with which I finished the article in the Proceedings (*‘Sociological chatter about Đuro Šušnjić’*): What about the man today? We all have become only the Croats, Serbs, Muslims / Bosniaks. The man is lost. Let’s return to the man, as if Šušnjić is inviting us. ‘Because life is like shooting at the target: you have countless opportunities to miss, and only one to hit’ (‘The Prayer’).

An old proverb says: ‘When the house is completed, the death is coming. May I beg you to continue to remain homeless’, writes Đuro in ‘The Prayer.’ Be steadfast in that prayer, stay ‘homeless’, dear professor. If you spent the ‘equity of life’ (‘The Prayer’), on behalf of present and other friends and admirers of you and your work, please do not hurry to ‘wear small change’ that has left.