


IDIOSYNCRASIES OF CONTEMPORARY WORLD AND PROSPECTS OF THE FUTURE

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Abstract—The perspective approach of this paper allows for reflective assessment and interpretation of societal questions of the contemporary world, nation-state, and an exploration of the notion of a societal inability to innovate. Parallel with the economic crisis, we began continuously to analyse what has been accomplished in twenty-five years of contemporary globalisation and what this globalisation brought about, but all those points today are only historical details that help identify contemporary political challenges. Any solutions attempted only increase inequalities and alienate citizens of nation-states. A cause of the inability of central institutions to find a solution is not just ineffectiveness, but a purposeful non-implementation of knowledge or solutions for changing new political arrangements—for instance, new laissez-faire arrangements that affect world politics, stability, and with that nation-states. The notion of an inability to change is a sum of departure regarding contemporary social challenges, and its effects. Society at large is guided with unsuitable policies, which results in an underrated viewpoint of knowledge to deal with challenges. If new processes of adjustment or solutions are found, and they are not allowed to progress, be tested and applied—then we need to recognize that democracy has plateaued, challenges will increase, and solutions will be redundant. The innovations and solutions are not that complex. It is all about understanding and perception. As much as the global can interfere and influence the local, the local can interfere and influence the global. The question then is how we innovate to govern nation-states and societies at large for the future.

Keywords—nation-states, society, globalisation, idiosyncrasies, and solutions

PREFACE

THE introduction for this perspective rests on a long-standing and equally considered supplanted context that is nevertheless still very much real and unmistakable.

A spectre is haunting the contemporary world and world governments—the spectre of the inability to understand problems. From north to south and west to east, we cannot find a government that does not feel the aftermath of two and a half decades of globalised economic miracles and social distrusts. When we at present reflect on the functioning of a nation-state and international relationships, the most fitting and straightforward summary are the words of Nierop; “Today, virtually all nation-states have gradually become enmeshed in and functionally part of a larger pattern of global transformations and global flows” (Held et al. 1999: 32-86). Subsequently, with all the global transformations we can without any fault state, the economy is still the prevailing

force in the world of nation-state relations, connections, politics, and traditional life. At the same time novel and popular interpretation of nation-state functioning based on a non-existent contract—the social contract—is dismissing the concept of nation-state and social contract. The foundation of this view is established by present economic processes, which state that globalization is out of anyone's control and beyond the control of nation-states (Göksel 2004: 1-12).

In this way, interpretation comes from the misunderstood perception extrapolated from globalized processes, that internal governing and external politics of nation-states are obsolete and cannot be improved or modernized in the twenty-first century. Because of that idea, we have the scholarly and political interpretation that globalisation and globalised processes have altered a world societal relationship, that governing a nation-state in the twenty-first century in some segments is unimportant and in others governed through the application of regressive redevelopments from 19th to 16th century approaches to governance. One of the cases is security, a system that is being slowly but efficiently privatised on all levels, with rights applied to corporations and individuals, which supersede the highest levels of the law of nation-states and in instances even international legal norms. Comparably, Joseph Stiglitz identified important elements through questioning economic nation-states and globalised processes; “Why is it, for example, that advanced countries gave away one of their biggest advantages, the rule of law?” (2017).

This successfully illustrates the inability of control in emerging contemporary problems and the perpetuation of social problems, which are based on unqualified public representatives and policymakers grounded in “disagreements among scholars concerning globalization, [where] it has become conventional wisdom to analyse this process at three different levels: economic, political, and cultural. Despite evident ... mutual influences [circumstances require that] cannot be analysed in seclusion” (Davinić 2008: 216-235). If we extrapolate on the knowledge that we cannot observe, assess and interpret things in seclusion, we can ascertain that at present any contemporary solutions cannot be applied individually, and concurrently requires strategic understanding and a systemically balanced approach to different elements in problems to produce a solution. Otherwise, we are not providing the solution or societal innovation, but merely mending the condition of societal chaos and calling it order and stability.

I. AWARENESS AND ACCEPTANCE

When it comes to a globalised world that has its set of questions and problems that have been around for decades, world governments did not bring forward much in form of an answer or strategy to some of these concerns. With all the knowledge, this inability to envision, modernize, and control the contemporary globalised world is unfathomable. Manfred Steger said “[there is an] often repeated truism that globalisation [the process] leads to more globalisation [the condition] [which] does not allow us to draw meaningful analytical distinctions between cause and effects. [...] Yet we should not assume that globality determinate end point that precludes any development” (2013: 1-151). Nevertheless, the static condition or the status-quo is allowed to linger, and governance is applied eclectically, with the new development of supranational institutions and organizations on the grounds of globalised world processes. Marko Davinić in “Importance of the nation-state in the globalized world” expressed a significant point on the subject of globalisation and processes: “Globalization presents opportunity for economic growth... Nevertheless, the benefits of globalization are distributed unevenly, which undermines the very system of globalization, making it unsustainable in its current form.” (2008: 216-235) This uneven and unsustainable environment leaves the future of development and peace vulnerable, which eventually can or is already yielding instability.

Consequently, the development of new solutions is unavoidable, because any preclusion in globalised conditions would have an unsustainable effect in society. If you ask, what does this mean—is the contemporary globalisation necessary for the society and world? No. But then again once implemented [for the past two and a half decades] to the maximum extent, it transformed society’s expectations, influenced the core of the nation-state framework, and reviled all the inadequacies of public representatives and policymakers.

Differently put, a new century globalisation panacea for economy and society has become a universal stumbling block. Now we will need to apply every segment of our knowledge to control it. Otherwise the processes will control us, through the perpetuation of economic and social problems on the basis of unqualified public representatives and policymakers grounded in disagreements of assessment and understandings.

II. ASSESSMENT AND UNDERSTANDINGS

We should revisit and assess the former assertion on the subject of solutions to globalisation problems, where the requirement of simultaneous undertaking of problems means solving local questions on a global level and correspondingly solving global questions on local level. In one way it sounds perplexing. Then again, it is the only path or option to reflect on, because contemporary solutions cannot be applied individually.

This assertion means that strategic understanding is tied to solution action, which has its opposite reaction. A solution demands a systemically-balanced approach or, differently

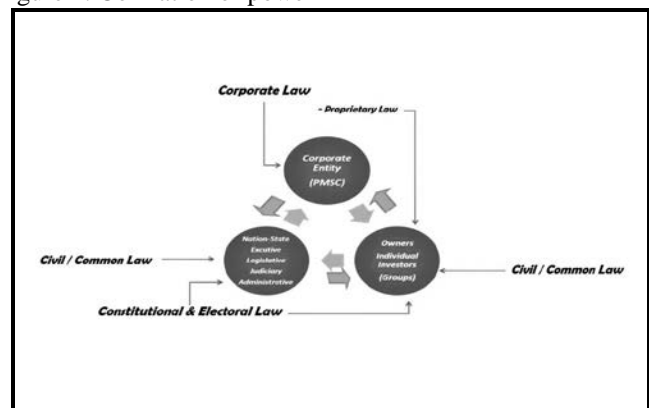
explained, the balance on each side is essential to attain equilibrium. Otherwise, we would apply solutions on a global level, which would have even more devastating effect on the local level than the present situation. Unilateral and non-strategic solutions applied to the local level would have a catastrophic consequence for society and specific nation-states.

To expand and explain present problems we need an example case. Security is a silent but perfect example that demonstrates a multitude of present and future outcomes if nothing is changed. In the past decade and a half the security situation, politics, and globalisation processes have developed a pragmatic rhetoric—security is necessary for development and innovation. Equally, development and innovation are and become security

History educates, but we usually fail to recall its teachings. Sir Edward Coke centuries ago stated a critic: “Eritis insuperabiles, si fueritis inseparabiles...” (1797: 1-459). In similar way decades later Times newspaper chronicled about the Crimean War of 1853-1856; “war loans went to the Rothschilds: ‘We certainly were under the impression that we lived in an age of competition ... Now we are at the mercy of a few great contractors’ (Zielinski 2016: 8), which catches the philosophy of actors, agents, and elites through time, and eloquently points to the contemporary elaboration of wisdom, where being inseparable you can be insuperable with preservation only of a select few if nothing is changed.

Therefore, novel power, politics, and rules combined with globalised processes allow elites and agent groups to conflate power within the law to become inseparable from the government and create a purposeful patrimonial symbiosis (see figure 1).

Figure 1. Conflation of power



Source: Adapted from thesis – Confluence of Power: Private Military and Security Companies in Asymmetric Governance (Malinić 2014)

As stated, the contemporary open-ended system of privatised military and security is allowed to exist. It is unfathomable that something discarded is restored and exists in the twenty-first century, based on an open market economy. Or, as Leibfried and Mau put it:

The fusion of territory, law, national identity and legitimacy in the ‘nation state’ can no longer be taken for granted, and the ‘container state’, for a long time the uncontested locus of all political activity, is now increasingly undermined by cross-border transactions – with international mobility of capital, goods, services and persons, the emergence of new forms of supranational regulation and the global flow of ideas and normative concepts all limiting the state’s room for manoeuvre (2008: v-lxiv).

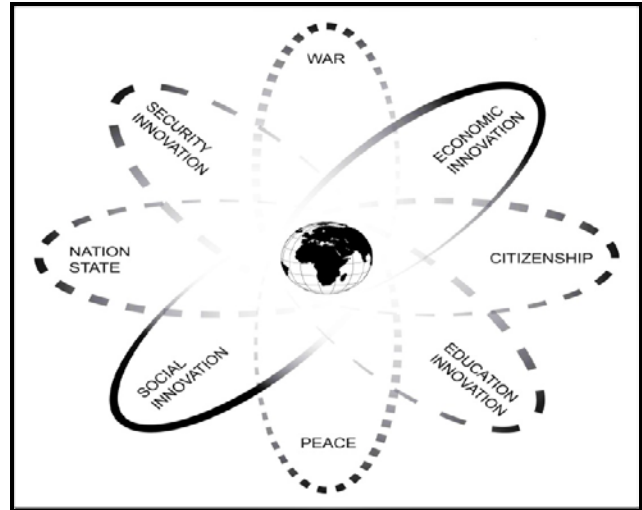
Meaning, that limiting factors of the former ways of the nation-state and skilled action in political leadership are substituted to accept disadvantages, on the assumption that new ways will bring economic and security advantages in the long run. As a result, permit power groups to re-strategize in new contexts and adapt to any notion or circumstances.

This can be recognized in the study—The Politics of Poverty: Elites, Citizens, and States which observes and interprets; “political settlement is central to all development; and one that does not exclude powerful players is more likely to prevent conflict” (DFID 2008: 1-9). This can be assessed in two ways—we solve problems and conflicts by including everyone. However, this concurrently confirms that power groups in any circumstances have superior influence. Should then they be allowed to have even greater access to power and legal protection, when it comes to globalised economic and security questions of twenty-first century?

These aforesaid observations will and have affected large nation-states. Then again, they are going or have a devastating effect on smaller nation-states, where economically susceptible nation-states and their political elites will consent with political decisions of stronger nation-states in similar action indirectly endorsing policy and political transformation, which creates dissolution of the traditional nation-state. Allowing us to generalize, the dominant actors have demonstrated in past decades knowledge and understanding of how the economy can serve only a select few, with globalized economic transformations facilitating security private transfer, opening new connections to other emerging processes in a form that can or are allowing control at any scale within new contexts.

Today’s forms of social and societal solutions, innovations, and transformations are existent and present. In short, the art is long-term strategy for the world at large, where we do not have singular transformations, innovations, and solutions, but still approach problems in a way of managed adjustment of new connections to traditional framework and prior reasoning, where direction in this environment permits innovation of new connections applied to the traditional framework of the social contract with new reasoning. This course of innovation can adjust to contemporary social, economic, political challenges and transformational processes by establishing equilibrium on traditional framework grounds to bring forth solutions presented in-front of a world society (see figure 2).

Figure 2. New connections within old context of social contract



Source: Readapted from article Connections and context of political efficacy, efficiency, legitimacy, and citizenship in the 21st century (Malinić 2015)

III. DISCUSSION AND CONCLUSION: DECISION, CHOICE AND ACTION

Nowadays we have a choice—the right, power, and opportunity to choose—decision the act of making up our mind to go above the select few that interpret inadequately or refute the problems. Or we are going to wait for things to unravel by themselves in any direction. If that is the right choice, then thinking about globalisation when we ask ourselves about local and global problems is like asking about peace and right of war in a context of “*jus bellum iustum*” as long as criteria are met, then nothing is wrong if we did not do anything to improve the situation—we have the right.

New solutions should be a balance of connected parts in context—if someone or something can progress in a globalised world, then anyone and anything can progress equally. The only thing is that governments and governing the state needs to adjust. If we do not adjust or even deny the possibility of adjustment, then we allow a select few to control parts of processes, and with that societal progress, benefiting on account of many.

This is a course that we could accept or reject. But if we do nothing about it, then globalised processes, for better or worse, are going to play out by themselves. We created them, we should have the knowledge to control them, and if we do not, then we should learn, otherwise the processes will control us.

This resonates, but in reality, globalisation and its processes did not change anything. Local is still local and global is still global. It is all about perception—as much as global can interfere and influence local, local can interfere and influence global. If this perception is not understood, then the benefits from globalised processes are going to be literally in the hands of the few, who will only use parts for their own advancement.

Transformation is a frame of mind; globalisation should be

acknowledged as something that can be controlled, and solutions to globalisation problems understood as the balancing of local and global questions in finding local advantages in a global context, with which we can control globalisation processes. Then we can say that we control global influences on local questions. These are not opportunities that exclude the majority, but new solutions in innovations of balance that can respond to unexpected global influences that impair local progress and produce new global problems.

These societal innovations are the equilibrium, which can be obtained from an awareness and understanding that knowledge and solutions can evolve when are allowed to adjust established ways and patterns not by cancelling or condemning them, but by improving them. The reason for that is that the innovations and solutions that can be applied from different standpoints and perspectives do not just mend and cover the problems (and then produce new ones), but counterbalance, and in parallel allow for the evolution of new thinking for the future.

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