

Dželal Ibraković¹
Faculty of Political Science
Sarajevo
ibrakovicdzela@gmail.com

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Profession in front of the mirror

Abstract

Declaring the crisis of sociology in the expressed global crisis and in BiH society, points that the sociologists turned away from the primary task of "their" science: that in the crisis of the society they have the most work. Because the sociology from the establishment constituted as a scientific discipline that deals with crises and social changes, trying to give answers to the open, plain and epochal issues of society. In the fragmentation of the science, from the sociology have developed a number of scientific (sub) disciplines which became independent, so from them we can hear voices that sociology should - be abolished. In Bosnia and Herzegovina under the name of "de-ideologisation" in many secondary schools were canceled the classes in sociology. This annoyed very few people, and it have not even bothered the sociologists.

Keywords: *crisis, sociology, society, changes.*

The crisis in which are both the BiH and global society must be a challenge for sociology, and not the production of a crisis of sociology, as infrequently is reversed as thesis. As said by Petre Georgievski sociology exactly occurs in a time of a great political changes and at the time of three revolutions: the political, economic and intellectual (the French revolution, industrial and victory of rationalism and positivism in science).² It is officially the start of the Western establishment of sociology as a science that emerged as a result of modernity, or as an effort that through it and through the results of its research to influence the changes in society. Interestingly, the first beginnings of the establishing a science of society, expressed through the work of Ibn Khaldun (1382 - 1406), also begin at the time of general crisis, in which at that time fell Arab (Muslim)

¹ Professor at the Faculty of Political Sciences in Sarajevo, e-mail: ibrakovicdzela@gmail.com

² Petre Georgievski, *Sociology as a critique of social change*, Yearbook of Sociology, year IV, no. 4.2008.p. 141-160.

world. Crisis and social changes are a basic foundation of social science, and a strong need to investigate the foundations of the crisis and to draw attention to the underlying causes of the crisis and predicting the future course of its development. That is how the science of society of Ibn Khaldun, “has become an instrument of socio-historical self-knowledge.”³

This reference to the historical founders of sociology is essential bearing in mind that in the so-called crisis of the post-modern societies are often emphasized the reverse thesis, which is that the social (Humanities) science is in crisis, and in the reform of education, including the latest Bologna, before reformers is another a little incidental task, and that is that in the name of the profitability and efficiency it should be abolished or minimized the importance of the social sciences including the only basis of those sciences-sociology. Many “derivatives” from sociology today have an independent path of development taking not seldom an important scope of the research topic, but also the methods from sociology creating with that the illusion that the sociology is “losing” its research field.

At the very beginning of the reform of education in the developed western world social sciences are recognized as a “collateral” damage of efficient studies, the establishment of the knowledge of society, project and managerial ETC cleanly and only the educational process. Analysis of the crisis of modern society and potential responses for the first time in human history have a global character and can not be burdened with any partial or national ideology, and so there must be incentives to seek development of scientific approach in which the irreplaceable role has the sociology.

This new and reaffirming role should be in accordance with the new requirements of the times in which are surpassed some established and strict divisions of disciplines. Thus, in modern times, and sociology in developed countries is increasingly determined as well as the humanities and social sciences. According to the French sociologist Jean-Francois Dortier in the French universities the sociology, along with the psychology, is at the heart of what is called “humanistic science.” It is there sometimes added the linguistics and history. In the precise terminology the social sciences are related to economics, political science, geography and again sociology. As a solution to this apparent confusion (it only talks about a wide range of understanding of sociology) has been chosen the title the “science of a man and society.” American sociologist Smelser believes that sociology by its nature is three-dimensional in its orientation: scientific, humanistic and artistic. Manifestation of the crisis of social sciences stems from the collapse of the great ideologies as many theories (social critique) were often directed towards that “other” thus becoming a tool of political ideology (to-

³ Haldun Ibn, *Muqaddima*, Sarajevo: El- kalem, 2007.

wards the “opponent”). As pointed out by Vrcan⁴ analyzing Bauman, Beck and Gellner (undoubtedly extremely important thinkers of the middle of the second half of the twentieth century), Bauman stands for sociology to be the first, to abandon the idea of a “privileged” knowledge, and (self-proclaimed) “the only true interpretation” that “has right” to declare all competing alternatives wrong; secondly, that will by the end accept pluralism with all its consequences, including the consistent adoption and pluralism of interpretation or “coexistence” of the rival knowledge, as a characteristic of being as such, and third who will refuse to judge on matters of lay knowledge. Bauman expresses fears in the postmodern of the emergence of the new Holocaust or the Gulag, and Beck of the emergence of new Chernobyl of various kinds - from climatic, ecological, to the economic and political. Beck points out the problem of “nationalization of sociology” (“methodological nationalism”, “container of theory of society”). He goes further, arguing that sociological categories and concepts should be redefined or it should be created completely new according to researching the reality and social change. The potential of revolutionary change since 1989 (question is whether this was a “revolutionary” change in terms of understanding the revolution as a radical alteration towards the positive direction) did not carry with itself, as thought by Dahrendorf the innovative ideas turned towards the future.

With the total collapse of the socialist societies, especially in the former Yugoslavia, there was a strange transitional situation which was imposed more as an external necessity, rather than a process that could be controlled. Answers of the Sociology to one obvious crisis situation of societies are more fragmented and they do not detect the root causes of the crisis with which it has lost its attractiveness. Many theorists believe that the prevailing paradigms on which were based the social sciences are surpassed, because it is outdated and obsolete the idea of society in the name of the idea of subjectivity and social movements.⁵ It even exists the idea that the society in the form in which was imagined earlier as a construct of the system, politics, the economy, the state, the nation is no longer present with the process of globalization. Elias believes that conventional sociology has the inadequate conceptual apparatus that separated the “society” from the individual.⁶ He advocates for a single image of many people, interdependent and sent to each other. It is reaffirmed and modified the idea of a “network society” (Castells) that with the new special communications and information technology gets the literal meaning. Many authors (such as Cifrić and Touraine) argue that the ecological paradigm is not only a picture of the crisis of

⁴ Srđan Vrcan, “*Current controversy about sociology: Ulrich Beck, Zigmunt Bauman and Ernest Gellner*”, *Journal of Sociology*, no. 3-4, 2005.p. 164.

⁵ Alain Touraine, *Critique of modernity*, Zagreb: Political culture, 2007.

⁶ Elias Norbert, *What is the sociology*, Zagreb: Antibarbarus, 2007.p. 10-17.

the concept of modernity of globalizing type, but it is because of the fundamentality of persuasive goals better to treat this movement as a cultural movement. This new discovery of the “entity” that was once embodied in social class implies a connection between the “subject - the subject of freedom and community.” On the other hand, some authors (Zaga Golubović) argue that there is the lack of research of “Zeitgeist” or mental condition, and mindset that would mark the position of systems analysis and requires the application of interdisciplinary sociological and anthropological approach.

Sociology and other social sciences and humanities have not found their place in the crisis of society, which offered a lot of problems for the comprehensive analysis and it often opened the possibility that some of yesterday only theoretical topics can be analyzed in true historical flux of epochal proportions (the disappearance of a state, the disappearance of a society, the formation of new states , terror and violence, a new state of family ties, forced diaspora, mindset of the most destructive forms of violence, the new social movements, sects, religious renewal, orphans, victims of war, the fate of warriors, etc.). About that states the fact of the lack of the interdisciplinary research, large project assignments at the state level that would withdraw more studies and give the opportunity for youth to develop adequately. It is transmitted to the randomness in publishing, the lack of association of sociologists, the lack of magazines at the state level of BiH, and certainly as a positive example one can take the issue of “Sociological Discourse” in Banja Luka by the Sociological Association of the Republic of Srpska and the start of serious discussions through the Board of Sociological Sciences at the Academy of Sciences of Bosnia and Herzegovina.

However, in principle we can talk about the great delay in the development of sociology and the loss of the base of human resources and the kind of self-infatuation in the observation of mirror by existing sociological avant-garde. Sociology does not have the required critical analytics, and when are published the works in the field of sociology those are more descriptions, rather than analysis, where there is a chronic lack of the research of BiH society. It is such a random approach that has contributed that many high schools cancel the Sociology, and for now is held in four-year schools, mostly high schools. This elimination of subjects in secondary schools is largely the reason of the reduced employment opportunities for students who have completed the study of sociology. It happens at other schools where sociology is also canceled, and increasingly other subjects from the social sciences and humanities. During that time has significantly increased the number of faculties in BiH who educate Sociology (first, second, or even the third cycle of education). This elimination of teaching in secondary schools has elapsed without any response of the profession. And existing staff of sociologists at secondary schools, and other workplaces,

for many years has no connection with their respective faculties, but it is also devastating from the standpoint of the modern demands of lifelong learning and training for the new social challenges. It is certain that in the Sociology and other dynamic scientific disciplines has to exist the steadily improvement (it is not likely that today exists the scientific discipline that does not have such need). While through the planned training and seminars in other disciplines and by pedagogical institutes and through the ministries of education gather teachers from all professions, it is not registered the case that sociologists gather, not to mention that there is some kind of a tradition of gathering. Justifying with the lack of resources, their counter argument is in the fact that other scientific disciplines are not in any better position, so they organize regularly and have the annual exchange of the new knowledge or at the Congress or the other often and international conferences. While watching the magic mirror and with self manner we must really expect that the mirror is really magical and that it will solve the accumulated problems and the lack of action appropriate to time. Both backwardness and lethargy stemmed from the self-pity and the "neglect of the state" to which in the past we mainly relied, are, in principle, - the departure of the sociologist from the sociology. That is why we have, with all due respect to the crisis situation of the total BiH society, at the scene the Bauman's proclamation of the "others" - wrong.

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