

Legacy, Society and Future

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Abstract

This article's aim is to reflectively explore and explain between legacy, economy, and other social problems regarding our present fears, and the future, because we do not know what our legacy or our future is.

The Cold War gave rise to societal competition across different countries and raised questions regarding the efficacy of political systems from outside and within. This left a belief even today that we had and have communist countries, where society is burdened with communist legacy. But contrary to this belief, we all have a communist legacy not of the 20th century, but of Marx and Engels's 19th century theory and problems of the 20th and 21st century for which we are guilty of, but do not have answers for.

Now the old competitions amongst countries and new social and economic problems brought us back to the time of dismantlement of Berlin wall to question ourselves again.

Key words: legacy, society, labour, economy and future.

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Introduction

After more than a quarter of century and the fall of Berlin Wall, we are again wondering why the transformations in post-socialist countries do not work. We are questioning what are the problems with world economy and society in general, which is permeated with the problems of political and economic indifference eating away the last bits of humanity?

We love to ask ourselves what is the problem or where the problem lies when something is wrong or does not work as we wish. We can easily find or prove the basis in human nature and social behaviour. But most interesting is how our societal problems come from our own knowledge, which we purposely omit or preferentially use, and try to find the root of our problems in unique places or formulated questions, with persistent use of political colloquialism to explain and define problems for the failures of the 21st century — communism is one of them. But we do not acknowledge a pragmatic compounding of old (first half) and new (second half) 20th century decisions, which are compounding with the mistakes of 21st century.

The answer to this understanding is hiding in a perspective of recent or former times in distinctive or interrelated parts or movements in society, where recent decisions are in form of new nations, which based or reinvented new narratives and traditions in order to change the previous

and establish a new identity. An identity that was based on roots of the 19th century, as a basis of new state idea (Golob, 2013:49). The idea of new narratives and traditions that forgot that Communist Manifesto or Principles of Communism were written in 1848 first half of 19th century, which makes its legacy not of a single century and individual society, but a legacy of the world.

Moreover, the explanations of former times and of the Cold War entwine with new interconnected movements — politics of the time in the West and political correctness of writing and speaking was preferential. Steele writes that, “Among Western journalists the term ‘Communist’ came to refer exclusively ... in any sense at all” (1992:45).

This uncontrollable condition of preferential use of knowledge could be interestingly described as political colloquialism employed in a formal use. The form of preferential political correctness of former times (Cold War) reiterated itself into contemporary political use of 21st century, where the tone is still popular in style and rhetoric among the old users, but more over new users in post-socialist states, which search for cause of problems for something which was never there — a communist state. Defined existent without a need of any premise what so ever the three premises: no money system, end of political power (no political parties), and no nation states.

Consequently, how can something be explained, defined, and proven when the premises do not fulfil the basic definition of the theory for stated condition. Not to mention that how the 'communist state' can be defined when the premise states 'no nation states'.

What is the starting point of methodical investigation into a subject of political comparison among states/countries for proving, disproving, and differentiating when there are no nation states?

The understanding lies in that the Marx and Engels theory was evolutionary in character for human socioeconomic relations, but the execution of the theory was mishandled in the way of contention among the states or countries, which followed the theory and idea, and internal manner of emphasis and enforcement.

The theoretical work was accepted by many, but pronounced obsolete and unattainable at the end of 20th century. Today it still remains alive in 21st century and for the past hundred and sixty-seven years, we still talk and write about it in different connotations. Our problems in contemporary progress are anchored either to biases or preferential use of knowledge.

The explanation to the former can be found through John Somerville's UNESCO report. In his comparison of United States and Soviet Union political and economic concepts, where he concluded that any of these

systems has its “pluses and minuses”, but still “represents freedom and democracy” for the citizens of those countries and can bring benefits for both societies, and “different concepts of freedom and democracy” should not be “construed as contradictory or irreconcilable” (1949:3).

These and similar conclusions were fast forgotten while citizens and societies were persuaded through preferential political correctness and knowledge. Subsequently, if we extend on John Somerville’s interpretation, we can find that one democracy was exchanged for another democracy. But nothing has really changed. Old methods of political correctness and preferential use of knowledge remain the same, what only changed is the side, (not only the western, but the eastern users) the form stayed the same —we are not going back to capitalism, but to market-based democracy. Political correctness flourishes and preferential use of knowledge persists.

Now after the end of Cold War, the fall of Berlin Wall, and more than quarter of century, we are still trying to find; “a new type of thinking [...] if mankind is to survive and move toward higher levels” (Einstein, 1946:13). Our contemporary inadequacies in socioeconomic progress are the product of our own limits that we still create and use out of biased pragmatic political preference. We have theory/theories, but at the same time for the past quarter of century, there has been a wealth of promises, and these promises gave us nothing, and with that nothing, we have a multitude of problems today.

The fear is growing on a legacy of promises of nothing, and threatens the way of life in 21st century of a select few. How we deal with our legacy is going to seal our future.

Overview of interrelated parts

When it comes to post-socialist states today, we adhere to basic meaning and concentrate on only one legacy - the communist legacy. If we reiterate; the theoretical work was accepted by many, pronounced obsolete and unattainable, but after one hundred and sixty-seven years remains alive.

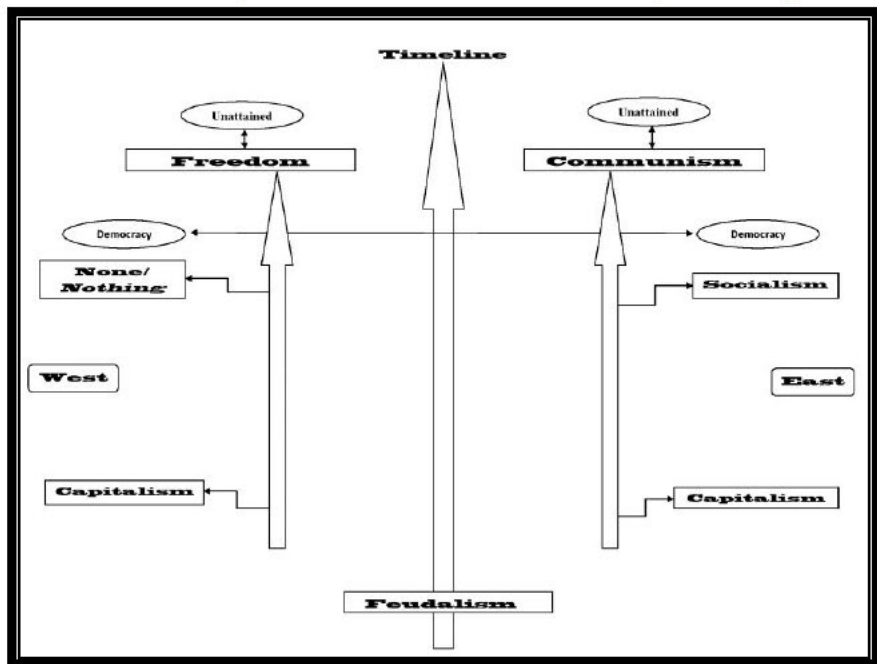
It is a theory in history of mankind, which was so loved, hated, attacked and defended from different sides. Some found it dangerous and threatening to their way of life, others a solution for society to evolve in its structure, and some were prepared to engage in armed conflict.

However, the beginning of 21st century is right now and the world is an interrelated arrangement of parts that constantly influence one another in a different or unusual way. We can identify today three distinct legacies that burden society in different manners and present specific element in its context for society's present and future growth.

If we, for the moment can consider a historic point as perspective from position of today's time, we can find that we attempted and stalled our

own social evolution many times throughout history - consequently, causing stagnation (see Figure 1).

Figure 1. Partial timeline and presentation of contemporary attempt and stalled social evolution through positions of the world Western and Eastern hemisphere from end of Great War until present days.



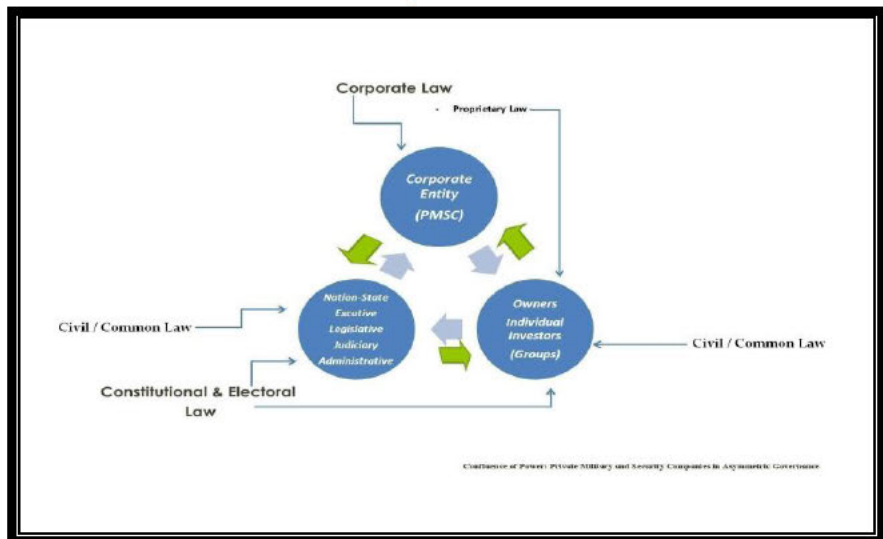
Source: (Malinić, 2015)

This felt effect in society can be illustrated differently. When we have specific elements/group in society that adhere in time of transformation to only one detail from historical standpoint in form of reinventions of new narratives, traditions, and ideas, the only result is stagnation. Not from that detail or reinvention, but from an inability to overcome that detail, with complete absence of strategy necessary for development of that society.

Today, we experience this particular kind of stagnation. Not just in Europe, but worldwide, one form or another, where we answer our strategic and political questions for social transformation with obsolete methods and revival of unsuitable supranational entities in the form of private (security) armies, which is nothing else than a mercenary legacy.

An apparatus of private military and security that is allowed to exist, undefined, unaccountable, and uncontrolled based on loose rules, and policies of an open market economy (Malinić, 2014:62). Situation where we slowly allow existence of unsuitable supranational entities, de-evolve society, and dissipate ability to focus on elements from other legacies to bring together a state of thinking that can yield the new progress for society (see Figure 2).

Figure 2. De-jure and de-facto conflation of power through law and legal system.



Source: Adapted on basis of Master Thesis: Confluence of Power: Private Military and Security Companies in Asymmetric Governance (Malinić, 2014)

In the words of Thomas Piketty, we could describe these unsuitable supranational entities not as “patrimonial capitalism” in 21st century, but patrimonial symbiosis. Inequality is becoming a problem and everyday occurrence on multiple levels, but reality and solutions are obscured in a global scope of geopolitics and social challenges to be effective.

This and other growing societal challenges subsequently result in a renewed and diverse societal appreciation for Marx and Engels' 19th century communist legacy, with its ideas of societal equality in the world of growing inequality of the 21st century. With that in mind, it continues to be paradigmatic model for the majority or masses (not minority entrenched in finances) as a solution for numerous societal dilemmas. But it needs to be acknowledged that even 150 years after it was written, even individuals of the capitalist elite, have noticed the ideas thought-provoking: "That man," said Soros, "discovered something about capitalism 150 years ago that we must take notice of" (Hobsbawm, 2011:6). What positive is recognized, allowed to progress, and in reality properly be applied is still to be witnessed.

In spite of communist legacy, we should not forget legacy of theory of freedom, likes of: Rousseau, Kant, Locke, and Hobbes. Fuse it with a former to provide new fundamental grounds in political, social, economic and moral principles for a new way of thinking that can allow evolution in freer and more equal coexistence for humanity.

However, today's nations social stagnation is still an effect of specific influences and interrelations in historical views, legacies, adherence of particular elements/groups in society to distinctly entitled way of thinking, and democratic processes in style of - where majority votes, so that others can reach consensus on the final outcome. In essence, this affects society and does not allow for progress in new thinking.

Mercenary legacy and social de-evolution through context of economic sense

Consensus and obsolete laws and regulation revived mercenary legacy in the end of 20th century as private military and security corporate apparatus. This in 21st century could be called progress for some and de-evolution for others. Established apparatus is present today in the name of providing security to defend democracy of free world in affordable open market economy manner.

The question is whose democracy and liberty do they defend? Democracy is described as “two wolves and a lamb voting on what to have for lunch” (Flatt, and Allen, 1990; Simkin, 1992; Bovard, 1994:333), and where the public expanded to ‘liberty is a well-armed lamb contesting the vote’. Subsequently, why do we need pre 1648 legacy of privateers and private armies in 21st century and what kind of lambs in 21st century freedom and democracy are afraid, and can afford this kind of security?

To find an example to illustrate, we need to consider a historic point, and how as well as where it intersects with newer social questions, contemporary positions and legacies.

19th century zenith of Gilded Age and dawn of communist legacy presents us with one distinctive attributed comment by Jay Gould

(railroad businessman and financiers) “I can hire one-half of the working class to kill the other half” (Gross, 1980:307; Foner, 1998:51; Ornstein, 2007:143; Ferguson, 2011:45). It presents a unique historic point in time of economic and social questions and confrontations of the time, in this case organized railroad workers - ‘Knights of Labor’ (LOC, 1886:1).

What is remarkable is that after one hundred and twenty-nine years of social progress, we can still find close relation to present times and new economic policies, with the trickle down economic policy. In the wording of Milton Freidman “[...] responsibility of business is to increase its profits” (1970:1). That essentially causes us to adopt a view that nothing changed in hundred and twenty-nine years, and the ruthless attitude of business and finances never died, it just transformed into a different form of execution.

The clear connection in execution which we can find in past quarter of century of contemporary transformation is in; “practical superiority of markets over governments, with respect to the production of many goods and services” (Hummel, 2003:275), that were created in connection with “transition of a market-based democracy [...] opportunity for elites to rewrite the rules of the polity and the economy [...] benefiting to narrowly defined interest groups at the expense of society as a whole” (Vachudova, 2005:13).

Economic crisis of 2008 consolidated world social questions, with inflationary social transformations in Eastern Europe, previous and

present security challenges into an escalating culmination. The political promises and world transformations were calculated political risks, counting on luck. The risk and luck brought nothing. The foundation for forward solutions still lays with old “political purpose dominates all strategy” (Yarger, 2006:6), and new modern-day security brings perspective of political game, where contemporary solution is in open market security in the widest sense of the word, which is available to anyone who can pay for it. So, that democracy and freedom can be protected from anything that would cause its current quality or condition to change or deteriorate.

Communist legacy in the contemporary environment of social challenges

The communist legacy is the legacy of the world, and the legacy that can change or deteriorate present status. It is a legacy that is tenacious and capable of absorbing or adapting to times, economy, and society. It’s making a comeback in an unexpected way, but with determination found in writing of Leon C. Megginson in the form of; “It is not the strongest of the species that survives, but the one that is most adaptable to change” (1963:4).

Is the theory adapting? No. Is the theory getting more traction in society after a quarter of the century of failures and unfulfilled promises? -

Maybe. But we can find rudimentary grounds in Laurence McFalls' interpretations in times of East German acceptance of the socialist state system and the rule in developed values of "modesty, solidarity and equality" (1995:164). The system collapsed like in many other Eastern European countries for different reasons; this one for the reason of assail on the same values. Nevertheless, new brought unification did not accept old values, had no new socio-economic answers, and intensified condemnation of everything old. That has resulted in perpetual fragmentation in social foundation in examples of parallel functioning of societies and more supporters of radical right groupings in the East (McFalls, 1995:158; Florczyk and Ciechanowicz, 2011:16; SB, 2014:191; Noack, 2014).

Equivalently, today we can find assails of former system and basic values elsewhere in other Eastern European countries, with considerably inferior economy, and with no strategy or future perspective - one is definite. Individuals as well as society equally in the Eastern or Western Europe or any other nation of the world are seeking answers for new social changes specific to their socio-economic environment; more and more.

The answers are sought from the past, but only because past knowledge was never allowed to develop and correct appropriately. The process of learning and re-learning will even have a problem of repeating the same mistakes again in the form of demanding overnight changes, which can

undergo the same objections to employing it from inside and outside of any given society, not excluding possibility of conflict (Varoufakis, 2015).

We should not ask ourselves how to prevent or evolve something, we should ask ourselves; do we want to learn from past critical views, and problems and seek new types of thinking for the betterment of society and with that humankind? Or we are content with a set path that is bringing us closer and closer to a contemporary Dark Ages.

It can be seen as an extreme viewpoint, but contemporary contradiction with popularization of negative rhetoric toward social contract, which allows direct or indirect renunciation of Westphalia agreement (grounds for nation self-determination) in created conditions of allowed private military and security companies. This tolerant environment is extending propagation into other spheres of society and not only a security setting.

Subsequently, contemporary globalized market economy further centres on 17th 'til 19th century grounds of laissez-faire or free market capitalism with no regard for individuals, societies, or the environment. The question is toward which century are we striving, and on what traditions and ideas for our future are we building the freedom of prosperity, equality, and progress, and for whom?

Freedom and question of socioeconomic challenges

In discourse about theory and notion of freedom, we can say yes to Kant's "universal principle of right" (Kant, 1991:23), what we want further is Rousseau's "four different kinds of freedom [...] natural, civil, democratic and moral relevant to politics" and society (Simpson, 2006:1), with Locke, Hobbes' understanding and others necessary for social improvement and evolution of knowledge for attainment of new higher level of thinking.

Nevertheless, the contemporary views and the situation at the beginning of 21st century want us to believe in starker perspective and inability to attain higher level of thinking. Not as much from the concept of freedom in extensive possibilities that allows human endeavour with no limits, which we cannot exclude, but from contemporary global circumstances, which affect the basic social challenges - access or denial to knowledge (WER, 2000:17; EFA, 2015:29), society preparedness to accept necessity for increase of knowledge in knowledge society (TWB, 2002:7), and "last human unwillingness to learn from" one or other reason (Martin and Owen, 2014:214; Pieper, 1990:7). Or as Benjamin Franklin articulated long time ago "being ignorant is not so much a shame, as being unwilling to learn (1914:16).

Therefore, no coercion will prepare societies (or any leadership) to increase their knowledge about higher thinking and betterment of

society. Except at precipice of necessity, otherwise it is easier to keep to old 'ignorance is bliss' and 'business as usual'. This indifference in environment of social and economic problems appears as contemporary society is unable to solve presented challenges, producing an impression of plateaued level of knowledge.

This unresolved condition in the contemporary social environment (of any country) will still create a demand from citizens towards leadership to solve the problems, and the typical reaction in the same unresolved environment is to employ pragmatic political solution with no understanding for compounded and long term consequences. And when this or similar occurrence either repeats itself or the solution does not produce satisfied result, leadership is usually changed. But because leadership comes out of the same society, where knowledge has not evolved or been allowed to develop further, we only have a limited or degraded knowledge and society.

Meaning, leadership comes out of the same society, where relearning what was once known becomes a necessity so that society can start to progress at that present time. How successful the progress of government/leadership and society is can be concluded from the mastery of knowledge gained and through time developed.

Economy and labour economics, and contemporary socioeconomic challenges

The economy is still the dominant language in a world of societal (nations) connections, politics, and everyday life. But the contemporary economic crisis of 2008 has produced a situation in which different parts of society are being re-examined by different individuals or groups in the society at large. This state of necessity comes from new socioeconomic problems and questions which were tackled for the past century, but never allowed to really evolve.

Now in the beginning of 21st century, the society at large wants or better demands necessary solutions for socioeconomic challenges. But political and individual groups still do not allow for innovation in society. Leadership adheres to entrenched politically pragmatic ways, even though those ways do not bring anything new, only postponing problems for new generations and future times.

However, this century is not the century of forgiveness. It is a century that demands a settlement for the past century or borrowed time of our pragmatic political and economic decisions.

In such uncertainty, society will not accept new pragmatic political solutions voided of moral base, even when that ordinary individuals do

not have an answer/solution they are not prepared to accept compromises indefinitely in advancing an environment of inequality.

The former solutions in the way of compromises and, political pragmatic decisions are slowly bringing different parts of society to desperation. Therefore in contemporary time, citizens of any country are prepared to oppose pragmatic political solution in lesser or higher degree if they are recognized as threat or that solutions will affect economic and social questions.

On one side are groups who want to defend their access to resources; access to labour, and political groups that want to defend current political system as status quo; because they have nothing else to offer. Combined, they produce nothing else than already stated patrimonial symbiosis, where the remainder of public or society at large can be content with the emerging condition or as former times have proved, when they have 'nothing to lose but their chains' the world acknowledges - who wins is another question.

Therefore, the question is not when or how we should do it - it is now and most effectively. But what we should do?

To illustrate our limits today in the sense of labour economics on one side, and economy on the other, we should first redirect our attention to political science and one contemporary comment which is usually

written or verbally stated toward political conditions and political relations: we are in 21st century, live like we are in 20th century, and run politics as we are in 19th century.

Basically, if we transfer this view of political criticism into question in part of labour economics from accessible data to review what we have achieved as a society for the past quarter of century, the simplest way to express this in context is to compare daily working hours (for worker) and employers represented as time-period (see Figure 3).

Figure 3. Required daily working hours by employee in relation to employers represented by Century.

Century	Daily working hours*
21st	10* 12* ??*
20th	8* + 8 + 8
19th	12* 14* 16*

Source: Adapted and presented on obtained data* (Malinić, 2015)

Data applied in a manner analogous to the previous critical comment, presents visibly the correction and severe increase of working hours per day throughout the world. However, there are examples to be found in the world of exceeding presented numbers.

At the moment ratified, Maritime Labour Convention from 2006 says: “maximum number of hours of work not more than 14 hours in any 24-hour period and 72 hours in any seven-day period or a minimum number of hours of rest not less than ten hours in any 24-hour period and 77 hours in any seven-day period (ILO, 2011:5)”.

Similarly to the previous is in form of hours of services regulation by Interstate Commerce Commission – USA, which in short states that Property carrying drivers can be: On-Duty 14 hours; Driving 11 hours; Off-Duty 10 hours; Minimum Duty Cycle after 21 hours, and Maximum hours On-Duty before 30 Minute Rest Break 8 hours. Passenger-carrying drivers can be: On-Duty 15 hours; Driving 10 hours; Off-Duty 10 hours; Minimum Duty Cycle after 20 hours, and Maximum hours On-Duty before 30 Minute Rest Break 0 hours (HOS, 2013; Griffith, 2010:25).

From the above data, it can be concluded at present that rights of employees/workers are not just treading heavily. But this particular avenue presents a version of preferential use of knowledge in open market environment applied to laws and regulation concerning the labour hours. The final result endangers public safety and environment

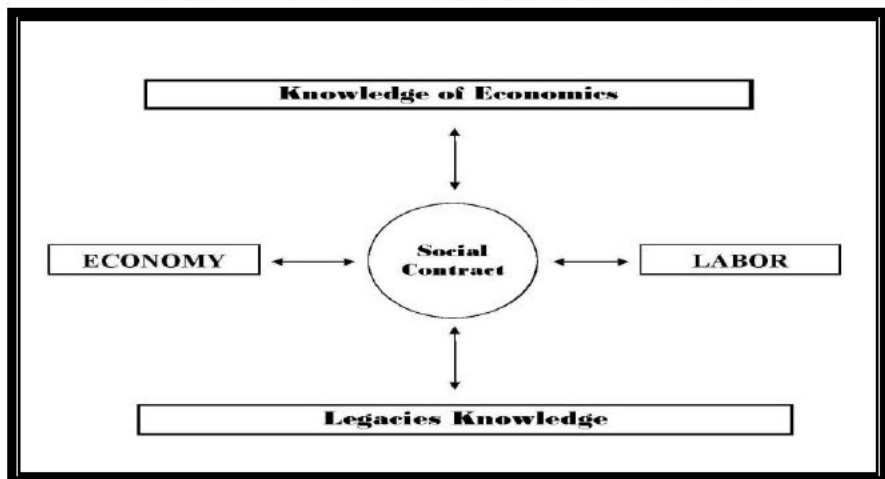
at the same time hindering the ability of employee or worker for earning income in a manner that allows for usual socializing in society and obligation for reducing safety questions to a minimum in performance of his duties.

Therefore, if we want to implement innovations into society, then we need to engage with questions of economy and labour economics. In Hayek's interpretation and a critique of Socialism economy was that we can never have all available future market data for prediction of market. If we never can have all available market data, then today's socioeconomic questions and challenges should be engaged in a manner that would not remain vague, undetermined, and undefined with uncertainty over it. Otherwise, we are going to act on grounds already known in definition by Adam Smith in *Wealth of Nations* and extended by Marx in *Wages of Labour*:

“In a country which had acquired that full complement of riches, both the wages of labour and the profits of stock would probably be very low [...] the competition for employment would necessarily be so great as to reduce the wages of labour [...] and, the country being already fully peopled, that number could never be augmented.” (Smith, 1904:96) “The surplus population would have to die.” (Marx, 1844:5)

This forbidding appearance has alternative possibilities in balancing economy and labour economics in the manner that labour economics becomes social innovation and the economy innovates in it selves to become able to support innovation and evolution in labour economics and with that society. All this is grounded in accustomed theories of legacies and knowledge for development of new (social) thinking, where evolution is supported without preferential use of knowledge (see Figure 4).

Figure 4. Cross balancing foundation for innovation in the society in accustomed theory for finding sustainable solution.



Source: Based and adapted on presented data (Malinić, 2015)

If we were to elaborate further, we should find incentive in the amalgamation of written words of John Maynard Keynes between National Self-sufficiency and Economic Possibilities for our Grandchildren, particularly interesting for pursuing of contemporary socioeconomic challenges. These ideas can be implemented more effectively today in a European or worldwide context from the point of multiculturalism as connection and exchange. It can be better comprehended because of social advancement and implemented more easily because of all contemporary technological developments.

“Ideas, knowledge, art, hospitality, travel - these are the things which should of their nature be international. But let goods be homespun whenever it is reasonably and conveniently possible; and, above all, let finance be primarily national” (1933: II).

There are or should be (ideas, knowledge, art, hospitality, travel) in the contemporary world generators of earning power or new economy that maintains progress of society to higher level of thinking, where food production should be only homespun for reasons of ecological balance and human health. Therefore, finances become local in amalgamation of national and international on grounds of reciprocally sustained assistance of guarantee.

In addition, Keynes says: “There are changes in other spheres too which we must expect to come. Subsequently, once number of shifts in labour economics is increased for employee or worker this will postpone the

problem of working for a great while, creating that [...] accumulation of wealth is no longer of high social importance, there will be great changes in the code of morals" (1930:5). This offers the grounds for labour economics to transform and become social innovation in a way that brings about ecological balance, human health, and public safety in performance of their labour activities, simultaneously, allowing for improvement in living conditions of society on the basic level of social structure.

Conclusion

The end of 20th century promised to be a period of immediate transformation and makeover in the world and society. The same transformations have brought new political forces in Eastern Europe countries, which emerged triumphant. Altered understanding of capitalism and socialism, the character of the nation state, and relationship between the economy and the state changed in a global outlook. However, after an additional quarter of century of open market democratic economic achievement, the triumph has come to a stall and produced nothing, the same as quarter of century before the sought out evolution of socialism toward communism.

These triumphant forces stand still in today's world of socioeconomic challenges and have torpid contemporary guardians of capitalism or

open market democratic economy that attempt to adhere to correctness of their social and economic fundamentals and principles they have promoted a quarter of century ago. The paradox hides in sought out improvements, with no change to the core of the system, and societal point of view toward principles, even though this principles and direction are unsustainable for the future development of society at large. This means that transformation did not bring anything new, and destroyed foundation and principles in all countries of the world for the past quarter of century. This pressing condition requires new solutions that can respond to growing socioeconomic challenges in a way that does not raise more questions or compound on old solutions.

Today we have unprecedented opportunity because of compounded necessity to re-develop our socioeconomic relationship in the world, if we are allowed to build on all the knowledge of our former legacies to produce the necessary solutions that allow improvements in the society on new thinking, only then can we count on progress. As long as present barriers remain in elements/groups of the society that are entrenched to their ways or old ways, and are not prepared for new thinking, the improvements will stall, and we will be destined to spin in historic mistakes of our own failure and misfortune for the rest of the century – what comes after that is anyone's guess.

One thing is certain; nothing is permanent in society and knowledge. But when knowledge broadens, society advances, and life improves. In the

world where the shape of modesty does not exist, the solidarity will not thrive and equality will never occur.

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Figures

Figure 1. Partial timeline and presentation of contemporary attempt and stalled social evolution through positions of the world Western and Eastern hemisphere from end of Great War until present days. Source: Malinić, 2015

Figure 2. De-jure and de-facto conflation of power through law and legal system. Source: Adapted on basis of Master Thesis: Confluence of Power: Private Military and Security Companies in Asymmetric Governance. Malinić, 2014. Accessed at:
http://www.fuds.si/sites/default/files/master_thesis_-_bernard_malinic_secured.pdf (31/06/2015)

Figure 3. Required daily working hours by employee in relation to employers represented by Century. Source: Malinić, 2015

Figure 4. Cross balancing foundation for innovation in society in accustomed theory for finding sustainable solution. Source: Malinić, 2015