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Studijska 2023/24. godina

Konkurs za nagradu „Svetozar Stiv-Pejović“

Zbirka eseja na temu

**„Budućnost demokratije u bezduhovnom
društvu“**


UDG, novembar 2023. godine

Fwd: Konkurs za nagradu

nagrada.11.11

pon 6.11.2023. 23:26

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (284 kB)

BuducnostDemokratije.zip;

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Begin forwarded message:

From: Jovana Mujovic <Jovana.Mujovic@udg.edu.me>
Date: 31 October 2023 at 00:45:19 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Konkurs za nagradu

Poštovani/a,

Izražavajući zahvalnost što imam priliku učestvovati na konkursu za nagradu „**Svetozar-Stiv Pejović**“, u prilogu Vam dostavljam ZIP fajl koji sadrži PDF i Word verzije mog dokumenta.

Unaprijed zahvalna na Vašem vremenu i pažnji!

S poštovanjem,

*Jovana Mujović 22/111
Fakultet za informacione sisteme i tehnologije
Univerzitet Donja Gorica*



KONKURS ZA NAGRADU „SVETOZAR-STIV PEJOVIĆ“

Tema: „*Budućnost demokratije u bezduhovnom društvu*“

Demokratija se već dugi niz godina smatra neizostavnim dijelom kulturnog identiteta i duhovnih vrijednosti društva. Za razumijevanje demokratskog sistema važno je pratiti uticaj socijalno-kulturne i institucionalne dimenzije na ovu pojavu. Socijalno-kulturni momenti igraju ključnu ulogu u stvaranju demokratije, iste ću analizirati s aspekta duhovnih principa. Podsredstvom duha, homo sapiens ostvaruje vezu sa sopstvenim unutrašnjim bićem, upoznaje duhovni prostor u kojem provodi pregršt vremena uranjajući u svoju svijest i ramatrajući suštinska pitanja o ljudskom postojanju. Na ovaj način, čovjek upoznaje sebe. Kada bih govorila sa stanovišta psihologije, nazvala bih ovo introspekcija. Preplitanje demokratije i (bez)duhovnosti održava se kroz jačanje demokratije kako bi građani bili osnaženi i razvijali duhovne vrijednosti koje će im omogućiti dublje razumijevanje raznolikih političkih ideologija.

Postavlja se pitanje gdje je izgubljeno duhovno, ono najplemenitije u ljudskoj egzistenciji. Tragedija modernog društva leži u činjenici da duhovne vrijednosti nestaju iz opsega njegovih interesovanja i težnji. Ova konstatacija ukazuje na duboku transformaciju društva, gdje se značaj materijalnog ne može porediti sa duhom. U širem kontekstu materijalno zasjenjuje duhovne vrijednosti dok se, zapravo, u dubokom duhovnom iskustvu kriju temelji smisla i bogatstva postojanja. Ljudi u 21. vijeku razapeti su između dva svijeta. Iako paradoksalno, nosi neki smisao da su istovremeno inertni i pokretni. Onaj ko pomno prati proces obezduhovljavanja, primjećuje kako je inertnost gotovo uvijek prisutna u duhovnoj samospoznaji, dok je civilizacija nerijetko u troi sa materijalnim. Dolazim do zaključka da društvo nije pripremljeno na ono što ga čeka u narednim godinama, štaviše, i sada je u borbi koju vodi protiv kulturnog propadanja. Nego, opet nijesam sigurna da li ipak teži kulturnom propadanju. Toliko mu je blizu da ne osjećam da mu se opire, ostajem zbunjena.

Razmišljanje o izjavi Mahatma Gandija „Duh demokratije ne može se nametnuti spolja. On mora izrasti iz unutrašnjosti naroda.“ otvara duboku refleksiju o stanju današnjeg društva. Čovjek zvani Velika Duša ne komentariše bezrazložno demokratiju na ovaj način. Država u kojoj pojedinac nije upoznao samoga sebe, ne može se smatrati demokratskom jer u centralnom dijelu svog tijela ne nailazi na zdravu komunikaciju građana, međusobno poštovanje, odluke koje se zasnivaju na etičkim i moralnim principima. Čovjek je prevashodno individua kojoj je primarni zadatak ostvarivanje ličnih ciljeva, ali uz oprez da ne uđe u zonu narušavanja tuđih potreba, već da ih uskladi sa svojim. Bez ovoga, demokratija kao stub jednakosti u pravima, nije cjelovita ili uopšte ne postoji i neće postojati ako kao civilizacija ne stvorimo harmoniju između velikih brzina i duhovnosti bića. Ono što ljudi ne pronađu u sebi, neće ni u drugima, pa trenutno

poštovanje uživaju većinom oni koji su ekonomski najbogatiji, a duhom najsiromašniji. U tim trenucima, duhom stradaju i oni koji su nekada bili duhovno bogati. Kada pojedinci gube vjeru da će njihov glas i mišljenje zaista imati uticaj, demokratija trpi.

„Sadašnjost je klica budućnosti.“ reče jednom domaćin ove kuće. Podsjeti me na misao da se budućnost neće mnogo razlikovati od svoje klice, naprotiv, biće sačinjena od istih problema sa kojima se čovječanstvo suočava sada, ali će ozbiljnost problema biti na mnogo naprednijem nivou. Budućnost demokratije u bezduhovnom društvu posmatram kao praznu formu bez suštine. Dok ljudi sve češće svoju sreću i identitet vezuju za novac kojim upravljaju, zaboravljaju da se nalaze u doba najveće krize demokratije koja će u bliskoj budućnosti eskalirati. Kada se duhovnost uveže sa pitanjem demokratije, više je nego očito da se maskiranje sistemskog ugnjetavanja može primijeniti na one koji su duhovno nezreli i ne prepoznaju svoju, a onda ni ulogu sistema. Ovaj proces uključuje implementaciju politika koje su namijenjene da stvaraju privid jednakosti, iako održavaju postojeće oblike ugnjetavanja. Razumijevanje maskiranja će umnogome doprinijeti formiranju načela pravičnosti, ali i rješavanju temeljnih problema u društvu. Budućnost će dočekati demokratiju. Pojavljuje se dilema hoće li demokratija opstati u njoj.

Nepravilnom upotrebom tehnologije događa se zatišje između dva čovjeka, odvaja se duša od tijela, čovjek ne upoznaje sebe, stvarnost, upoznaje samo izobličenu sliku stvarnosti predstavljenu kroz mapu tehnološkog pejzaža. Na ovaj način, tehnologija jasno otežava građanima percepciju o onome šta se događa u državi i mijenja u cjelokupnom sistemu, jer su informacije često iskrivljene. Kroz napredniju digitalizaciju u budućem periodu, pojedinac će biti zaslijepljen svakodnevnim novostima na digitalnim platformama, te neće imati priliku da upozna pravo lice državne tvorevine u kojoj postoji. Sokratove opaske o pojedincu filozofu, u našem slučaju poborniku demokratije, koji gubi identitet u trenutku kada mu se porekne um dovele su me do zaključka da je propadanje čovjeka jednako propadanju demokratije. Ako, dakle, od demokratije otpadnu ljudi kojima ona zaista i dolikuje, onda će oni živjeti lažnim životom, a demokratiji će kao onome koji je bez rođaka prići drugi, nedostojni nje. Neprilike koje mogu biti viđene u sadašnjosti inicijator su problema sa kojima će se civilizacija suočavati u budućnosti. Ukoliko se ne desi radikalna promjena na rangu država, a onda i na svjetskom nivou, njima će upravljati oni koji su o demokratiji jednom čitali i, svjesno ili nesvjesno, pokidali tu stranu knjige i zauvijek je izbrisali iz sjećanja. Usljed čestog nedostatka moralnih načela, dolazi do političke neetičnosti, nepravičnosti i postupanja po personalnim novoformiranim pravilima koja izražavaju sukob interesa jednog čovjeka i zajedničkih interesa, u kojem prevlast uzima pojedinac. Da li sa ovom činjenicom ravnodušno gazite u budućnost? Ja ne. Moja stopala su bolna od silnih uboda koje sam zadobila koračajući prema budućnosti, a tek će ih biti. Doživljavati demokratiju kao privilegiju i nesvakidašnju pojavu, kao jedan dio imaginacije i dječijih priviđanja znači gubitak nje. Zar je gubljenje ličnog integriteta postala normalna pojava u svijetu?

U svijetu gdje su politika i društvo nerijetko uvezani, ljudska vrsta se suočava sa apatijom i poltronizmom, nevidljivim, ali destruktivnim fenomenima. Iako budućnost ostaje neizvjesna, pojava apatije civilizacije prema očuvanju demokratije i njenih vrijednosti na pravom je putu da je uništi i poruši algoritam njene nepredvidivosti. Od svake individue tražim da se odupre

poltronizmu – slabašnom vjetru koji prelazi preko stijena, ostavljajući za sobom trag koji nestaje brže nego što se da primijetiti. Poltronistički talas je neophodno zaustaviti kako bi se pojedincu stvorila slika o realnom svijetu i kako bi prestao tražiti svrhu života u autoritetu sa vrha. Doživljavam duboku zabrinutost zbog normalizacije tiranije u svijetu, gdje se čini da mnogi prihvataju sudbinu pojedinih naroda kao nešto neizbježno, nešto očekivano. Razlog propadanja demokratije može biti posljedica erozije ključnih demokratskih institucija kao što su slobodni mediji ili nezavisno pravosuđe. Nefunkcionalnost ustanova može dovesti do autoritarnih tendencija u društvu, a krivicu stavljam na pojedinca, njegovu ravnodušnost i politički nemoral. Kao što je Makijaveli pridavao prioritet političkoj vlasti i očuvanju moći, tako i ljudi, u neprekidnoj potrazi za novcem, ne biraju sredstva kako bi ostvarili cilj. Ovakva filozofija egzistencije i upravljanja može se primijeniti na situacije kada pojedinci donose odluke koje ignorišu etiku radi ličnog prosperiteta.

Primjetno je da će budućnost biti prekretnica za demokratiju, ali mnogo je uočljiviji uticaj demokratije na budućnost. Standardizacija tiranije i naglog opadanja duhovnih vrijednosti pokreće u meni pobunu i odupiranje režimu bezduhovnosti i indiferentnosti prema nedemokratskom ponašanju. Na kraju, možda se usudim sanjati o svijetu u kojem će demokratija oblikovati budućnost s poštovanjem prema duhovnim vrijednostima koje čine jezgro ljudskog duha, ipak sve zavisi od čovjeka.

S poštovanjem,

Jovana Mujović
Univerzitet Donja Gorica

Fwd: Esej Budućnost demokratije u bezduhovnom društvu

nagrada.11.11

pon 6.11.2023. 23:27

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (15 kB)

Budućnost demokratije u bezduhovnom društvu.docx;

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Begin forwarded message:

From: Miljan Mihailovic <Miljan.Mihailovic@udg.edu.me>
Date: 4 November 2023 at 13:39:30 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Esej Budućnost demokratije u bezduhovnom društvu

Poštovani,

u nastavku Vam šaljem esej na temu budućnost demokratije u bezduhovnom društvu.

Srdačan pozdrav

Miljan Mihailović student Humanističkih studija

Budućnost demokratije u bezduhovnom društvu

Demokratija, možemo slobodno reći oličenje slobode. Međutim, da li je danas u 2023 godini demokratija oličenje slobode?

Možemo poći od pretpostavke da li danas demokratija postoji? Ovo su pitanja na koja postoji veliki broj odgovora. U nastavku ovog eseja, pokušaću da hronološki prikazem periode demokratije, od njenih prvih dana, pa do danas. A nakon toga, pokušaću da predvidim kakva nas demokratija očekuje u budućnosti. Demokratiju u pravom smislu, pronalazimo u Atini, čak u 5.vijeku prije nove ere tzv. Atinska demokratija. Demokratija u ovom period vezuje se za Periklovu vladavinu. Izvršna, sudska i zakonodavna vlast prešle su u ruke većine muškaraca. Interesantno je pomenuti da žene nisu imale pravo odlučivanja. Sada se postavlja pitanje da li je ovo bila demokratija u pravom smislu, znajući danas šta se zapravo pod demokratijom podrazumijeva. Očigledno je, da je u ovom periodu ovo bila demokratija. Nakon Atinske demokratije, smatram da je bitno pomenuti modernu demokratiju koja se razvila u 17.vijeku, posebno u Engleskoj, Škotskoj i Holandiji, gdje se opština pojavila kao nosilac religioznog i političkog života. SAD su odigrale veliku ulogu kada je u pitanju demokratija. SAD je bila savremena demokratija uspostavljena 1789 godine. SAD su, preuzele ulogu oličenja demokratije. Međutim, kako je vrijeme prolazilo, SAD su izgubile titulu oličenja demokratije. Uzeću za primjer bivšeg predsjednika Donalda Trampa, gdje je za vrijeme njegovog mandata veliki broj afro-amerikanaca stradao. Ono što je bitno pomenuti je to da su postojale dvije vrste demokratije. Direktna demokratija i reprezentativna demokratija. Direktna demokratija bila je zastupljena u staroj Atini kada su svi slobodni građani izlazili na gradski trg i odlučivali o raznim stvarima. Međutim, pošto je tako nešto nemoguće postići danas, nastala je reprezentativna (predstavnička) demokratija. Kada je u pitanju ovakva demokratija, građani na izborima biraju svoje predstavnike i daju im imunitet da donose odluke u njihovo ime. A kakva nas demokratija očekuje u budućnosti? Demokratija je na žalost, davno izgubila svoje pravo značenje, ostala je samo ta riječ demokratija. Svjedoci smo, raznih katastrofa, sukoba, nepogoda, stvaranja novog svjetskog poretka. Sve ovo je doprinijelo urušavanju demokratije.

Međutim, ja sam uvijek optimista, pa tako vjerujem da će doći trenutak kada će demokratija postati oličenje slobode i jednakosti.

Miljan Mihailović Student prve godine Master studija, Humanističke studije

Fwd: Prijava na konkurs "Svetozar Stiv Pejovic"

nagrada.11.11

pon 6.11.2023. 23:27

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (22 kB)

Buducnost demokratije u bezduhovnom drustvu.docx;

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Begin forwarded message:

From: Milica Djukanovic <Milica.Djukanovic2@udg.edu.me>
Date: 4 November 2023 at 14:48:51 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Prijava na konkurs "Svetozar Stiv Pejovic"

Postovani/a,

U prilogu Vam saljem esej na temu "Buducnost demokratije u bezduhovnom drustvu"

S postovanjem,
Milica Djukanovic , 22/001m , Fakultet primijenjenih nauka - Matematika

„Budućnost demokratije u bezduhovnom društvu“

Demokratija je samo još jedna ideja, sistem vladavine, u nizu drugih koji su prije njega postojali poput socijalizma, komunizma. Opstanak, budućnost demokratije zavisi od društva koje živi u njoj.

Da bi uopšte razmatrali kakva sudbina čeka demokratiju prvo treba da se vratimo korak unazad i pokušamo uopšteno iznijeti značenje koje demokratija ima. Demokratiju povežujemo za pravo da učestvujemo u procesu izbora predstavnika naroda kojem dajemo moć da najvažnije odluke, odluke od značaja za naš život, donese u naše ime. Ona predstavlja jednaka prava za svakog pojedinca društva, prava koja se razvrstavaju na građanska, ekonomska, socijalna, politička i prava na životnu sredinu.

Ne smijemo zaboraviti da je društvo skup pojedinaca, da pojedinačne odluke stvaraju skup pojedinačnih odluka koje postaju jedna jedina odluka, koja se odražava na čitavo društvo i na suživot toga društva.

Imam utisak da se s početka demokratija vidjela kao san idealnog svijeta u kome će svi imati jednaka prava ne samo u Evropi nego i u ostatku svijeta, da je ona oslobodilac od svih teških okova koji se prepisuju bivšim sistemima vladavine. Da su socijalizam, komunizam bili savršeni zar ne bi opstali i u drugim djelovima svijeta, nego su samo postali jedna više stepenica istorije društva.

Moram se nakratko osvrnuti na socijalizam, upravo zato što je on prethodnica demokratije. Socijalizam se prvi put pojavio kao reakcija na industrijalizaciju i kapitalizam, a suštinu njega čini kritika privatnog vlasništva, stavljanjem istog pod kontrolom društva i društvena jednakost.

Ono što je interesantno jeste da se socijalizam pojavio kao odgovor na društvene i ekonomske nepravde kapitalizma. Obratimo pažnju na riječ kapitalizam, riječ koju svakodnevno čujemo u današnjem demokratskom okruženju.

Radnici su u vrijeme socijalizma radili u državnim firmama, fabrikama a najviše su mogli napredovati do direktora nekog sektora ili do direktora date firme, znači da se nijesu mogli tako lako obogatiti.

Čak nije svako mogao kupiti stan, kuću, a samo oni najzaslužniji su dobijali stan od države kao nagradu za njihovo dostignuće. Ipak nijesu svi bili jednaki. Poslove u struci nije bilo uvijek lako naći, nekada je to zavisilo ili možda uvijek od jedne partije koja je vladala u doba socijalizma. Određena grupa je uživala u bogatstvima date države, a narod je bio poluga za sticanje iste. Društvena jednakost nije postojala tada, a ne postoji ni danas niti će ikada postojati. Naravno da se radilo na poboljšanju obrazovanja i zdravstva, pojedinci su mogli sebi priuštiti godišnji odmor, postojali su bonusi od države kojima je nagrađivala svoje radnike. Kao i svaki sistem imao je svoje i dobre i loše strane. Uprokos svemu pojedinci su osjećali potrebu za stvaranjem, bili su kreativni i nalazili su različite načine da bi izrazili tu svoju kreativnost. Samo oni najtalentovaniji čiji rad je posjedovao kvalitet mogao je napredovati na polju svog interesovanja. Postojala je određena kultura tog vremena, koja budi nostalgiju za istim. Kultura prožeta emocijama koje su bile prisutne u različiti oblicima umjetnosti, da li se radilo o muzici, romanu, filmu ili pak nekoj slici. Emocije koje su bile iskrene i svako se mogao pronaći u njima. Kada čitam o tom vremenu socijalizma kao da čitam o nekoj bajci jedinstva među ljudima, dobrote i saosjećanja za drugoga. Ali ipak i socijalizmu i jednakosti među svima je morao doći kraj.

Svaki kraj je i početak, tako je kraj socijalizma predstavljao početak demokratije. Demokratije koja zagovara više stranačku vladavinu, pravo da biram i da budem izabran, misleći da će na taj način spriječiti vlast da kontroliše i da će je naučiti da upravlja društvom i resursima teritorije koju naseljava to društvo, tačnije da radi u korist pomenutog društva. A u istom trenutku predstavlja se kao siguran put ka ostvarenju svih prava pojedinca, pravo na rad, obrazovanje, zdravstvo, zdravu životnu sredinu, pravo na slobodu govora i misli. Na početku se radilo na stvaranju sistema koji će zadovoljiti potrebe svih, prava svakog pojedinca. Ostvarivanjem određenog prava zavisi od države u kojoj živite. Ne pravimo zablude od pojma država. Država je skup koji sadrži tri podskupa i to: društvo, teritoriju koju naseljava to društvo i suverena vlast koja vlada tim društvom. Vlast koju čine pojedinci društva, jer nemoguće bi bilo da svi članovi društva vladaju u istom trenutku, zamislite tek kakav bi kaos nastao u takvom sistemu. Da li će vladati demokratija u potpunosti te riječi ili će biti u pitanju „igra“ demokratije zavisi od pojedinaca koji su na samom čelu vodećih državnih institucija.

Da bi se poštovala osnovna prava, koja sam ranije navela, a zagovara demokratija moraju se poštovati propisi koje ona propisuje, čije poštovanje nalaže.

Selektivna upotreba demokratije iskrivljuje sliku o demokratiji. Pod tim smatram omogućivanje ostvarivanja osnovnih prava samo jednom dijelu građana, a ne na nivou cijelog društva, korišćenje određene političke pozicije i moći iste kako bi pojedinci uživali dobrobiti države, zloupotreba položaja kako bi se ucijenio građanin u ostvarivanju prava koja mu demokratija propisuje, onda to ne može biti demokratija. U prvim koracima demokratije stvarala se atmosfera u kojoj je pojedinac mogao pokretati biznise na osnovu svojih ideja, rada i ulaganja koja je dobijao od države ili bogatih pojedinaca koji su tražili razne načine da ulože svoj novac. Država je kroz razne metode ohrabivala pojedince u stvaranju vlastitih biznisa nadajući se da će doći do stvaranja radnih mjesta za druge pojedince, a na taj način država više ne bi morala da brine o zaposlenju svojih građana, a samo određeni broj bi radio u institucijama pomenute države. Država je trebala nadgledati poslovanja pojedinaca i ubirati plodove koji joj pripadaju po zakonima koje propisuje. Zadatak države jeste da zaštiti radna prava njenih građana, tj. da nadgleda da se redovno isplaćuju svi doprinosi zaposlenima kako u privatnom tako i u državnom sektoru, da se poštuje radno vrijeme, da bude zdravstveno osiguran i drugo. Ukoliko se poštuju određena pravila koja propisuje demokratija možemo dobiti uređeno, civilizovano društvo.

Demokratija je donijela otvoreno ekonomsko tržište, a uz to i veću konkurentnost među učesnicima društva. Prema Polu Mejsonu 40 godina političkog oslobađanja tržišnih sila onemogućilo nas je da donosimo svjesne izbore kao samo opredijeljeni pojedinci, primoralo nas da usvojimo takmičarsko ponašanje ne samo u poslovnom nego i u ličnom okruženju.

U želji da stvorimo što veći kapital, da zauzmemo što veću poziciju u društvu svi su nam postali konkurenti, svi koji nas mogu ugroziti svojim sposobnostima, idejama. Čovjek je čovjeku postao vuk ili ti kako to latinska izreka kaže: „Homo homini lupus est“.

Kako je vrijeme proticalo čovjek je počeo gubiti ono ljudsko u sebi, a zahvaljujući tržištu koje posmatra čovjeka kao robu koja ima svoj rok trajanja, tržišta kojim upravljaju pojedinci.

Postali smo objekti na pokretnoj traci pod okolnostima današnjeg sistema koji je s početka gledan kao sloboda koja je prijeko potrebna čovjeku.

Pojedinci koji su vremnom akumulirali, stvarali svoj kapital uz pomoć pojedinaca državnog čina od liberalnog ekonomskog tržišta stvorili su neoliberalno ekonomsko okruženje. Primjetno je da je jaz koji je bio veliki između bogatih i siromašnih nastavio da raste, a kako godine prolaze ne postoje nikakve naznake da će doći do smanjenja istoga. Neprivilegovanim pojedincima društva, onom većinskom sloju društva nametnuta je konstantna borba za egzistenciju, za puko preživljavanje i u toj borbi svi smo u očima jedni drugih postali konkurentni. Sve to zajedno sa prekomjernom upotrebom društvenih mreža dovelo nas je do toga da više nemamo svoje mišljenje, ideje, kreativnost, postali smo jedna bezlična masa koja isto misli i diše.

Rob Riemen u svom djelu „Povratak Evope – njene suze, djela i snovi“ govori kako je prijeko potrebno da se čovjek vrati svojoj duhovnosti.

Istraživanje na temu me je odvelo ka holizmu u liječenju i zdravstvenoj njezi bolesnika koje je definisala Cathie Guzzeta (1988.) kao: „Vrlo osjetljivi odnos između umijeća/iskustva i znanosti, analitičkog pristupa i intuicije, darovitosti i znanja, u kojem se između različitih alternativa treba odabrati ona koja će osigurati ravnotežu i međusobnu povezanost između fizičkog tijela, uma i duše čovjeka“.

U svom postojanju čovjeka današnji trenutak smatram najkritičnijim trenutkom u kojem čovjek živi. Zaboravili smo da kultiviramo sve ono što nas čini čovjekom, postali smo „copy cat“ tuđih ideja i misli, da li iz straha ili iz vlastite nesposobnosti. Nemamo svoju kulturu možda baš upravo zbog naše nesposobnosti da stvaramo, da uvodimo nove ideje i predstave svijeta koji nas okružuje, pri tome da nijesmo kradljivci već postojećih, nesavršenih i istrošenih.

Živimo u trenutku kada se demokratija nalazi na raskrsnici svog postojanja upravo zbog svega prethodno navedenog.

Čelnici koji sjede na začelju demokratije moraju shvatiti da se pojavljuju problemi unutar društvenog uređenja, koji prave pukotine u riječi demokratija, pukotine koje mogu postati crna rupa koja će nas sve progutati.

Milica Djukanovic , 22/001m ,

Fakultet primijenjenih nauka – Matematika,UDG

Fwd: KONKURS ZA NAGRADU "SVETOZAR-STIV PEJOVIĆ"

nagrada.11.11

pon 6.11.2023. 23:27

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

📎 1 priloga (474 kB)

Esej - Ivana Cimbajević.pdf;

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From: Ivana Cimbajjevic <Ivana.Cimbajjevic@udg.edu.me>
Date: 5 November 2023 at 11:12:53 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Cc: Marija Orlandic <Marija.Orlandic@udg.edu.me>
Subject: KONKURS ZA NAGRADU "SVETOZAR-STIV PEJOVIĆ"

Poštovani,

U prilogu je moj Esej.

Srdačno Vas pozdravljam,

*Cimbajjević Ivana,
20/095,
FPRN, Matematika*

Budućnost demokratije u bezduhovnom društvu

Ivana Cimbaljević

Univerzitet Donja Gorica

FPRN – Matematika

Kako očuvati demokratiju u društvu u kojem duhovne vrijednosti slabe i politički angažman opada? Šta bi nam o tome kazao Konfučije koji se zalagao za duboke etičke spoznaje i umijeće usavršavanja pojedinaca i društva putem svetih moralnih puteva. Posebno danas, kada su apatija i ravnodušnost građana prema političkim pitanjima sve više zastupljena u društvu, duhovne vrijednosti u krizi, a društvo nikada bliže autoritarizmu, pa čak i totalitarizmu.

Manuel Kastels, u svom djelu "Sunovrat, kriza liberalne demokratije", ističe krizu koju trenutno proživljava tradicionalna liberalna demokratija. Globalizacija i digitalna revolucija duboko su preoblikovale svijet u kom bivstvujemo, izazivajući tradicionalne političke institucije da pronađu svoje mjesto u ovom novom okruženju. Ali svoje mjesto, mjesto u kom će se baštiniti ideje zasnovane na duhovnim vrijednostima. Svjesno okruženje sa shvatanjem da osrednji uče na tuđim greškama, a mudri uče od svega i svih u svakom trenutku. Mjesto u kom snažne i pravedne institucija jesu ključ u očuvanju demokratskih vrijednosti. O tome su pisali i profesor Vukotić i Svetozar-Stiv Pejović - preuzimanje tuđih zakona, koliko god oni bili dobri, teško će uroditi plodom ukoliko kultura, odnosno taj sistem vrijednosti u okviru društva ne podrži taj proces. A kultura je u debeloj krizi. Možda „fasada“ demokratska, ali ne znači da je njena suština liberalno demokratska! Nijesu problem loše politike – problem je bezduhovno društvo. Društvo koje ne može da primi nove strategije. I Vlad Zoografi, u djelu "Sporadni efekti života", istražuje podmukle posljedice bezduhovnog društva. On ukazuje na ozbiljnu opasnost: "Nedostatak dubokih duhovnih vrijednosti može dovesti do moralnog relativizma i nihilizma, što ozbiljno ugrožava temelje demokratije." Šta je u temelju demokratije? Kultura i političke slobode! Kako Douglas Murray i navodi: "Sloboda izražavanja i sloboda mišljenja su stubovi na kojima počiva demokratija. Ako se oni uzdrmaju, cijela konstrukcija je u opasnosti."

Ako znamo da je demokratija vladavina većine naroda, pored toga i društveno uređenje u kome vlast pripada širokim slojevima naroda koji slobodno bira svoje predstavnike u sve organe vlasti, kao i to da je demokratija sloboda za sve napredne, progresivne ljude, ravnopravnost u društvenom životu, odsustvo prinude, stega i sputavanja, pitate li se u kakvom mi to društvenom uređenju živimo...? Je li ovo danas demokratija? Je li potrebno da se pitamo kakva nas to čeka budućnost demokratije? A možda je i suvišno pitanje, možda su demokratiji zvijezde naklonjene jer se ovdje stalno čeka da svane zora. U takvom okruženju, manjina sa misijom ostaje nemoćna i zapostavljena. Jer važi ono; „ne treba nam jednoglasan izbor, pobijediće većina.“ Ko je ta većina? Kakva je uopšte ta većina..? Zna li uopšte ta većina da demokratija nije samo pravo glasa, već i obaveza razmišljanja! Izgleda da je Franklin D. Roosevelt bio u pravu kada je kazao da je prava zaštita demokratije obrazovanje... Budućnost demokratije kao uređenja je upitna, jer ne postoji država za koju možemo reći da je faktički demokratija, jer nemamo vlast naroda već pojedinaca u kojima odavno ne gore vatre stvaralačkog žara, kojima iskra slobode nedostaje, možda jer je druga strana slobode odgovornost i jer sloboda traži strast i čovječnost!

Današnje informatičko društvo postavlja brojne izazove, pa je i budućnost demokratije vrlo neizvjesna. Tim izazovima se bavio i Paul Mason, u svom djelu "Clear Bright Future," postavljajući jasno pitanje: "Kako sačuvati političke slobode u svijetu gdje algoritmi i tehnološke kompanije oblikuju našu stvarnost?" Odgovor leži u povratku kulturi i umjetnosti! O tome je najbolje pisao Rob Riemen ističući da su kulturne vrijednosti, umjetnost i filozofija upravo ono što je bogatilo Evropski identitet. I danas ga bogati ili bar treba da ga bogati umjetnost i to ona po riječima i djelima profesora Vukotića - umjetnost u čijem temelju je filozofija, a na vrhu književnost (način života i način razmišljanja). Rob Reimenovo „plemstvo duha“ je aristokratija duše koja je ključan faktor u oblikovanju boljeg i duhovnijeg društva. Onog društva koje ne teži materijalnom bogatstvu, instant zadovoljstvima i površnim vrijednostima.

Najmoćnija riječ u našoj demokratiji je riječ „MI“. Mi, ljudi. Mi koji se od bilo kakvog neveremena možemo sakriti, ali od vremena ne. U društvu u kom Rob Riemenovo plemstvo duha nije domaćin, već onaj koristoljubivi gost, vrijeme nas jede, a da toga nijesmo ni svjesni. Bojim se da će nas „sažvakati“ i da nam je populizam za petama sve dok nam slavljenje različitosti, težnja ka mudrosti, ljubav, poštovanje, solidarnost, osjećaj za pravdu i interkulturalna osviještenost ne


postanu kolektivno nasleđe. Mahatma Gandhi je sa pravom govorio: „**Duh demokratije ne može biti nametnut spolja. On mora izrasti iz unutrašnjosti naroda!**”

Fwd: esej

nagrada.11.11

pon 6.11.2023. 23:28

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (133 kB)

esej_sekulovicmia.pdf;

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From: Mia Sekulovic <Mia.Sekulovic@udg.edu.me>
Date: 5 November 2023 at 23:22:44 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: esej

Poštovani,

U prilogu Vam saljem esej na temu "Budućnost demokratije u bezduhovnom društvu".

Srdačan pozdrav,

Sekulović Mia 22/040

Fakultet za Informacione Sisteme I Tehnologiju

BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU

Ptica bez krila, more bez horizonta, zemlja bez mladih ili društvo bez duha. Osakaćeni i otuđeni za nekad normalne vrijednosti i norme koje vuku korijene iz tradicije, nastavljamo da koračamo ka gorućem paklu i budućnosti bez perspektive. Kome ostaviti vjekovima odbranjenu vilu, leglo junaka, kolijevku ratnika i ratnica, gnijezdo mnogih ptica čak i dalekih selica? Kako stati pred ogledalo i priznati današnje neuspjehe kad nam se prošlost nalazi pred očima? Dok gledam sebe, gledam u oca i majku, đeda i babu, prađeda i prababu, gledam u generacije i generacije koje su kročile istim ovim tlom, hodale po istom ovom kršu, grijale srce istim plamenom rodoljublja, a umivale oči plavim nebom i neobuzdanim morem.

Bez duhovnosti nema ni ljudskosti, a bez ljudskosti nema ni čovjeka. Kako govoriti o budućnosti ako budućnosti nema bez mladih? Kako govoriti o demokratiji kada vlada manjak individualnosti i bezduhovnost? Tek smo se izliječili od jedne faze konstantnog kiča i misaonog neukusa kad je nakon silnih pobuna i ratova došao jedan period mira i kad zakoračismo u novi vijek. Nakon silne buke i mnogo dešavanja trebao nam je momenat tišine. Mirisalo je na klasicizam posle baroka. Međutim, tog mira nije bilo. *"Kad predugo gledaš u ponor, ponor će pogledati u tebe"* upozorio je Fridrih Niče. I u tom momentu ponor nas je pogledao i više nije skrenuo pogled sa nas. Porodice više nisu primarne jedinice, prijatelj skoro da je postao misaona imenica, tuga se više ne liječi razgovorom, ljubav je postala kompromitujuća pojava, a prostitucija je sve više mentalna prije nego fizička devijacija. Za parče papira se ne zakopavaju samo čast i obraz. Izdaja je postala sinonim za dobro jutro sa akcentom na dobro, a rukovanje prilika za stvaranje novog neprijatelja. Razgovori sa prijateljima postali su preplavljeni sujetom kao finalni proizvod manjka razuma. Onamo će treba da se uči, govori se o pripadnostima, a će treba da se pripada govori se o politici. Od epohe kad smo se hvalili sa precima jer su bili junaci epskih razmjera došli smo do epohe stida epskih razmjera.

Trenutni socijalni, ekonomski i društveni faktori ne liče na budućnost. Društvo je progutao ogroman cunami koji se povlači do neistraženih morskih dubina. Kako naučiti da plivamo, kako isplivati i na koje kopno izaći? Postoji li kopno spasa ili idemo preko okeana da ga nađemo? Lakše je zalivati novozasađeni cvijet, nego onaj kojem su listovi već osušeni. Korijene problema treba

sasjeci, a pupoljke treba njegovati. Zato su mladi naša prilika za novi početak razvoja duhovnosti i ljudskosti. To je temelj društva koje treba da gradimo, sa idejama koje još nije zasijenilo sve ono neljudsko i pogubno. Sa rađanjem Sunca na istoku, rađamo se i mi. Permanentno učimo iz iskustva i gradimo ono što ćemo nekada finalno i biti. Nekad sijamo, a nekad smo u sjenci. Iz svake sjenke naučimo koliko je teško ali i lijepo sijati i ujedno koliko je svaka sjenka vrijedna jednog novog iskustva. Nakon te konačne tvorevine, Sunce će da zađe i doći će mrak. To nam je strano i nepoznato ali jedino čovjek koji proživi sve što je htio i osjeti slobodu života, a pritom ne naruši tuđu slobodu, moći će mirno da zađe sa Suncem, daleko na zapad. Sada dok stvaramo i učimo, ne samo sebe nego i nekoga ko tek treba da raste kao Sunce koje se rađa, težimo da budemo na sredini neba. Tamo najbolje vidimo i istok i zapad i sjever i jug. Tu se najbolje spozna i dobro i loše. To su trenuci kad se miješaju bijela i crna, kad je svaka greška bitnija od ispravne odluke i kad je najveće spoznanje učenje iz iskustva. Zvuči tako jednostavno, a našem bezduhovnom društvu veoma je strana pojava. Moja nada se oslanja na to da će otkucati 12 časova popodne i da ćemo ugledati Sunce, na nebu, tačno iznad nas.

Demokratija se zasniva na izboru naroda. To nije samo politička ideologija već osnova za jaku i stabilnu državu. To je mjesto rađanja nadahnutih ljudi sa velikim ciljevima ali i onih koji sramno gaze duhovnu budućnost. Život je put satkan od izbora pa je i demokratija jedan od tih izbora. Dužnost svih pojedinaca je da misle i na kraju biraju. Neko ko nema mišljenje ograničio je sebe na vječnu patnju. Jedno perspektivno demokratsko društvo treba da njeguje nadahnte ljude koji su rušitelji misaonih okova koji nas sputavaju, budući tvorci mnogih ideja i čuvari istinskih duhovnih vrijednosti. Kao takvi, nadjačaće one koji gaze te vrijednosti. Nažalost, naša demokratija je sinonim za laži i obmane. Mladi ne vide mogućnosti promjena pa ih put odvodi onamo đe će neko cijeniti njihove kvalitete. Kada bi demokratija zaista bila pravo na izbor, a mladi ljudi njegovali svoje misli, onda bi i društvo bilo mjesto solidarnosti đe svi imaju osjećaj empatije i đe je sloboda biranja dozvoljena, a opet ograničena, kako egoizam i samovolja ne bi bile glavne crte ličnosti pojedinaca u društvu. Niko se ne rađa kao čovjek mase. Čovjek je usamljen i gubi nadu jer ga je izdalo obrazovanje. Odbacili smo umjetnost i kreativnost koji podstiču moralno i duhovno oblikovanje kako bi se pokorili diktaturi svega sto se danas očekuje od čovjeka. Odbacili smo i legitimnost politike u demokratiji jer je važna samo slijepa vlast koja nas polako uvodi u novu eru fašizma. Demokratije nema jer vlada najveća kriza do sad, a nije ekonomska. Vlada kriza civilizacije. Stigla je era pohlepe za materijalnim, fašističke politike i ideologije, smjena

obrazovanja zbog uspona masovnih medija i propagande provincijalnog duha. Čovjek, užasnut samoće, traži utjehu u masi. *"I tako nepromijenjenom ostaje istina da onaj ko ne uči iz istorije biva osuđen na njeno ponavljanje"* -Rob Riemen.

U borbi protiv manjka duha naše oružje treba da bude sve ono što budi duh. Introspekcija svakoga ponaosob put je kao odgovorima koje tražimo. Naša uvjerenja, vrijednosti i shvatanja se razlikuju ali univerzalnost borbe sa vjetrenjačama se ne može osporiti. Život bez strasti i volje koja pokreće ukazuje na statičnost koja ubija čovjeka. U prirodi nam je istraživanje, saznanje, napredak, djelovanje, akcija i reakcija. Stagniranje u vidu neiskustva dovodi do odaljavanja od ljudske suštine. Jednom kada se pokrenemo možemo sve ili ništa. Moć koju posjeduju ljudi vodi ka beskonačnim mogućnostima. Svijet u kakvom živimo trenutno, odraz je izgubljenje borbe. Bezduhovnost koja je progutala moćne dovodi do gubitka svakog mogućeg vida ljudskosti. Ratovi i strah i trepet koji nose sa njima odaljavaju nas od budućnosti. Ja ne želim sadašnjost u kojoj nedužni umiru zbog grešaka bezduhovnih. Ne želim ni budućnost kao sliku posljedica koja ćemo tek osjetiti. Ja želim da živim u svijetu lijepih ideja, ispravnih odluka, harmonije ljudskosti i moći.

"Intelektualac je onaj čiji um nadzire samoga sebe." rekao je Alber Kami. Umjesto popunjavanja duhovne praznine svime što čovjeka čini čovjekom mase, fokus treba preusmjeriti na duhovni preobražaj i konačni progres. U potrazi za svojim mjestom u svijetu nije bitna konačna destinacija već okruženje. Mjesta ima za sve, a nekad je i samoća preduslov za pronalazak sebi sličnih.

Sekulović Mia 22/040

Fakultet za Informacione Sisteme I Tehnologiju

Fwd: Esej kao odgovor na konkurs za nagradu Svetozar Stiv Pejović

nagrada.11.11

pon 6.11.2023. 23:28

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

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budućnost demokratije.docx;

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From: vladimir tiodorovic <vladimir.tiodorovic@udg.edu.me>
Date: 6 November 2023 at 00:03:52 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Esej kao odgovor na konkurs za nagradu Svetozar Stiv Pejović

Poštovani,

U prilogu dostavljam svoj esej kao odgovor na zadatu temu konkursa "Budućnost demokratije u bezduhovnom društvu" za nagradu Svetozar Stiv Pejović. Kako sam shvatio, pobjednički esej bi trebalo pročitati tokom Dana Univerziteta pa se u tom duhu nisam previše oslanjao na literaturu, ne zato što smatram da sam Bogom dan za pisanje ovog eseja, već zato što sam htio da ovaj esej bude "moj" u smislu da iscijedim sve iz svojih moždanih vijuga na zadatu temu i svedem to u jednu konciznu koherentnu misao. Nadam se da sam u tome i uspio.

Srdačan pozdrav

p.s molim Vas da me obavijestite o prispijeću ovog maila kako bih bio siguran da je i moj esej stigao.

Unaprijed hvala.

Tiodorović Vladimir 22/002

Fakultet umjetnosti



Fakultet umjetnosti

Budućnost demokratije u bezduhovnom društvu

Esej

Student: Vladimir Todorović 22/002

U Podgorici, novembra 2023. godine

APSTRAKT

Svjedoci smo, u današnjem vremenu, da tema datog eseja zahtijeva posebnu pažnju, ali kako je ovim konkursom određena i propozicija, pokušaću da u svom izlaganju istaknem one elemente koji po mom mišljenju igraju najvažniju ulogu u određivanju budućnosti demokratije u bezduhovnom društvu.

Ključne riječi: demokratija, vrijednosti, duh, kultura

Demokratija je ponikla, podsjetimo se, iz Antičke Grčke, iz Atine, i u slobodnom prevodu sa originala ova riječ znači "vlast naroda". Danas postoji konsenzus bez presedana, i to u cijelom spektru političkih stanovišta, od ljevice do desnice, da je demokratija najpoželjniji od svih oblika vladavine.¹ Mišljenja sam da današnjem trenutku više odgovara definicija demokratije koju je dao Oskar Vajld kada je rekao: "Demokratija naprosto znači batinanje ljudi od strane drugih ljudi u ime naroda."² Još Sokrat je u jednom od svojih govora istakao da demokratija mora da propadne zato što je to sistem koji će, u krajnjem, izjednačiti "bitange i probisvijete" sa poštenim građanima, i oni će htjeti vlast i ona će im je omogućiti. Onog momenta kada bitange i probisvijeti budu zauzeli vlast, zavladaće diktatura veća od bilo koje autokratije poznate čovječanstvu. Prisjetimo se Istočne Njemačke, koja je zvanično bila poznata pod nazivom Njemačka Demokratska Republika. A šta demokratija može da ponudi jednom tako obezduhovljenom društvu? Kakvo je uopšte to bezduhovno društvo i kako do njega dolazimo? Izraz "bezduhovno društvo" može se protumačiti na različite načine, ali u većini slučajeva se odnosi na društvo koje je izgubilo moralne i duhovne vrijednosti i orijentaciju. U takvom društvu, demokratske vrijednosti kao što su sloboda izražavanja, pravo glasa i jednakost mogu biti ugrožene. Ipak, mnogi ljudi vjeruju da i u takvom društvu i dalje postoji mogućnost opstanka i razvoja demokratije. Promovisanje i očuvanje moralnih vrijednosti, kritičko razmišljanje, edukacija i informisanje javnosti te aktivno sudjelovanje i angažovanje građana u političkom procesu mogu biti ključni faktori u tome. Navešću jedan primjer gdje je politika neodvojiva od duha, i obratno. Umjetnici umjetničke škole Bauhaus koji se bili okarakterisani kao *queer*³ trudili su se da stvaraju na kreativan način ne bi li zaobišli cenzuru režima i društva iz čega proizilazi da cenzurom vadimo kamenje iz temelja demokratije ali da ona za stvaraoce ne mora nužno biti shvaćena kao prepreka, već izazov njihovoj kreativnosti. Takvi primjeri su mnogobrojni, i mahom su glavni akteri upravo umjetnici ili naučnici – ljudi sa bogatstvom duha. Nasuprot tome, najneslavniji događaji u istoriji za aktere imaju bezimene neuke mase vođene "bitangama i probisvijetima".

Demokratija je složen sistem sačinjen od mnogih faktora stoga je važno pronaći prave strategije za očuvanje i razvoj demokratskih vrijednosti jednog društva, u svakoj situaciji. Prije nego postavimo pitanje kako bi jedan sistem trebalo održati, u kakvom god društvu, možda bi valjalo da se zapitamo šta je to što čini da jedno društvo izgubi duh i kako onda to spriječiti? Obezduhovljeno društvo je ono koje je deficitarno u kulturi, ono koje ne poznaje svoje vrijednosti niti način na koji bi mogao da ih promoviše i baštini. Osvrćući se na umjetnika Bauhauusa, vidimo da je kultura vezivni element između kojeg god političkog sistema koji je dobar za društvo (a moramo pretpostaviti da je takav sistem i demokratski u izvornom načenju

¹ Dupre, B, *50 velikih ideja, koje bi stvarno trebalo da znate*, Laguna, Beograd 2020, str 106

² *Ibid*, str 107

³ Izraz *queer* se ovdje koristi da označi onog ko je drugačiji, nezavisno od seksualnog opredeljenja


tog pojma) i duhovnosti tog istog društva. Kultura je opstanak duha, a iz bogatstva duha se rađa istinska demokratija.

Fwd: "Budućnost demokratije u bezduhovnom društvu"

nagrada.11.11

pon 6.11.2023. 23:30

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (18 kB)

Marko Miler, budućnost demokratije u bezduhovnom društvu.docx;

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Begin forwarded message:

From: Marko Miler <Marko.Miler@udg.edu.me>
Date: 6 November 2023 at 17:41:28 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: "Budućnost demokratije u bezduhovnom društvu"

Poštovani/Poštovana,

Šaljem esej na temu "Budućnost demokratije u bezduhovnom društvu".

Nadam se da ćete uživajući čitajući moj esej. Ja sam svakako uživao dok sam ga pisao.

Srdačan pozdrav,

Marko Miler 21/001 Filološki fakultet

„Budućnost demokratije u bezduhovnom društvu“

Kada čujemo “budućnost demokratije u bezduhovnom društvu” naši umovi se nesumnjivo ubrzaju pokušavajući da dokuče sva moguća značenja koja ova teza nosi. Barem bi to trebao biti slučaj kod svih ljudi koji imaju osjećaj za kritičko razmišljanje. Potrudicu se da dočaram koja osjećanja i misli ova teza budi u meni koristeći prethodno naučeno i želju da proširim sopstveno znanje.

Kada pročitam rečenicu koja mi zaintrigira um i navede me na razmišljanje, kao filolog, često osjećam potrebu da do najsitnijih nijansi objasnim svaku riječ u njoj i na taj način od tih nezavisno definisanih dijelova sklopim “puzlu” koja ima smisla. Naravno, nije sve uvijek tako prosto. Nerijetko se desi da nije dovoljno samo pogledati svaku riječ ponaosob da bi se otkrio smisao već i zaviriti u značenje cijele rečenice. Počeo bih sa sagledavanjem dijela teksta i postepeno se nadovezivao na cjelinu.

Šta je to riječ demokratija? Smatram da nije neophodno znati definiciju neke riječi da bi se poznavala srž značenja ali svakako poznavanje riječi ne može da škodi. Zbog toga smatram da je korisno da definišemo pojam demokratije na pravi način. Demokratija je nastala od grčki riječi “demos” što znači narod i “kratia” što znači moć ili vladavina. Dakle, demokratija znači vladavina naroda. Da bismo opisali cijeli proces od najprimitivnijih vidova vladavine pa do demokratije trebalo bi nam i previše vremena i promašili bismo poentu. Za sada je dovoljno da znamo definiciju i kratko značenje koje smo upravo pomenuli.

Drugi termin bi bila budućnost. Veoma očigledna riječ po značenju koja ima nebrojeno mnogo tumačenja u zavisnosti od konteksta. Prvobitno značenje bi bilo da se odnosi na nešto što tek treba da se desi, što tek dolazi. Takođe možemo da asociiramo riječ budućnost sa glagolskim vremenima. Naravno Podgoričani mogu napraviti paralelu sa domaćim timom “Budućnost”. Kao što vidimo, značenja su razna.

Riječ bezduhovno bih ostavio za kasnije jer smatram da zaslužuje detaljnije objašnjenje. Riječ društvo takođe nailazi na više značenja. Naravno, jedno od osnovnih bi bilo da je društvo skup ljudi koji žive na jednoj teritoriji. Društvo takođe možemo povezati i sa ljudima koje mi lično poznajemo i sa kojima se družimo – drugovi i drugarice. Opet, mogućnosti su razne.

Na kraju, imamo riječ “bezduhovno” upotrijebljenu kao pridjev koji opisuje društvo. Ova riječ mi je zadala najviše problema pri pokušaju da je definišem. Najbolje bih dočarao mentalni proces kao vodopad ili još bolje kao dno vodopada. Voda koja predstavlja misli navire sa svih strana i dio nje se uliva, dok se ostatak raspršuje na sve strane. Takav proces izaziva ova riječ u mojoj glavi, kao i cijela teza. Nisam siguran da li vam se desilo da kada pročitate ili čujete nešto osjećate tako jaku povezanost i pozvanost da nešto kažete na tu temu i osjećate naviranje tako velikog broja misli da na kraju od ushićenosti niste sigurni šta prvo da kažete i da se stalno pribojavate da ne ostanete nedorečeni, a sigurno ćete ostati.

Jedna od prvih misli mi je bila: “Šta znači biti bez duha?” Duh ću definisati po osjećaju. Možda neće biti knjiški precizno ali smatram da riječ duh svako ima pravo da definiše za sebe. Za mene duh predstavlja sve što nosimo u sebi, sve emocije, znanja, misli pa čak i to kakvu auru odajemo. Duh je nešto što mi nosimo sa sobom, u sebi, i nešto što nosi nas. Duh gradimo vremenom ali se sa istim i rađamo. Kao bebe sigurno nismo imali vremena da upotpunimo taj duh pa opet izazivamo reakcije kod ljudi, od najbližih do potpunih stranaca. Duh svake osobe na svijetu druge ne ostavlja ravnodušnima.

Pitanje se postavlja nakon svih ovih riječi – Šta onda znači teza iz naslova? Kakva je naša budućnost? Smatram da odgovor na tu tezu dosta zavisi od naše percepcije stvari i društva kao i budućnosti koje će to društvo da ima. Zavisi i od naše vjere u ljude kao misaona bića koja imaju mogućnost napretka. Dakle, postavlja se pitanje o budućnosti demokratije u bezduhovnom društvu.

Biti bezduhovan ne znači nužno nemati duh, već ne njegovati napredak duha u sebi i oko sebe. To znači prihvatati sve što se servira zdravo za gotovo i nemati razvijeno kritičko mišljenje. Nažalost, svjedoci smo danas da se za sve veći broj osoba može reći da su bezduhovne. Više i više ljudi se zadovoljava da prođu kroz život bez mnogo razmišljanja i unaprijeđivanja sopstvenog bića i duha. Po mom mišljenju bezduhovni ljudi imaju još jednu karakteristiku za koju smatram da je izuzetno negativna. Ljudi bez duha ne vole različitosti. Ne nužno u specifičnom smislu već različitosti u odnosu na njih. Sve što se ne poklapa sa njihovim uvjerenjima, stavovima pa nerijetko i izgledom smatraju stranim i antagonistički su nastrojani prema takvim pojavama, to jest ljudima. Bezduhovni ljudi ne vide snagu u različitostima već štaviše prijetnju. Smatraju da svi koji ne dijele njihove stavove nastoje da ih preobrne na njihovu stranu ili da im kažu da su oni u krivu. Smatram da je ovo besmisleno i možda i zvuči suludo da o ovome i treba da pišem ali je nažalost tačno.

Dolazimo do esencije ove teze – budućnost demokratije u bezduhovnom društvu. Kako to da demokratija kao najpravedniji vid vladavine koji imamo može da opstane u zdravoj formi u društvu ili društvima koja su izgubila duh? Možda ovaj tekst i ima donekle pesimističan ton, ali da nije takav smatram da ne bi imao kredibilnu i objektivnu notu.

Moje osjećanje prema ovoj tezi bih sumirao kroz jednu riječ – nada. Nadam se da će razum u svijetu preovladati kao i to da će ljudi shvatiti da nije dovoljno proći kroz život kao pasivni posmatrač bez njegovanja sopstvenog duha i da će svak upotrebiti sopstvenu energiju i moć u cilju unaprijeđenja sebe i ljudi oko sebe a ne samo radi sopstvenog dobra po svaku cijenu.

Biću iskren, kako se klupko svjetskih i domaćih događaja odmotava nerijetko sumnjam u to da će nam kao društvu ikada biti bolje. Sve svjetske i domaće vijesti iz svih izvora su preplavljene mnoštvom negativnih stvari koje ljudi koji njeguju svoj duh ne bi trebalo da su sposobni da naprave. Zapitam se često – zašto? Zašto se sve ovo dešava? Naravno, prost odgovor bi bio – nedaće koje su nas zadesile su posljedica interesa manjina potkrijepljenim potpirenim većinama kojim iste te manjine “vladaju”. Prodavanje jeftinih i brzih rešenja, propagiranje primamljivih ideala – populizma svim onim koji traže da se svi njihovi problemi što prije riješe i sa što manje njihovog učešća u rešavanju istih. Ovo je moj stav zašto kao društvo gubimo duhovnost i zašto je sama srž demokratije dovedena u pitanje više nego ikada do sad u svijetu u kojem živimo. Upotrebiću latinsku izreku koju sam još naučio od meni drage profesorice u gimnaziji – Nomina Sunt Odiosa, ili “Imena su (mi) mrska”. Ovo bih primjenio na današnjoj demokratiji u dosta dijelova svijata koji sebe nazivaju demokratijama. Nazivati se demokratskim društvima za neke od njih je po mom mišljenju šamar za tu istu demokratiju i ako će se nazivati tako samo u teoriji, a u praksi raditi stvari potpuno oprečne demokratiji meni ta riječ postaje mrska.

Smisao svega jeste da se zapitamo kakva je budućnost demokratije u bezduhovnom društvu i da li budućnosti za nju uopšte ima u takvim društvima. Bilo bi nepoželjno kada bih završio ovaj tekst pesimistično jer ne smatram da sam pesimista već realista sa trunkom optimizma i sada ću tu trunku optimizma i “posuti” u zaključku.

Budućnost demokratije u bezduhovnom društvu... teza koju sam pomenuo dosta puta u radu i to ne slučajno već sa namjerom da onome ko bude čitao ovaj rad ta misao ostane urezana u pamćenju, da ga ili da je natjera na razmišljanje o toj misli. Siguran sam da je u tome suština. Natjerati ljude da misle o našoj budućnosti. Živimo u demokratskom društvu kao i


dobar dio država na koje se ugledamo krčeci sopstveni put. Promjene polaze od nas. Ne od drugih ljudi. Ne zato što su drugi nepouzdana već zato što je jedini način da istinski utičemo na našu budućnost, naše budućnosti je da sami aktivno učestvujemo u stvaranju iste, a ne da budemo pasivni posmatrači i da prosto čekamo ono što nam se servira. Srećan sam kada sa svojim drugovima, drugaricama, prijateljima, porodicom pa čak i potpunim neznancima na koje naletim jednom u životu razmjenim mišljenje jer smatram da je to bitno. Ne moramo se uvijek usaglasiti u stavovima, to i nije cilj, ali da bismo negovali duh nas i ljudi oko nas, ključno je da razgovaramo, slušamo, učimo. To je jedini način da demokratija ima budućnost u našim društvima, negujući naš duh i ljudi oko nas. Ja sam siguran da mi to možemo i vjerujem u sve nas.

Fwd: BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU

nagrada.11.11

pon 6.11.2023. 23:31

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (106 kB)

BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU Teodora Markovic.pdf;

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Begin forwarded message:

From: Teodora Markovic <Teodora.Markovic@udg.edu.me>
Date: 6 November 2023 at 21:37:50 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU

Poštovani,

Šaljem Vam svoj rad na temu BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU.

Srdačan pozdrav,

Teodora Marković, 23/003mo

BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU

Zamislimo jedan veličanstveni trenutak u beskraju. Deveti novembar, 1989. godine u Berlinu. Pred našim očima ruši se prošlost, pada gvozdена завјеса i vjetar nosi zvuke promjene sve od daleke Moskve. Nekada djeca Hladnog rata, a sada očevi budućnosti kliču pozdravljajući slobodu, jedinstvo i jednakost. Iz ruševina Berlinskog zida uzdiže se demokratija. Taj veličanstveni trenutak tada je nagovještavao dolazak nekog boljeg svijeta u kom se ne dijelimo po boji kože, vjeri, polu. Svijet u kom će biti mjesta za svakog muškarca, ženu i dijete.

Medjutim, ta budućnost, koju su sanjali pioniri novog svjetskog poretka, nije naša sadašnjost. Umjesto da duh demokratije svuda u svijetu slavi svoj 34. rođendan, taj datum će u velikom dijelu planete Zemlje biti ispraćen uz huku strašnog rata, nemir, podijeljenost i strah. Sjetivši se obećanja o svijetu punom mira i sloge, teško je ne zapitati se: "Kada je sve pošlo po zlu?". Odgovor na ovo pitanje krije se tako blizu a tako daleko. On leži tamo gdje najredje zavirimo, u nama.

Živimo na kontinentu koji s pravom možemo nazvati rasadnikom savremene kulture. Iako sada nije na vrhuncu svoje moći, Evropa je svojim kolonijalnim pohodima dotakla i, u manjoj ili većoj mjeri oblikovala gotovo svaku stopu svijeta. Istina, možemo reći da su Sjedinjene Američke Države vodeći trend-seter savremenog doba i da američka kultura vrši snažan uticaj na svijet ali ne smijemo zaboraviti da je sjeme iz kog je porasla ta kultura poteklo upravo sa Starog kontinenta. Evropska kultura kao uzor svim drugim kulturama globalnog sjevera dominantno se kroz svoju istoriju oslanjala na jedan od svoja tri noseća stuba. Taj stub nije ništa drugo do Okamove oštrice oličene u pragmatizmu i prilagođavanju svijeta oko sebe sopstvenim karakteristikama i potrebama. Evropska kultura je poput mača sa dvije oštrice. U sebi nosi vjekove naučnog napretka, filozofskih učenja, želje za prosperitetom. No, ta kultura je u jednakoj mjeri za sobom ostavila trag uprljan krvlju svih onih koji su se usudili da budu drugačiji od Evropljana. Njihova želja da svijet prilagode sebi gdje god da podju evidentna je kroz istoriju. Kolonizacija, porobljavanje autohtonog stanovništva, nametanje sopstvenog sistema vrijednosti samo su neki od alata kojima su se Evropljani služili u svojoj misiji prekrajanja svijeta po sopstvenim mjerama. Korijen ovakve evropske naravi potiče od starog rimskog pragmatizma koji nije težio niti shvatanju svijeta, niti saosjećanju s drugima već isključivo nalaženju najkraćeg i najefikasnijeg puta do ostvarivanja sopstvenih ciljeva. Jako kratka analiza evropske kulture dovoljna je da shvatimo da se od prošlosti i istine ne može pobjeći. Ta narav dugo je ćutala u srcu sada najveće svjetske sile koja sebe ponosno ističe kao dom i kolijevku savremene, liberalne demokratije. Govorim, naravno, o Sjedinjenim Američkim Državama. Iako je ideja o jednakosti svih država i naroda potekla upravo od SAD-a ovaj svetski idnustrijski i vojni hegemon nikada u modernoj istoriji nije prestao da dokazuje da je, u najmanju ruku, prvi među jednakima. Samim izlaskom iz svoje politike izolacionizma SAD započinje svoju misiju kreiranja novog svjetskog poretka. I nakon više od 80 godina, ova sjetska sila nije prestala da

kreira realnost gotovo svih ljudi na planeti. Širenjem meke moći putem multinacionalnih korporacija i diplomatije, SAD uspijeva da se infiltrira u gotovo sve države globalnog sjevera. To je doprinijelo ojačanju ekonomije, vladavine prava, otvaranju novih prilika i mnogim drugim pozitivnim promjenama. No, šta se desilo sa onim djelovima svijeta koji nijesu bili voljni da usvoje američka pravila igre? Ti djelovi svijeta osjetili su svirepost kakvu gotovo niko od nas nije u stanju da zamisli. Civilne žrtve američke demokratije, kapitalizma i konzumerizma broje se milionima a ta cifra i dalje raste.

Godina je 2023. Najveća svjetska sila vodi proksi rat na dva fronta i pritom ne prestaje da se predstavlja kao stožer zaštite civilnih prava, mira i prosperiteta. Prosto je nemoguće previdjeti sličnosti u razvoju odnosa Amerike sa ostakvom svijeta i nekadašnjih evropskih imperijalističkih pohoda. Mnogi mislioci modernog doba opravdanje za ovakav način širenja američkog uticaja nalaze u tome da cilj opravdava sredstva, a da je cilj kom teži matica zapadnjačke ideologije jedini ispravan.

Sagledavši trenutno stanje stvari iz Rolsove početne pozicije u kojoj se nalazimo iza vela neznanja o tome kakav ćemo svijet zateći kada bismo se ponovo rodili, lako ćemo shvatiti da je globalna zajednica svjetlosnim godinama daleko od jednakosti. Jaz između bogatih i siromašnih, zaštićenih i obespravljenih, sigurnih i ugroženih svakim danom sve više raste a mosta između ovih krajnosti gotovo i da nema. Zsigurno se može reći da su šanse da budemo na jednom ili drugom kraju spektra potpuno jednake a tu vrstu rizika bi, u već pomenutoj početnoj poziciji, izabrao jako mali broj ljudi. To dovodi do jednog zaključka, liberalna demokratija jede svoju djecu. Konzumerizam, kapitalizam, želja za sticanjem kapitala, materijalnih dobara i trka sa vremenom gotovo da su izbrisali ljudskost iz ljudskog roda. U većitoj misiji za sticanjem materijalnog čovjek je izgubio ono najvrednije, duhovno. Stopa prirodnog priraštaja je dostigla rekordni pad, porodica rapidno gubi značaj u društvu, Svjetsku zdravstvenu organizaciju finansiraju oni koji se zalažu za kontrolu populacije. Empatija, tolerancija i opšta dobronamjernost za ljudski rod iščezli su iz društva. Sve duhovno nestalo je kao rukom odneseno a na mjesto pravih vrijednosti došli su strahopoštovanje, zavist i mržnja prema bližnjem svom jer, sada nam je i on konkurencija.

Te vrijednosti koje su vremenom nestajale iz društva nijesu ništa drugo do srž trećeg, najstarijeg stuba evropske, a samim tim i američke kulture, Judeo-hrišćanstva. Makojih stavova o postanku čovjeka i svijeta lično bili, nemoguće je osporiti uticaj koji su ove dvije svjetske religije izvršile na formiranje evropske kulture. Zajedno sa rimskim pravom i pragmatizmom, uz primjese antičkih filozofskih učenja čine balans koji je obećavao utopiju na evropskom tlu. No, ključ balansa je ujednačenost, te eto i odgovora na pitanje kada sve polazi po zlu. Onog trenutka kada jedan od tri noseća stuba postane preslab, druga dva nijesu sposobna da samostalno iznesu teret nezaustavljive ljudske naravi. Uporan kao voda koja uvijek nadje put i neukrotiv kao vatra koja grije ali i guta sve pred sobom i za kojom ostaje samo pustoš. Naglo odbacivanje duhovnih vrijednosti umrtvilo je ljudskost u globalnoj zajednici. Ljudi

su postali nijemi i slijepi. Ne dotiče ih nepravda sve dok oni sami nijesu žrtva iste. Širiti mržnju postalo je "novo normalno" i gotovo svi smo se privikli na ružnu riječ upućenu i onom najbližem.

Trajektorija na kojoj se nalazi demokratsko društvo, a samim tim i demokratija vodi u sunovrat. Prenaglašen utilitarizam je potpuno istisnuo egalitarnu notu demokratije iz prakse. Umjesto da iskonske vrijednosti praštanja, pomirenja, suživota i jednakosti primijeni u savremenom kontekstu, globalno društvo gravitira ka aparthejdu, ksenofobiji i modernom kolonijalizmu. Budjenje čovjekovog duha, kao jedino rješenje trenutnoj krizi morala, misija je za svakog čovjeka individualno. Individualni napredak na prvi pogled djeluje zanemarljivo u odnosu na široku sliku dekadencije morala u društvu ali ne smijemo zanemariti da, kao što je ćelija osnovna gradivna jedinica svih živih bića, tako je čovjek jedna jedina gradivna jedinica društva koje poput živog organizma diše, raste i razvija se. Zato u društvu ne postoje beznačajni akteri. Svako ima potencijal da izazove lančanu reakciju čemu smo kroz istoriju svejdočili puno puta. Jedan korak napraviće razliku između preporoda i sunovrata demokratije, a on će poći ili u pravcu borbe za jednakost i duhovnost ili nastaviti putem popločanim "dobrim namjerama" velikih sila.

Kada ne znamo odakle da počnemo, sve što treba jeste da se osvrnemo na sve one velikane čiji veličanstveni glas slobode i jednakosti i dalje kroz prostor odjekuje.

11/7/23, 8:46 AM

Pošta – Tea.Grgurovic@udg.edu.me

Fwd: Konkurs za nagradu "SVETOZAR-STIV PEJOVIĆ".

nagrada.11.11

pon 6.11.2023. 23:32

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

📎 2 priloga (111 kB)

Budućnost demokratije u bezduhovnom društvu.pdf; Budućnost demokratije u bezduhovnom društvu (word).docx;

Sent from my iPhone

Begin forwarded message:

From: Ilderina Isljamovic <Ilderina.Isljamovic@udg.edu.me>
Date: 6 November 2023 at 22:32:30 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Konkurs za nagradu "SVETOZAR-STIV PEJOVIĆ".

Poštovani,

U prilogu vam šaljem esej „Budućnost demokratije u bezduhovnom društvu“ za konkurs za nagradu "SVETOZAR-STIV PEJOVIĆ".

Srdačan pozdrav,

Ilderina Isljamović,

Geodezija,

22/134

The Future of Democracy in the Soulless Society

How do you wake up from the matrix when you do not know you are in the matrix? Evolving throughout the epoch of technology, the innocence of childhood, the naivety of teenage years where character forms, and adulthood with career elevations and family bonding – all while enjoying the liberty of voting, freedom of speech, and participation in public activities. You think you have made it when you slowly start to realize this is not really what you expected at all, and everything is kind of just like a copy of a copy, and you are trapped, but by who? Does everybody think that way, or are they pleased to live within the confines of their tank, unaware of the world beyond its armoured walls?

Behind our backs, the veneer of social pressure camouflages an elaborate net of manipulation, misrepresenting ideas and oppressing our true abilities. Despite our eligibility and ability, we only have restricted job possibilities. In most nations, medical care is high-priced and private. Even with a higher level of education and selecting prestigious universities for a better future career, glitches rise up, leaving us with a loan debt, limiting our economic freedom. Despite the morals of equal rights, discrimination lingers, faced based on factors of gender, race, appearance, social status, and economic status. In this plot, the majority is living through the obstacles because oppressive authoritarianism fails to acknowledge the difficulties, making us powerless and detached, simulating a soulless society. Believing in progress is doubtful when the sense of detachment and emptiness pervades us. All this mix of down-falling feelings leads to an abrasion of trust between nations, resulting in a threat to stable democracy and a stable union of the lead. When all this doubt amplifies, it leads to a crisis in the overall stability.

Ending this profound sorrow that empties our soul and functionality is not a one-day process. Escaping from the matrix is not just a daily pass that can be bought at the counter. What we do not realize, and we do not see as a glitch, is evolution. If we are not evolving, we are doing something wrong. So, anything that takes away the power of our minds, keeping us still and delaying our evolution, traps us into the tank. The whole point of life is evolution. We need to understand that we can alter our realms by our train of thought. We are only enslaved if we cannot control our minds. So, while we can and while we do not have the entire world against us, we should worry about freeing our minds from this realm.

When we can free our minds from this realm, everything is but a thought. In the scenery of the soulless society where lifeless characters dominate, the abrasion of hope turns into a genuine issue. As hope diminishes, so does the trust in the democratic system. When reliance dwindles, insecurity develops, and people who have once been optimistic about the democratic system start to doubt the reliability of the rulers who lead them. This issue demands an approach throughout political, societal, and governmental initiatives. Whatever combination of radical and new democratic ideas manifest in the post-revolutionary society, an extremely important aspect of the transformation will be the computerization of the democratic process. The information evolution of the last few decades has unlocked remarkable potential for organizing our social lives. To a large extent, we have seen this development quickly form in social media, internet forums, increased access to personal technology, and so on. Even in our political and economic lives, computers have begun to play an increasingly significant role for us. Technological platforms supply adaptation and compassion throughout social media platforms. This unites different social groups. In such way, communities can restore trust in the democratic system, making democratic procedures more obtainable for the nations and the community groups. Awaken minds, reshape future.


In the knotted net of the soulless society where discontent and apathy take the lead, stepping out of the barrier requires deep dedication and action. The adventure starts with recognizing the holes that complicate our routes. Evolution becomes our guide to freedom. Furthermore, the inclusion of technology supplies a special possibility of liberation from past mistakes, enabling a future where genuineness, compassion, and democratic principles succeed.

Fwd: Esej

nagrada.11.11

pon 6.11.2023. 23:28

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (394 kB)

Budućnost demokratije u bezduhovnom društvu.pdf;

Sent from my iPhone

Begin forwarded message:

From: Andrijana Vukadinovic <Andrijana.Vukadinovic@udg.edu.me>
Date: 5 November 2023 at 21:08:36 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Esej

Budućnost demokratije u bezduhovnom društvu

Zpočela bih ovaj esej sa osnovnom definicijom demokratije, a to je da je demokratija vladavina naroda. Da bi demokratija i kao vladavina i kao proces mogla da daje bolje odgovore i rezultate potrebno je da bude utemeljena na sledećim vrijednostima: pravdi, solidarnosti, dobru, slobodi i ravnopravnosti.

Da bi bila ostvarena pravda građani treba da budu solidarni odgovorni i tolerantni. Sloboda bez solidarnosti samu sebe urušava. Kad se sloboda koristi samo za sopstvene potrebe, interese i zadovoljstva ona lako završava u jednoj vrsti egoističke neosjetljivosti i narcizma. Tada nastupa logika po kojoj je ostvarenje mojih potreba, mojih interesa i mojih zadovoljstava istovremeno i najviši cilj, ideal i ostvarenje osjećaja da sam potpuno slobodna i oslobođena svega što me sprečava da to i postignem. Naravno, takva vrste slobode slijepa je za slobodu drugoga. I drugi ima isti osjećaj. Zbog toga sloboda ima jedno ograničenje: granica moje slobode granica je slobode drugoga. Slobode na granici razgovaraju, usaglašavaju se, dogovaraju i razumijevaju. Taj proces postiže se uz pomoć pravde i solidarnosti. Ove vrijednosti su neophodan uslov za postojanje i održavanje demokratije. Društvo koje ne poznaje istinu i slobodu u jednom trenutku prestaje da postoji. Pojam slobode ne znači isto za svakoga, ali smatram da sloboda jednog čovjeka seže onoliko koliko je dovoljno da se ne ugrožava sloboda drugog čovjeka. Ljudi više ne razumiju šta je bit slobode. Bez slobode mišljenja, govora, bez slobode koja znači drugačije razmišljati, biti drugačiji, imati različite stavove, bez takve slobode sve su druge slobode bespomoćne.

Gubitkom duhovnih vrijednosti nestaje i kultura. Ljudi su danas više nego ikada okrenuti sebi sa porukama globalističkog svijeta koje glase brini se o sebi, zadovolji sebe. Okrenutost ka sebi i preokupacija samim sobom veća je nego ikada. Tako nastaje čovjek mase čija je osnovna karakteristika odsustvo duha. Ovakav čovjek nema kritičko razmišljanje i obzirno ponašanje prema drugima. U knjizi pobuna masa Ortega y Gasset navodi da Evropa više nema morala. Ne smatram da se radi o lošim ljudima, već o ljudima koji ne umiju da se promijene. Postajemo sve gluplji kao društvo. Čovjek mase se prilagođava masi, svi se pokoravamo zakonima da bismo bili slobodni. Čovjek mase se ponaša poput razmaženog derišta, sve mu je dopušteno i nema ograničenja. On je uvijek u pravu i drugačije ne smije da postoji. To vam je moderan čovjek, čovjek bez razmišljanja, neopterećen duhom. Kada takvi dođu na vlast demokratija prestaje da postoji. Moderan čovjek želi buku, ako se u jdnom danu ništa ne desi razočara se. Ovakav čovjek je temelj za razvoj fašizma, a ne za opstanak i priču o budućnosti demokratije.

Veličina čovjeka je njegova sposobnost da duhovne vrijednosti usvoji u svom vremenu. Smatram da će značenje duhovnih vrijednosti potpuno nestati. Čovjeka je na cjedilu ostavilo obrazovanje, jer se odreklo umjetnosti i humanistike koji čovjeka mogu duhovno vaspitati. Potrebna je reformacija obrazovanja. Pored toga, Kastels kaže da je

pod hegemonijom Njemačke EU nametnula strogu štednju na obrazovanju, zdravstvu i nauci, služeći "kao instrument disciplinovanja više nego kao instrument solidarnosti". Tehnologija ne može pokriti intelektualnu i duhovnu prazninu. Univerziteti nas podučavaju kako se zarađuje novac, a vlastito mišljenje nije dio programa. Na taj način društvo se zaglupljuje. Čovjeka su na cjedilu ostavili oni koji su zatrovali društvo idejom da je novac najviša vrijednost i da je najbolji onaj koji ima najviše. Odjeća skupih modnih brendova, skupi telefoni, stanovi, ljetovanja kao da potiskuju sve druge vrijednosti među ljudima. Odrastamo uz medije koji ne promovšu prijateljstvo, skromnost i humanost i vjeruju da od debljine novčanika zavisi ugled u društvu. Najbolji umjetnik nije onaj koji zarađuje najviše novca ili prodaje najviše radova, već onaj čiji će rad izdržati provjeru vremena i poslije nekoliko stotina godina još uvijek djelovati na publiku. Neke osobe radom na sebi podrazumijevaju odlazak u teretanu, rad na poboljšanju sopstvene snage i fizičkog izgleda, koji su veoma važan kriterijum vrijednosti današnjice. Spoljašnje, vidljivo, opipljivo je ono što je važno. Uspjeh se mjeri materijalnim statusom, pozicijom na nekom radnom mjestu. Duhovne vrijednosti su zanemarene. Identitet ne kazuje više ko si, već ono materijalno što posjeduješ. Uspjeh materijalnog razvitka prati sve veća vulgarnost, licemjerje koje kao poput demona drži naše društvo u šaci, glupost i manjak solidarnosti. Vrijedi li uopšte i talas čistote u zatrovanom moru? Dok se duhovno i duhovito povija pred grubim materijalnim, primitivnim, nemilosrdnim. Pokazalo se tokom istorije da materijalno bogatstvo i blagostanje podstiču stvaranje egoističnih i nesolidarnih pojedinaca. Takvi pojedinci okrenuti su samo sopstvenoj sreći i potpuno su nezainteresovani za sreću drugog ili drugih. Zbog toga je, upravo, potrebna solidarnost koja koriguje ovu egoističnost i često iza nje ljudsku nemilosrdnost. Solidarnost je korektiv koji ublažava nepravde i zbog toga je ona i iznad i dalje od pravde.

Sa tim demokratija nema budućnosti. Obično se smatra da jednakost ljudi jeste ono glavno čemu demokratija teži i što predstavlja njenu osnovnu vrijednost. Ali tu postavljam pitanje o kakvoj jednakosti se govori? U današnjem svijetu jednakost može jedino u materijalnome doći do izražaja. Materijalna težina čini skupocjenim zlato, a moralna čovjeka. To je danas preokrenuto. Taj nihilizam današnjeg društva poput raka nagriza i uništava civilizaciju. Gubitak duhovnih vrijednosti uzrokuje civilizacijsku krizu. Rob Riemen u knjizi povratak fašizma govori da nam je fašizam pred vratima. Ništa se neće spasiti i riješiti donoseći gomilu zakona već podizanjem ljudske svijesti. Odnosi među ljudima mogli bi funkcionisati po poznatom načelu- ne čini drugima ono što ne želiš da drugi tebi učine. Ono što je Konfučje nazvao zlatno pravilo Sveti Sva sveo je to u jednu riječ a to je ljudskost. Ništa što nije povezano s vrednostima nikada se ne može iskreno prihvatiti ni praktikovati, niti što je bitnije utemeljiti. Demokratija treba da forsira ljudske kvalitete koji će izražavati njihovu čovječnost. Dobro uređen demokratski poredak je onaj u kojem se obezbeđuje prostor za kolektivnu sreću, a to je upravo prostor pravde. Problem pravde proteže se od Platona do današnjih dana. Pravda širi javne vrline koje mogu moćno da utiču i na privatne vrline. Javne vrline proizvode posledice po zajednicu i one su od zajedničkog interesa. Ako one ne

dominiraju, društvu mogu vješto da se nametnu privatne vrline, koje često završavaju kao lični i privatni interes predstavljen kao javni, ili se lična ili pojedinačna sreća potura kao zajednička, što omogućava velike zloupotrebe i štetu. Demokratija u savremenim društvima trebalo bi da ohrabri javne vrline, odnosno traganje za dobrim zajedničkim interesom i životom. Najbolja država je zajednica u kojoj je svima zajamčeno ljudsko dostojanstvo. U budućnosti će kultura biti iskorijenjena, vladajuće ekonomija i novac, a ostalo neće postojati.

Pred nama se uvijek i iznova nalazi izbor koji se tiče svih nas i budućnosti čovječanstva. Da li ćemo prihvatiti pesimističnu budućnost demokratije ili ćemo se boriti za preporod plemenitosti duha, za Evropu?


Vukadinović Andrijana, student druge godine fakulteta za politehniku na Univerzitetu Donja Gorica .

Fwd: Esej

nagrada.11.11

pon 6.11.2023. 23:30

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (19 kB)

bezduhovna demokratija.docx;

Sent from my iPhone

Begin forwarded message:

From: Anja Lekic <Anja.Lekic@udg.edu.me>
Date: 6 November 2023 at 19:53:44 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Esej

Poštovani,

U prilogu Vam šaljem esej na zadatu temu. Jako inspirativna i zanimljiva.

Srdačan pozdrav,

Lekić Anja 21/083 KiM

UNIVERZITET DONJA GORICA
HUMANISTIČKE STUDIJE

**BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM
DRUŠTVU**

PRIPREMILA: LEKIĆ ANJA 21/083 KiM

Otvarajući sve nove poruke i obavještenja na studentskom mejlu, posebno mi je privukla pažnju jedan poruka. Upravo ova o kojoj ću i pisati. U meni se javio osjećaj sreće i zadovoljstva. Pitate se zašto? Upravo zato što je ovo tema koja može promijeniti naš život I budućnost narednih generacija. Ova tema je upravo ono čemu svjedočimo svakog dana, ali možda toga nismo dovoljno svjesni. Sada bih voljela da pitam vas.. *“Kakva li će nam biti budućnost demokratije u bezduhovnom društvu”* ?

Svjesni smo da se demokratija 21 vijeka suočava sa raznim izazovima na putu. S tehnološkim napretkom, sve većim pristupom informacija, društvo se zapravo mijenja i prilagođava novim trendovima i okolnostima. Glavni sinonim demokratije je društvo. Smatram da bez dobrog društva, nema ni dobre demokratije. Dok sam čitala samu temu eseja, posebno mi je privukla pažnju riječ *“bezduhovno društvo”*. Okarakterisala sam je kao grubu ali nažalost i istinitu. Učena sam od malena pravim, etičkim vrijednostima. Dugujem zahvalnost roditeljima što su me uvijek usmjeravali pravim vrijednostima života. Smatram da je najveći dar na svijetu biti **dobar čovjek**. Svjedočimo raznim i svakodnevnim primjerima lošeg ponašanja u jednom društvu. Ti primjeri lošeg ponašanja će imati velike posledice na budućnost demokratije. Prisutno je društvo u kojem vlada nejednakost, nepravda. *Koliko puta ste samo u životu doživjeli nepravdu I nejednakost u društvu? Koliko puta ste se osjećali marginalizovano? Koliko puta vidite da ljudi više cijene materijalne vrijednosti od duhovnih?*. Materijalizam, sebičnost, nedostatak empatije i duhovne svijesti su ključne osobine za bezduhovno društvo. Studiram medijski smjer i želim ići u tom pravcu.. Međutim, posebno bih iskazala ljubavi prema predmetu Etika koji studiram u ovom semestru. Ovaj predmet me je naučio mnogim životnim vrijednostima, povezujući ga sa poljem filozofije. Ukoliko bi pitali **Sokrata..**”Zašto je sve više bezduhovnog društva”?.. On bi odgovorio kratko ali jasno- “Nedostatak znanja Dakle, nedostatak znanja doprinosi bezduhovnom društvu jer ograničava razmišljanje I svjesnost o duhovnim vrijednostima I smislu života. Kroz sticanje znanja I otvaranje

prema novim idejama, ljudi mogu razviti duhovnu svijesnost i pronaći dublje zadovoljstvo I ispunjenje.

Uostalom , nisam neko ko je pesimista i ko gleda negativno na budućnost i sve što dolazi. Kada već imam priliku da kao mladi student iznesem svoje mišljenje i promijenim demokratiju društva, onda bih mijenjala stvari na sledeći način. Prvo bih bezduhovno društvo usmjerila ka pravim vrijednostima života. Ključno je ulaganje u obrazovanje i podizanje svijesti o duhovnosti. Dakle, treba da promovišemo obrazovne programe koji stavljaju fokus na razvoj moralnih vrijednosti, empatije. Ovi programi mogu uključivati etiku, meditaciju, filozofiju, razumijevanje upoznavanje različitih duhovnih tradicija. Važno je osnažiti društvene institucije škole, porodice da podrže duhovni razvoj. Ohrabrujemo otvorene i iskrene razgovore o duhovnosti i pravim vrijednostima života kako bi se ljudi podstakli da razmisle o svojim uvjerenjima I svojim životnim ciljevima. Važno bi bilo promovisati solidarnost i međusobno poštovanje. Kroz volontiranje, podršku u zajednici i brigu za druge, možemo izgraditi osjećaj povezanosti i vrijednosti kao što su ljubaznost, saosjećanje i poštovanje. Nadalje, mediji imaju važnu ulogu u oblikovanju društvene svijesti. Potrebno je promovisati pozitivne primjere, inspirativne priče. Kao buduća novinarka, izvještavala bih o duhovnim liderima, filozofima i motivacijskim govorima koji mogu podstaći ljude da razmišljaju o dubljim aspektima života.

Kao konačno izlaganje, kroz ove korake možemo postepeno mijenjati bezduhovno društvo i usmjeravati ga ka pravim vrijednostima. Bitno je imati strpljenja i upornosti, jer promjene ne dolaze preko noći. Ali zajedničkim naporima možemo stvoriti bolju budućnost demokratije, temeljnu na duhovnim vrijednostima kao što su poštovanje, jednakost I pravednost.

Za sam kraj ovog eseja, kada se osvrnem na ovu temu, osjećam kako su emocije duboko povezane na neki način sa našim putovanjem. Kroz istraživanje i introspekciju, pronalazimo unutrašnji mir I sreću. Osjećaj povezanosti sa univerzumom i svim živim bićima donosi nam duboku radost I ispunjenje. To je kao da se naše srce otvara prema

neograničenoj ljubavi i suosjećanju prema drugima. U ovom procesu, emocije poput zahvalnosti, radosti i ljubavi postaju naša vodilja, čineći nas cjelovitim i sretnim bićima. Vjerujem da ću kroz par godina iz svog studija profesionalnije pokrenuti ovu temu mijenjajući naše društvo na bolje i vodeći ga putem duhovnosti i demokratije.

11/7/23, 8:49 AM

Pošta – Tea.Grgurovic@udg.edu.me

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Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

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Date: 6 November 2023 at 23:57:56 CET
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Subject: Esej

Postovani,

U prilogu Vam saljem esej "Buducnost demokratije u bezduhovnom drustvu"

S postovanjem,
Milicic Nasja

Nada Milčić

E mail: nadja.milicic@udg.edu.me

Broj indeksa – 23/018

Univerzitet Donja Gorica

Fakultet Politehnike

BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU

Razmišljajući o antičkim vremenima koja su danas i sama postala obezduhovljena, neko bi rekao zbog tog „duha kapitalizma“, tema koju ovom prilikom želim da predstavim svojim profesorima, kolegama, zašto ne i mogućoj čitalačkoj javnosti, pa makar to bio i imaginarni lik iz moje podsvijesti, odnosiće se na jednu dijalektiku, nadam se da imam dovoljno razloga da opravdam sopstveno samopouzdanje koje sam stekla na časovima filozofije, zaneseno razmišljajući na istima, da li je čas o demokratiji, samo odlika gimnazije da ponudi pored sačuvanih egipatskih palimpsesta i drevne zapise o zasnivanju antičkih polisa. Možda sam i odlutala na talasima zanesenosti pa i ne postavljam ispravno hipoteze koje bi trebale da me odvedu do antičkih polisa kako bih oživjela tu istu zanesenost i tako inspirisala sebe da prvo upoznam lik demokratije koja nije uvijek bila rado viđen gost a tek onda da opišem stanje demokratije u globalnom društvu. Koliko god bili fascinirani svijetom antike i onim autoritetim koji su nastojali da ožive taj duh polisa, ali isto tako i onih, koji danas zaboravljaju i poništavaju isti, a samim tim i duh jednog demokratskog razmišljanja, moramo se zapitati kako su i oni došli do tog otkrića DA sebe proglase za slobodne i ponosne članove polisa. Razmišljajući da li i ja koja se nalazim ispred zidina naše univerzitetske akademije, mogu biti dostojna da odgovorim na temu za koju, još nisam ni sasvim sigurna, da li sam u dovoljnoj mjeri, markista, liberal, desničar, ljevičar, kako me je podučavalo iskustvo roditelja, koje je opet, obrazovalo i podučavalo vrijeme njihovih roditelja koji su bili zaneseni šezdesetosmaši, pa i dalje postavljam ono pitanje, da li je dijalektika ostvarenja demokratije, uopšte moguća u obezduhovljenom društvu ili da li obezduhovljeno društvo može stati u kutak demokratske kulture? Da li je to dijalektika kako su me podučavali gimnazijski profesori, „tiho i povučeno“, ostavljajući brošure svojih razmišljanja, rastrzani između egzistencijalne nemaštine i osjećaja ispunjenosti koji bi dobili nakon svakog odbijenog iskušenja da nas ostave na rubu časovne ravnodušnosti. Nedostatak pažnje i želje da se očuva antički svijet,

čiji zavjet se osporava mojoj generaciji kao nedovoljno zainteresovanoj i zanesenoj današnjim svijetom jedne drugačije demokratizacije koja nas masovno poziva u te polise umreženog društva, koji traži, kako to biva napisano u književnim i filozofskim djelima, da se odrekemo jednog Sokrata, Platona, Aristotela a nakon njih i svih onih zanesenjaka koji su vjerovali u bolji svijet, poput, očekivalo bi se da kažem, Servantesevog Don Kihota, ili, kako bi mi sugerisao stariji brat, te donkihoterije. Zvuči kao privlačna riječ ali zar u svima nama i nije „zakopan“ jedan Don Kihot, neko je to lijepo zapisao, koji nikako da nas napusti i ostavi na miru jer zna da nije dobrodošao u svijetu obezduhovljenog demokratskog društva i obezduhovljenih ideala koji su zacarili nakon naše duhovne predaje. Ona „čudna riječ“, „dijalektika“, opet mi ne da mira. Tako uporno pita da li je moguće ostvariti ideale u obezduhovljenom društvu? I da li je ta demokratija baš tako bitna i da li se pod njenim pokroviteljstvom i neki sistem vrijednosti može nazvati demokratskim? Vjerujem da ta buntovnost koja tinja u nama, možda tek sada i shvatam Balaševića, vuče nas, „poput radoznalog djeteta“ za rukav i traži da se na peronima naše rastrzanosti između roditeljskog uporišta i težnje da iskoračimo u svijet nihilizma, kojim bih opisala ono stanje i duh vremena u kojem, tako mi i izgleda, boravi utamničena briga mojih roditelja. Prepoznajete glas našeg Vladike koji se otkriva ispod ovog, neko bi rekao, oponašanja Vladike Danila, a ja, koja sam utamničena u želji da budem samorodna, opet zapadam i prizivam nekog Don Kihota da me ne napusti. Marks bi mi se osmjehnuo ali zar nije upitna i njegova ostavština koja, pronašla sam u očevim arhivama, dobro očuvanu stranicu i amanet sjećanja o „neispunjenim snovima njegove radničke klase“? Da li smo onda u istoj tamnici utamničeni sa Marksom, koji još nije svjestan da i dalje hodamo u „kaznenom društvu“.¹ Da li je to kazneno društvo nadjačalo Marksa, pa danas nemamo ništa svoje, sem vjere da će nas kapitalistički osvrtni mimoići!? „Foucault kaže da kapitalizam uspostavlja „nešto poput prinudnog elementa; on je moralnost povezao sa kažnjivošću jer je kapitalizam razvio „niz svakodnevnih ograničenja koja su usredsređena na ponašanja, običaje i navike,“ s ciljem da pojedince moralno transformiše i koriguje.“² Možda izgleda i čudno ali mi se čini da je danas i nemaju jasnu sliku šta bi oni trebalo da znače, tako da je i sama demokratija danas osuđena da izgubi svu onu vrijednost za koju smo na časovima filozofije i bili uvjereni da je ipak ima. Ili je u pitanju bio pripravnčki šarm zanesenog hajdegerijanca, kako mi je to otac svojevremeno govorio

¹ Deborah Cook, Adorno, *Foucault i kritika Zapada*, Karpos, Loznica, 2021, str. 89.

² Deborah Cook, Adorno, *Foucault i kritika Zapada*, Karpos, Loznica, 2021, str. 89.

o filozofima i čuvarima NIN-ove baštine, kao i o njegovom „Perikleovom sjaju“! Da li je onda i demokratija poziv da se borimo za takve ideale ili se opet ispod tog sjaja krije obezduhovljenost koja me opet dijalektički proganja!? Čitala sam, krišom od brata i njegove obazrivosti ako ne i one privilegije koje nam „pripadaju po rođenju“, reklo bise, grozna tiranska riječ, da je svijet u kojem tražimo demokratiju svijet postmodernizma. Rečnici, enciklopedije i fotografisana poglavlja koja svima nama služe kao kojekavo istupanje književnog krtičara na društvenim mrežama, oponašajući opet, čuvene Književne novine, to okupljanje mudrih antičkih glava koje raspravljaju o sudbini starih antičkih država, služi nam kao ideal da se bar na kratko osjetimo poput prognanih disidenata, od Sokrata, pa sve do Pekića i uvidimo i ujedno podsjetimo i one koji gube nadu da ideal demokratije boravi u nama a ne u svijetu koji je sklon da je što prije napusti. Da li je ovo ideal postmodernizma!? Brat se sigurno ne bi složio sa mnom, opominjući me, da za kritiku treba proživjeti bar dva života i neke burne događaje, jer su oni i jedini preduslov na osnovu kojeg i možemo zamisliti demokratiju. Ali kakvu demokratiju? I demokrtaiju za koga? Par mojih drugara bi me gordo upitalo da li i sloboda koju sada pokušavam da ostavim u ovom kutku, predstavlja preduslov demokratije? Da li sam onda poput Solženjicina odmetnuta na „arhipelagu sopstvene zanesenosti“, progovaraju pročitane krtike njegovog djela iz mene ili kao Raskoljnikov krijem zločin svoje zanesenosti!? I gdje se krije demokratija? Da li i u njihovoj zanesenosti ili u zločinu moje zanesenosti? Da li je potrebno da iznevjerim Fukooa, često slušam od brata njegovu nadahnutost ovim francuskim filozofom i predam se kapitalističkom kažnjavanju koje sam maločas citirala i uvjeravanju da je ideal, progovoriće taj nemirni Bodrijar, opet jedan „nemiran francuski lik,“ zapravo to konzumerističko i srećno društvo, kome su antički strahovi strani? I još jednom me podsjeća ta čudna riječ „dijalektika“, da li je demokratija samo psihoanalitička metoda kojom bi se zanesenjак održao u ravnoteži? Kako god, znam da bih se rado poistovjetila sa društvom prognanih, pridružiće mi se Dostojevski, sa kojim od gimnazijskih dana hazarderski izbjegavam kaznu svoje zanesenosti. I baš tu, na tom mjestu zanesenosti leži i najveći ideal slobode koji će ponuditi nadu Raskoljnikovu i rehabilitovati ga od njegove zanesenosti i ukazati mu da je sloboda, ona biblijska, baš tu pored njega i ispred njega ali i u njemu, jer samo u slobodi sa drugima, možemo ostvariti ideal demokratije i ideal slobode.

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11/7/23, 8:50 AM

Pošta – Tea.Grgurovic@udg.edu.me

Fwd: Budućnost demokratije u bezduhovnom društvu

nagrada.11.11

pon 6.11.2023. 23:29

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (1 MB)

Buducnost demokratije u bezduhovno drustvu - Marko Milacic.pdf;

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From: Marko Milacic <Marko.Milacic@udg.edu.me>
Date: 6 November 2023 at 05:34:31 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Budućnost demokratije u bezduhovnom društvu

Poštovani,

u prilogu Vam prosljeđujem esej na temu: "Budućnost demokratije u bezduhovnom društvu".

Srdačan pozdrav,

Marko Milačić,

FMEFB, 22/052.



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**Fakultet za međunarodnu ekonomiju, finansije i biznis,
*Univerzitet Donja Gorica.***

“Budućnost demokratije u bezduhovnom društvu.”

Marko Milačić

Podgorica, 06.11.2023. godine.



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Najprije bih krenuo od pojma *duha*. Duh je u potpunosti nesubstancijalan. Za razliku od *tijela* i *duše*, koji uvijek sa sobom nose određenu formu. Duša se još iz doba predsokratovskog vremena predstavljala kao *dio logosa koji se beskonačno širi* (Heraklit, Fr. 115). Kao takva ona može biti suva i vlažna. Vlažna duša je ona za kojom čovjek žudi, a suva ona koja je odraz vrline. Za Heraklita (Fr. 119); “*karakter je čovjeku njegov duh*”.¹ U vremenu i burnom žilištu, *karakter se gubi*. Najviše vrijednosti gube svoju vrijednost i to stanje možemo nazvati *nihilizmom*. Krajnji oblik nihilizma, po Niče u bi bilo mišljenje; *da je svaka vjera, svako držanje nečeg za istinito po nužnosti lažno, jer ne postoji istinski svijet*.² Koliko mi uspijemo da razotkrijamo mrežu privida oko nas, a pritom ne odemo u propast; *to mjera je naše snage*.³ Tu se *aktivni nihilizam*, razlikuje od *pasivnog*. Sam Niče govori da je nihilistički pokret izraz fiziološke dekadencije.⁴ U tom kontekstu instikt stada je suverana sila modela sabranih nula; “*gdje svaka nula ima jednaka prava, gdje je vrlina biti nula..*”.⁵ Nacizam i socijalizam su svoju moć crpili iz *instikta stada*, utemeljenom u evropskoj sociologiji i biologiji. Ta društva bi mogli nazvati društvima negativiteta.

Društvo negativiteta prati imperativ u komunikaciji. U pitanju su sistemi koji su se zbog spoljne intervencije (nacizam) ili unutrašnje dezintegracije (socijalizam) na kraju raspali. Krajnji nosilac društva negativiteta je “*la roué*”⁶. Po Deridi “*la roué*” je onaj koji poziva na straputicu, na isključenje odnosno kažnjavanje.⁷ On je vjesnik dekadencije, sa njegovim bratom “*voyou*”⁸. Odmetnik se razlikuje od odmetnice. Odmetica je oslobođena žena, ona koja svojim tijelom i

¹ Čud je čovjekova njegova sudbina.

² Niče, F. (2015) Volja za moć, Dereta, Beograd, str.53.

³ Ibid.

⁴ Ibid, str. 63.

⁵ Ibid, str. 71.

⁶ Bezprizornik, čovjek bez principa i morala.

⁷ Derida, Ž. (2007) Odmetnička država, Čigoja štampa, Beograd, str. 38.

⁸ Odmetnik, otpadnik onaj koji je uvijek drugo ili treće lice.



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jezikom slobodno raspolaze.⁹ Dok je odmetnik nužno svodnik, onaj koji javni prostor koristi na besprizoran naćin.

Flober je 1865 skovao termin *voyoucratie*, *odmetnikokratije*. On je time pokušao da oznaći, osudi, osumnjići i prikaže mafijašku državu, okultne i marginalne vlasti, tajna društva i njihove intervencije. Odmetnikokratija je u XX vijeku bila matica lijevih i desnih revolucija. Odmetnik se u tom kontekstu predstavljao kao prestupnik protiv suverenosti; *“on postaje protiv država kako bi se nadmetao sa suverenošću legalne, odnosno takozvane legitimne države, koja je u situaciji monopola i hegemonije”*.¹⁰ Od Platona i Aristotela, do Hobsa i Rusoa, suverenost odnosno sila, kratija ne trpi dijeljenje. Samim tim, besprizornik vlada tako što rastjeruje i protjeruje dobro društvo, koje na kraju dana njih goni. Krug sjedinjavanja demokratije, odnosno tkz. dobrog društva i odmetnikokratije, odnosno društva negativiteta doživljavamo danas u različitim oblicima.

Dobro društvo, odnosno društvo pozitiviteta karakteriše samoizrabljivanje; *ćovjek u društvo pozitiviteta sam sebe izrabljuje*.¹¹ Fuko se tu još drži biopolitićkog aspekta, a psihopolitićka implikacija toga odnosa je da; *u društvu pozitiviteta ćovjek sam sebe izrabljuje na nivou podsvijesti. Ćovjek je danas zarobljen svojim naćinom života*. Prava istinska borba koju ćovjek danas vodi jeste borba sa sobom.

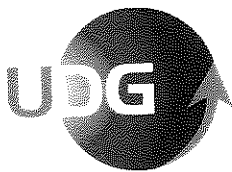
U društvu pozitiviteta preduzetnik je glavna dinamićka snaga. On funkcioniše u ekonomskom životu koji ćine “pravila igre” i “igru”.¹² Zamislimo sledeću situaciju; *igra se fudbalski meć između tima A i tima B. Tim A je cijelo vrijeme bolji od tima B, ali rezultat je izjednaćen. Ukoliko bi krenuli logikom pravde, onda bi podržali sudiju da malo “pomogne” timu A i da oni izađu kao pobjednici*

⁹ Derida, Ź. (2007) Odmetnićka država, Ćigoja štampa, Beograd, str. 87.

¹⁰ ibid, str. 88.

¹¹ Foucault, M. (2016) Rođenje biopolitike, Zagreb, str. 47, 60 i 222.

¹² Pejović, S. (2011) Norma i ekonomska efikasnost, CID, Podgorica, str. 3.



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iz igre. Međutim, ta intervencija bi rezultirala da tim B više ne ulaže u igrače i kvalitet igre, već u lobiranje, odnosno potkupljivanje igre.¹³

Sitnica mijenja situaciju;

“U životu su važne samo sitnice! Svako od nas može uticati samo na sitnice!” -

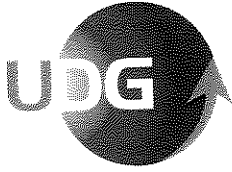
Vukotić, V. (2003) Psihofilozofija biznisa, CID, Podgorica, str. 10.

Društvo pozitiviteta afirmiše aktivan, a ne reaktivan pristup u životu. Međutim, njegov se konačni proizvod razlikuje od zajednice do zajednice. Ključnu mjeru razlike dala je kultura. I kada bi sad pitali gdje da tražimo odgovor za budućnost demokratije u bezduhovnom svijetu? Moj bi odgovor bio u kulturi. Ulaganja u kulturu su dugoročna i skupa, ali su jedina opcija.

Društvo pozitiviteta oklijeva pred trenutnim prijetnjama. “Bježi” u kulturu Velikog brata. U kulturi Velikog brata stvarnost je rijalizovana do krajnjih granica. Sitnice, zaista počinju da budu velike stvari. Kulturu Velikog brata u stopu prati kultura otkazivanja, postmoderni lov na vještice. Kultura otkazivanja društvu pozitiviteta nije dala ništa drugo, nego “voyou”-a društva pozitiviteta. On nije preduzetnik u klasičnom smislu, on je preduzetnik samog sebe. Vjernik je pasivnog nihilizma, koji sigurnost traži u tradicionalnim vrijednostima i ako sam u njih ne vjeruje. U čuvenovoj Diogenovoj rečenici on je onaj koji živi da bi jeo.

On sebe danas predstavlja kao čovjeka budućnosti i ako mu se narativ zaglavio u polovini prošlog vijeka. Ne vidi ne zato što ne može, već zato što neće. Suočavanje sa trenutnim problemima i trenutnim kontekstom stvari bio bi okidač za pucanje balona anksioznosti, sa kojom savremeni čovjek ne zna kako da živi. U tom trenutku odgovornost je teško preuzeti i ako svako traži više slobode. Međutim, ono što se zaboravlja jeste da jedno bez drugog ne idu. Svi smo mi slobodni, ali u određenom kulturnom okviru. Potrebna nam je vrlina, koja se sastoji u obazrivosti koliko u

¹³ Preuzeto 05.11.2023. sa sledećeg linka.



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čovjekoljubivosti. Čovjekoljubivosti u smislu da je *čovjek onaj koji sam sebe nadilazi*. Nije poenta da plivamo u narcizmu, već da vidimo što kod sebe možemo do promijenimo da bi bili bolji. Ne umijemo svi na pravi način da se nosimo sa promjenom. *“Ljudsko, previše ljudsko”* jeste da se ljudi lako *povinuju instiktu stada*.

Promjena je ključna riječ za onog koji hoće da shvati trenutno vrijeme i vrijeme koje dolazi. Onaj koji razumije promjenu, razumije i procese. Ključ je da promjenu prihvatimo kao sastavni dio života i u skladu sa njom da živimo. *Onaj koji mijenja, on svojim mijenjanjem stvara nešto novo*. U stvaranju je zaista sreća. Samim tim, smatram da je *budućnost u pojedincu koji ne živi zbog onih koji su bili prije njega, već zbog onih koji dolaze posle njega*.



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2. [Dokumentarna serija: Kapitalizam I epizoda - Tržišna privreda.](#)
3. [Dokumentarna serija: Kapitalizam II epizoda – Politika protiv privrede.](#)

Fwd: Budućnost demokratije u bezduhovnom društvu

nagrada.11.11

uto 7.11.2023. 7:10

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (16 kB)

Budućnost demokratije u bezduhovnom svijetu.docx;

Sent from my iPhone

Begin forwarded message:

From: Kristina Krivokapic <Kristina.Krivokapic@udg.edu.me>
Date: 6 November 2023 at 23:58:38 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Budućnost demokratije u bezduhovnom društvu

Poštovani,

U prilogu Vam dostavljam esej na temu "Budućnost demokratije u bezduhovnom društvu".

Srdačan pozdrav,

Kristina Krivokapić, 21/029

Humanističke studije, Međunarodni odnosi i diplomatija

Budućnost demokratije u bezduhovnom svijetu

Jeste li se zapitali nekada kako nastaje brod u flaši? Brod se rastavi na sitnije djelove, pa ga tako rastavljenog gurnete unutar flaše, a potom ga ponovo sastavite i ostavite da plovi u tom providnom prividu mira. Ipak, i brod se uželi udara talasa nemirnog mora. Da bi se iščupao iz tog providnog privida mira, moraće se ponovo rasparčati i iskidati. Neki od vas će pomisliti da brod samo transformiše svoj oblik kako bi opstao u unutrašnjosti flaše, dok se ostali neće složiti, već će tvrditi da se brod, pod unutrašnjim pritiskom flaše, urušava. Slična je situacija i sa današnjom demokratijom.

Daću sebi za pravo da kažem kako se, pod plaštom improvizovane transformacije, demokratija polako ali sigurno urušava. I to ne govorim tek tako, već na osnovu dostupnih podataka. Indeks demokratije jasno pokazuje da se naš brod iz flaše čvrsto drži na talasu neuspjeha. U posljednjih deset godina, broj država sa autoritarnim režimom u svijetu je porastao sa 54 na 59. Broj država sa potpunom demokratijom smanjen je sa 25 na 21. Ratuje se širom svijeta, na više kontinenata, a za to vrijeme demokratija neometano proživljava svoju pubertetsku fazu. Ipak, teško je zaključiti da li se ovaj brod mijenja da bi opstao ili puca pod pritiskom. Moje, no – normal zapažanje mi govori da demokratija ni u jednom trenutku nije odstupila od onoga što ona jeste. Umjesto toga, vladajuće elite su naučile kako da upravljaju rezultatima demokratskih procesa. Suština demokratije preživljava, ali nažalost ne zauzima središnje mjesto.

Ne mogu da govorim o demokratiji a da u isto vrijeme ne promišljam o društvu i svijetu u kojem živim. Šta zapravo znači biti živ u današnjem svijetu? I da li uopšte postoji život bez demokratije? Ekonomisti će vrlo vjerovatno, bez mnogo razmišljanja, odmah odgovoriti na drugo pitanje. Demokratija nije preduslov za ekonomski rast, u šta nas je još u 16. vijeku uvjerila Engleska (veliki ekonomski rast u industriji vune), te se tako bez nje može živjeti. Nažalost, ja ne studiram ekonomiju i ne mogu tako lako odbaciti ideju demokratskog društva. Svakako da svijet nije podijeljen na ovce i na koze, ali jeste na ovce i na čobane. Kada bi demokratija zaista bila jedan nadmoćni organizacioni model, čobanin bi vodio ovce na pašnjak koji one odaberu, a ne na onaj koji je njemu bliži. Međutim, iako demokratija podrazumijeva vladavinu većine, odluke donose pojedinci, odnosno čobani. Dakle, biti živ u današnjem svijetu znači biti čobanin, a ne ovca. Pa šta to nedostaje ovcama da postanu čobani? Odgovor je i više nego jednostavan. Ovcama fali duh!

Šta je bezduhovni svijet do skupina živih mrtvaka. Pašnjak prepun programiranih ovaca koje odbrojavaju procenete svojih baterija. Svijet današnjice. Zaslijepljenost ideologijama, masovnim medijima, iskrivljenim vrijednostima i kolektivističkim zabludama je ubila autonomiju ljudskog bića. Otišli smo korak dalje, ne sluteći da ćemo tim jednim korakom čovječanstvo staviti u nazadujući položaj. Desilo se upravo ono čega se Marko Aurelije pribojavao, u ljudskom tijelu oslabila je duša prije nego što je oslabilo samo tijelo. Čovjekov smisao života sveo se na moć i novac, a sloboda duha i uma postala je utopija. Nije se brod rasparčao pod pritiskom, već je čovjek ugušio svoj unutrašnji glas.

Bješe čovjek nekad luča!

Vrijeme razuma i tehnologije dovelo je do dominacije intelektualne elite koja je počela diktirati pravila igre, čime se izgubila ljudska svijest o duhovnosti društva. Razum nije i ne smije biti univerzalno mjerilo istine. Vještačka inteligencija nije bezgrešna. Stoga je održavanje ravnoteže između razuma i moralno - etičkih aspekata ljudske prirode ključno za razumijevanje kompleksnosti bezduhovnog svijeta u kojem živimo.

Ginemo za slobodu, a bićemo slobodni tek kada zakoračimo iznad čiste stvarnosti. Ginemo za jednakost iako ne znamo koliko jednakosti želimo. Ne ginemo za bratstvo koje je istinsko povjerenje u čovjeka i u čovjekov duh. Koje je odgovornost i to ne samo za sebe, već i za druge. Oživimo bratstvo i oživjećemo luču!


Brod je još uvijek u flaši. Budućnost je ovdje i sada. Ja neću biti ovca, nemojte ni vi!

Fwd: Konkurs- Budućnost demokratije u bezduhovnom društvu

nagrada.11.11

pon 6.11.2023. 23:32

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (21 kB)

Demokratija u bezduhovnom društvu.docx;

Sent from my iPhone

Begin forwarded message:

From: Maja catovic <Maja.catovic@udg.edu.me>
Date: 6 November 2023 at 22:59:17 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Konkurs- Budućnost demokratije u bezduhovnom društvu

Poštovani,

U prilogu Vam dostavljam svoj rad na ovogodišnju temu konkursa za nagradu "Svetozar-Stiv Pejović".

Srdačno,

Maja Čatović 21/043, HS, Komunikologija i mediji

Esej na temu

Budućnost demokratije u bezduhovnom društvu

Jednom prilikom poznati svjetski filozof i sociolog Teodor Adorno rekao je da je pisati poeziju poslije Aušvica varvarski. Sva kultura je bezvrijedna i nepostojeća, ona nas ne može odbraniti od zla. Ne mogu a da se ne zapitam u kojem je momentu čovjek odlučio biti najveći neprijatelj sebi samom, u kojem se momentu to zlo uvuklo u naš svijet i od tada nas nije napustilo?

Premotajmo film na početak. Zavirimo u antičku Grčku. Vrijednosti su bile univerzalne i kao takve su se poštovala. Dobar čovjek imao je obavezu biti i moralan. Filozofi su bili cijenjeni i poštovani. Rim takođe preuzima grčke vrijednosti i podržava znanje, vrline i pravdu kod pojedinca. Nailazimo na srednji vijek u kome crkva drži glavnu riječ, ali ni tu ne pronalazimo odgovor na uvodno pitanje jer se kroz svaku religiju provlači zlatno pravilo koje glasi otprilike „ne čini drugome ono što ne želiš da drugi učini tebi“. Traganje se nastavlja u periodu humanizma i renesanse kada se čovjek vraća sebi, vraća se antičkim idealima i prema njima nastoji da (ponovo) djeluje. Velike sile kojima vladaju monarsi stvaraju plodno tle za izbijanje revolucija koje kao glavni ideal vide slobodu i tako je zasađena klica demokratije, makar onakve kakvu danas poznajemo.

Jedan od prvih teoretičara koji su se bavili pojmom demokratije jeste Aleksis de Tokvil. Posmatrajući prilike u Americi, smatra da ovakav sistem određuju jednakost i jednako vrednovanje građana pomenute zemlje. Sartori, sa druge strane, kazuje da je demokratija društvo u kome vlada misao da etos traži od svojih članova da gledaju jedni na druge i da postupaju jedni prema drugima kao sa društveno ravnopravnim bićima. Danas ona svoje značenje izvodi direktno iz svoje etimologije pa je mnogi definišu kao „vladavinu prava“. Da bismo govorili o pojmu savremene demokratije, moramo ga prvo smjestiti u odgovarajući kontekst.

Ako bismo današnjem čovjeku morali dodati jedan epitet koji će ga uže odrediti, kao što recimo srednjovjekovnog čovjeka određuje pridjev „hrišćanski“, lagali bismo kada bismo upotrijebili ijedan drugi pojam osim „čovjek tehnoloških otkrića“. Danas se zastupa mišljenje da su nauka i tehnologija svojim prvim, pravim, objektivnim znanjem na neki način bacile u zaborav filozofiju i religiju. Međutim, da li nauka zaista može zamijeniti filozofiju u određenim pitanjima kao što je na primjer objašnjenje ljudske prirode i duha? Svakako da može da pokuša, ali kao što znamo čovjek nije mjerljiv i ne staje ni u jednu poznatu formulu. Nauka je u mogućnosti da spozna prirodu, ali ne i duh pojedinca. Kada sagledamo širu sliku razlikujemo svijet nauke i svijet misterije života. Prvi ne razumije drugi. Ne može da objasni velika pitanja o životu, tragičnosti,

patnji ili istinskoj sreći. Cijeli naš svijet se u sadašnjem trenutku mjeri ekonomskim sredstvima. Moglo bi se čak reći da su ekonomisti prosvjetitelji novog vremena. Gdje se nalaze materijalna dobra na istorijskom spisku univerzalnih kulturnih vrijednosti? Nikako da shvatimo da je kultura naša suština, a da to nisu ekonomija, politika, tehnologija... Aristotel je govorio da je blaženstvo za svakoga individualna stvar, ali je ljude koji čeznu samo za materijalnim stvarima nazivao ljudima mase. Zašto je njih sve više? Da li su oni posljedica masovne kulture koja nam paralizuje kritičko mišljenje i nameće pseudo vrijednosti kao prave? Da li su oni posljedica vremena postmoderne u kome istina ne postoji, a sistem vrijednosti jeste rasparčan ili su oni ipak posljedica klonuća našeg duha? Jedno je sigurno, a to je da kada masa dođe na vlast, demokratija prestaje da postoji, a u njenom sunovratu za sobom povlači i sve one čovjekove tvorevine koje obogaćuju dušu.

Koji je lijek protiv postajanja čovjeka mase? Naizgled jednostavan, ali dovoljno složen da od nas zahtijeva cjeloživotni rad. Ako se kultura stiče vaspitanjem, a vaspitanje objašnjava kao briga za dušu, onda smo polaznu tačku našeg trnovitog puta ka samousavršavanju pronašli. Još je Platon svojevremeno govorio o duši kao osnovnom gradivnom elementu čovjeka. Ona je ta koja ga nadživljava i ona je ta koja ga spašava od sebe samoga. Duša je ona koja lebdi u nekom natčulnom svijetu zajedno sa bogovima i sliči krilatoj kočiji. Pruža se u visine, ali i pada na tlo. U tom trenutku njoj se lome krila i ona nastani jednoga od nas. Čovjekovo moralno djelovanje jeste zapravo dušino podražavanje onoga što je vidjela u svijetu nama stranom. Međutim, moramo je paziti. Ona se ne smije ukaljati i prilagoditi načinu života na našoj plavoj planeti koji je iz dana u dan sve diskutabilniji, već treba da ostane čista do onog momenta kada će se opet vinuti u visine i ponoviti svoj životni ciklus. Čovjek, dakle, cijeloga života traga za istinom i sanja o svijetu koji je pravedan. Evropa je, kako kaže Rimen, priča puna suza, ali i velikih ideja i vječitog sna.

Kako onda pored svih lijepih misli koje su vjekovima bilježile ruke svetaca i pravednika, filozofa i književnika, mi i dalje nailazimo na bezduhovlje i nehumanost? Ratovi se vode na pragu naše Evrope, gdje je čovjek odnesen rukom drugog čovjeka, djeca kao anđeli bez krila stradaju u oružanim sukobima? Odgovor na ova pitanja kao i na pitanje iz uvoda leži upravo u činjenici da je rođenjem „poželjne“ kulture rođena i kultura zla. Lice i naličje jedne pojave, heroj i zvijer koji se vjekovima bore u bajkama i mitovima širom svijeta. Ona je sve vrijeme bila tu. U Grčkoj su postojali robovi, Rimom su u određenim periodima vladali nemilosrdni tiranini. Srednji vijek se zvao mračno doba, u humanizmu i renesansi ljudi još uvijek trpe apsolutnu moć kralja, a revolucije tada i dalje ne uspijevaju da slobodu prošire na svakoga ko je čovjek.

Huserl govori o ključnom trenutku kada dolazimo do raskrsnice koja nam nudi dva puta: put ponovnog rođenja iz istinske filozofije ili varvarstvo. Na nama je da biramo. Zato hajde da se trgnemo. Zar ne bi bilo lijepo da živimo u svijetu gdje se u filozofiji i nauci ostvaruje istina? U svijetu gdje pravo bira pravdu, gdje se u međuljudskim odnosima baštine sloboda i poštovanje, gdje religija nudi spoznaju mira. Još uvijek nije kasno da se vratimo na pravi put. Sudbina demokratije upravo zavisi od toga da li će nam ona pomoći da ponovo zakoračamo stazama

plemstva duše. Ukoliko uspijemo, njena će budućnost postati vječiti plamen koji obasjava svako prašnjavo i neiskorišćeno dobro na koje smo se obavezali onog trenutka kada smo se rodili.

I za kraj, kada smo već čvrsto odlučili da slobodan pad u beznađe nije opcija, na našu sreću, možemo dokazati Adornu da znamo kako da izdignemo poeziju iz varvarstva koje nemilosrdno pominje. Ovoga puta iskoristimo je kao podsjetnik za sve ono što je bilo ili što nažalost jeste, ali se nikada više ne smije ponoviti. Ni u nekoj zemlji seljaka, ni na brdovitom Balkanu, niti bilo gdje na svijetu gdje ima đaka, nemojmo dozvoliti da se odigra još jedna krvava bajka. Umjesto toga saslušajmo Branu Crnčevića koji će reći da „Ima nešto“ u nama što nas drži u istome vijencu. Miku Antića koji će pjevati o „Plavoj zvezdi“ koja u životu mnogo znači, ali nam on o njoj neće reći, znaćemo tek kad se nađe. Dobrica Erić perom će ispisati „Plaći voljena zemljo“, a umjesto nje plakaćemo mi u nadi da će rijeka naših suza pročistiti naša srca i za sobom ostaviti neka plodnija polja kukuruza.

ISTRAŽIVAČKA LITERATURA

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N. Krivokapić, „Demokratija - definisanje i karakteristike“, Sociološka luča X/2, 2016.

Kristina Bojanović, „Etika - priručnik za studente i studentkinje“, Podgorica, 2022.

Đuro Šušnjić, „Teorije kulture - predavanja“, Fakultet umjetnosti UDG, Podgorica, 2014.

11/7/23, 8:33 AM

Pošta – Tea.Grgurovic@udg.edu.me

Fwd: Prijava na Konkurs Svetozar Stiv Pejović - Danilo Popović

nagrada.11.11

pon 6.11.2023. 23:29

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

📎 1 priloga (171 kB)

Danilo Popović_Konkurs Svetozar Stiv Pejović.pdf;

Sent from my iPhone

Begin forwarded message:

From: Danilo Popovic <Danilo.Popovic3@udg.edu.me>
Date: 6 November 2023 at 10:39:16 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Cc: danilo.popovic01@icatt.it
Subject: Prijava na Konkurs Svetozar Stiv Pejović - Danilo Popović

Poštovani,

U prilogu dostavljam esej/prijavu za ovogodišnji konkurs "Svetozar Stiv Pejović" na temu "Budućnost demokratije u bezduhovnom društvu".

Srdačan pozdrav,

Danilo Popović,
Facolta' di Economia - Sede di Milano
Università Cattolica del Sacro Cuore

Studentski Biznis Centar
Donja Gorica b.b
Podgorica 81000
Crna Gora

Univerzitet Donja Gorica
Oktoih 1, Donja Gorica, 81000 Podgorica
Crna Gora

Budućnost demokratije u bezduhovnom društvu

Demokratija živi u srcima slobodnomislećih ljudi. Trenutno je na istoku i nalazi se, nažalost, pod gusjenicama oklopnih vozila. Obasuta je tonama iz neba prosutog eksplozivnog olova. Gledam kroz prozor, novembar je – brzo se smrkava.

*Fašizam uvijek proizilazi iz provincijalnog duha, nedostatka stvarnog razumijevanja problema i ljudskog odbijanja - zbog lijenosti, predrasuda, pohlepe ili arogancije - da pridaju dublji smisao svojim životima. Ovako piše Rob Rimen u djelu „Borba protiv ovog doba – o humanizmu i fašizmu“¹. U *Povratku Evrope* zapaža da se demokratija nametnula kao vodilja Zapadu poslije II svjetskog rata². Očigledno je za ispitivanje njenog statusa, ili makar načina manifestacije, bila potrebna još jedna tragedija čovječanstva. Kultura, humanost i dobročinstvo pojave su na marginama društvenog uređenja. Opsjednutost naukom, izučavanjem brojki i empirijskih iskustava na silu su gurali sve vrijednosti ljudskog života iza pozorišne zavjese – one bivaju ponovo otkrivene odjecima stradalnika čija se bol ne može učiti iz istorijskih zapisa, jer se oni tek pišu. I žalim, gospodo diplomate, demokrate i ostali nosioci zvanja čije profesije zahtijevaju blagu retoriku, ali staklene noge demokratije su napukle i „sva nauka ovog svijeta ne vrijedi jedne suze dječije“!*

Kiša dobuje po prozorskom staklu. Ne vidi se pet zvijezda Kasiopeje koje je Rimen posmatrao pripremajući svoj govor o demokratiji. Ima u tome neke simbolike. I demokratija je skrivena iza oblaka masovno propagiranih populističkih vrijednosti, poluapologetskih narativa o borbi za opstanak, odbrani, i (lažnoj) slobodi³. Demokratije nema u društvu bez duha! U društvima u kojima je priroda individualnih ciljeva potkupljiva, odnosno brojčana, a ne humana, odnosno plemenita, u kojima se interesi saldiraju, umjesto dogovaraju, demokratija je misaona imenica. Čak se i narativ mijenja! Ne postoje principi – postoje poluge! Današnja demokratija ne uživa njenu osnovnu pretpostavku – zajedništvo... ili je priznaje samo u izopačenoj formi.

Na kraju, vidite, važno je da se više ne bude slobodan i da pokorno slušamo što veću bitangu od sebe. Kada svi budemo krivi, biće to demokratija. Ne računajući, dragi prijatelju, da moramo da se osvetimo za to što sami umiremo. Smrt je usamljenička dok je ropstvo kolektivno. I drugi su dobili svoje, takođe kad i mi, što je bitno. Svi ujedinjeni, konačno, ali na kolenima i savijene glave.⁴

Djeluje da je ključ za rješavanje krize demokratije u Pejovićevom razumijevanju *etosa*,

¹ Riemen, R. (2018): „To Fight Against This Age: On Fascism and Humanism“, W. W. Norton & Company, London, str. 10

² *Ibidem*, str. 61

³ Tomas Man je rekao da će, ukoliko se vrati, fašizam doći u ime slobode!

⁴ Kami. A. (2019): „Pad“, Vulkan, Beograd, str. 91

neformalnog seta institucija baziranog na kulturnom nasljeđu⁵. Institucije se ne mogu graditi mimo kulture i običaja, koji su rijetko kada proizvod racionalnog. Današnja civilizacija plaća cijenu obrazovnog sistema koji stvara radnog, a ne umnog čovjeka. Spontanost ljubopitljivosti je zamijenjena mehanikom sigurnosti. Eto Rimenovog zapažanja da je fašizam zasnovan na strahu od slobode. Eto Manove misli da je korijen demokratije u obrazovanju. Zato je demokratija na koljenima!

Vrijedi ponoviti – u bezduhovnom društvu budućnosti demokratije nema. Kako još uvijek ne postoji valjana alternativna demokratskom sistemu, jedini spas može se pronaći u jačanju duha – onog zasnovanog na hrabrosti, odvažnosti, spretnosti, pameti i mudrosti. Za to se koriste malo drugačije valute: jak, obrazovan pojedinac; zajednica bazirana na idealu slobode i sloboda bazirana na poštovanju.

No, rješenje svojevrzne krize demokratije nalazi se dijelom u samom naslovu, ali ga opisuju i još jedan umni Crnogorac – Džon Plamenac, u svom djelu „Čovjek i društvo“:

Demokratija je naročito zavisna od vrline; ne može preživjeti osim ako je poštovanje zakona opšte, a lojalnost prema cijeloj zajednici jača od lojalnosti prema bilo kojoj klasi ili osobi unutar nje. ... Vrlina, kako je Montesquieu zamislio, sastoji se od lojalnosti i osjećanja koju ljudi steknu u određenoj vrsti društva jednostavno rastući unutar njega. ... Mjesto vrline, javnog duha, u republikama zauzima čast, koja je živo shvatanje onoga što se duguje sebi.⁶

Demokratija će opstati ako se u njen centar vrate vrline časti i poštovanja, odanosti sebi i zajednici oko sebe. Samo tako se može prevazići sunovrat demokratskih društava i izbjeći klizanje u plitkoumlje i površnost. Vjerujem da je obrazovanje, zasnovano na kulturi i razvoju kritičke misli, ključna pretpostavka u ovom nastojanju.

Danilo Popović
Facolta' di Economia - Sede di
Milano
Università Cattolica del Sacro Cuore

⁵ Pejović, S. (1998): „Economic Analysis of Institutions and Systems“, Kluwer Academic Publishers, Norwell, Massachusetts, str. 23

⁶ Plamenac, Dž. (1963): „Man and Society, volume 1“, Longmans, Green and Co. LTD, London, str. 272

11/7/23, 8:47 AM


Pošta – Tea.Grgurovic@udg.edu.me

Fwd: Prijava na konkurs "Svetozar-Stiv Pejović"

nagrada.11.11

pon 6.11.2023. 23:32

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (128 kB)

Antonio Grgurovic.pdf;

Sent from my iPhone

Begin forwarded message:

From: Antonio Grgurovic <antonio.grgurovic12@gmail.com>
Date: 6 November 2023 at 23:14:55 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: Prijava na konkurs "Svetozar-Stiv Pejović"

Poštovani,

Ovom prilikom Vam dostavljam esej na temu "Budućnost demokratije u bezduhovnom društvu" pisan u svrhu učešća na Konkurs za nagradu "Svetozar-Stiv Pejović". Takođe bih se zahvalio i na prilici da mi, studenti drugih univerziteta, uzmemo učešće u istom.

Srdačan pozdrav,
Antonio Grgurović

Univerzitet Crne Gore
Pomorski fakultet Kotor
Master studije, smjer: Pomorske nauke

Budućnost demokratije u bezduhovnom društvu

Još kao srednjoškolac interesovao sam se za demokratiju i njenu teorijsku i praktičnu primjenu. Tada, najbolji sagovornik na tu temu bio mi je profesor sociologije, od kojeg sam mogao dosta da naučim. U našim redovnim razgovorima, jedne prilike sam ga pitao, "Profesore, odakle potiče riječ demokratija i šta to znači u prevodu?". Sa blagim smiješkom, kao ponosan što čuje takvo pitanje iz usta na izgled jednog buntovnika, odgovorio mi je: "Etimološki izvedena je od grčkih riječi *demos* (narod) i *katein* (vladati)", a zatim je razočarano dodao "dok u praksi ima šatrovačko značenje, *krademo ti i ja*". Zvono za kraj časa označilo je i kraj našeg razgovora, nakon kojeg sam od profesora dobio štos knjiga na temu demokratije, od meni tada nepoznatih autora. Analizirajući dobijenu literaturu, otvorilo mi se jedno veliko pitanje.

Kako do sreće u bezduhovnom društvu, i kakva je perspektiva takvog društva?

Zen sveštenik je na poziv da osvešta kuću došao sa tablom za predsoblje na kojoj piše: "Umire djed, umire otac, umire sin". Šokirani domaćin, uzgred veliki vjernik, je ljutito upitao "Kako? Zašto?". Sveštenik je umirujućim tonom odgovorio: "ovaj redosled je sreća, nesreća će biti ako se on poremeti".

Vjerujem da svako ima svoju viziju sreće. Za mene je sreća neodvojiva od osjećanja, ona je osjećanje duhovnog zadovoljstva. Usljed čega se ljudi osjećaju zadovoljno? Zadovoljni smo kada žedni popijemo vode, kada se gladni zasitimo, kada smo kraj tople peći dok je vani snijeg ili kišna oluja... no to nas ne razlikuje od drugih životinja. Danas imamo mnogo više nego naši preci, a ljuti smo, dezorijentisani, sami u masi. Negdje sam pročitao da život teškim ne čine okolnosti, nego odsustvo smisla, i uvjeren sam da je tako. Ljudi zbog smisla ne žele mijenjati okolnosti, ljudi zbog smisla znaju dati život, a ljudi u odsustvu smisla znaju sebi oduzeti život. Sreća je kada pripadamo, kada osjećamo da postoji emotivna veza a ne puki interes. Sreća je kada se u grupi kojoj pripadamo pitamo, participiramo, odlučujemo. Sreća je kada nam ta grupa iz dana u dan daje doznajanja da smo joj potrebni, da naše postojanje znači drugima. A kako do sreće u našem duhovno osiromašenom društvu? Kako birati pravi put i nosioce svjetlosti na tom putu, kada nam je život do detalja institucionalizovan, odnosno ispunjen kulturnim obrascima djelovanja našeg društva. Danas nema trenutka djelovanja, a možda ni mišljenja koje nema svoju komercionalnu dimenziju.

Počevši od jaslica, preko javnih ili privatnih vrtića, škola, odlazaka u salu za sport ili igraonicu, kafanu, klub ili bolnicu. Svaki obrazac pomenutih ustanova podrazumijeva novac. Ako novca nemamo onda nemamo ni za termin u fudbalu, kafu sa prijateljem, odlazak na koncert sa djevojkom ili ne daj Bože liječenje. Fale nam samo bar kodovi kao tetovaže da postanemo finansijski iskaz modernog demokratskog društva. U ovakvom sistemu, finansijski iskaz danas ima pravda, informacija, vijest, zdravlje, ljepota, mladost, znanje, naročito ono posvećeno razvoju naoružanja. Kant je rekao: " Puno može dužnost, puno više ljubav ". Dužni smo boriti se za novac. On nam pruža sigurnost, otvara vrata grupa kojima želimo pripadati. Novac nas legitimise uspješnima, sposobnima, relevantnima, društveno značajnima. Nije li demokratija u takvom društvu zastrašujuća? Da li je pripadnost takvom društvu istinska i u budućnosti perspektivna? Da li takvo okruženje treba nas ili ono što posjedujemo? Ako gradimo svijet u kojem su ljudi orijentisani ka posjedovanju, onda se pomirimo sa ovakvom Podgoricom, Budvom, Kotorom... i sa društvom čiji se nivo duhovnog zadovoljstva mjeri brojem lajkova na instagramu, facebook-u i brojem pregleda na tik-toku.

U mirno doba dana, šetajući pločnicima Kotora, još uvijek se može osjetiti miris morske soli, praćen cvrkutom ptica, koje kao da nastoje zaustaviti vrijeme i ispričati priču o postanku grada i vremenu kada su se društveni problem rješavali zajedničkim umovima na trgovima, bez obzira na vjeru i nacionalnu pripadnost. Pored kulturne vrijednosti koju nose zidine starog grada i bogate istorije, Kotor je i jedan od vodećih centara elitnog turizma. Povodom ostvarenja što većeg profita, nastoje se zadovoljiti sve potrebe turista kojih je svake godine sve više i više. Od silne brige o turistima i trke za novcem često se bira lakši i jednostavniji put ka ostvarenju cilja, bez obzira na ispravnost tog puta. U te svrhe grade se hotelski kompleksi, stanovi, apartmani, brojni noćni klubovi i raznorazne "atrakcije" koje žive svega par mjeseci. Kotor danas sve više postaje sinonim komercijalizacije, bezkrupuloznog tržišta nekretnina, prozora koji ne gledaju od predaka naslijeđeno more, nego kuhinju ili toalet od komšije. Kotor je sinonim trgova istorijskog grada na kojima djeca više ne igraju fudbal ili lastiš. Zapravo u tom gradu djece više i nema. To više i nije grad, nego tržnica, a njegovi stanovnici će Vam reći da sve to rade zbog svoje djece. Ta djeca odrastajući u interesnom društvu, sazrijevaju u mlade kojima nedostaje sigurnost, pripadnost, participacija i samoaktuelizacija. Zbog čega je to tako, ja ne znam. Cilj škole jeste da nas nauči društvenim vještinama koje će nam pružiti mogućnost da zadovoljimo naše ljudske potrebe. Te vještine danas nazivamo PR skills, jer i one imaju svoju komercijalnu dimenziju. Kao da dobra

komunikacija, asertivnost i empatija nisu same sebi dovoljne zarad našeg društvenog i duhovnog razvoja sreće, nego su to PR skills, kao pretpostavka da sutra postanemo glasnogovornici nekakve oligarhije.

Ako godinama tjerate ovce u tor kroz jedna te ista vrata, nakon određenog vremena, možete slobodno skloniti ogradu, one će i dalje ići kroz ta vrata, jer su tako naučene. Isto tako, ako uzmete ribu i tjerate je da se popne uz drvo, i pri svakom njenom neuspjehu govorite joj da je nesposobna, a još je pritom i kaznite, ubijate u njoj svaku želju, volju i nadu za životom, a kamoli za uspjehom. A Kiš reče: “ Svaki je čovjek zvijezda za sebe, sve se događa uvijek i nikad, sve se ponavlja beskrajno i neponovljivo”. Kiš još kaže da nije krivo vrijeme, krivi su ljudi.

Kada danas vidimo pomenuti svijet samo slegnemo ramenima, kao da više nismo društveni subjekti nego društveni objekti i to sa bar kodom. Kao da je danas kriv svijet a ne ljudi. Mali je broj onih koji misle kako sutra.

Na kraju, po riječima Dostojevskog, život je sreća, svaki minut može biti vječnost sreće. Život nije samo ono što imamo nego ono što jesmo, a budućnost demokratije zavisice od skupa vrijednosti koje dovode do duhovne sreće i zadovoljstva.


Antonio Grgurović

UCG, Pomorski fakultet Kotor

Fwd: prijava na konkurs za nagradni esej

pon 6.11.2023. 23:25

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (19 kB)

BUĐUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU.docx;

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Begin forwarded message:

From: Nemanja Tubonjic <nemanja55@mail.com>
Date: 26 October 2023 at 14:43:56 CEST
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: prijava na konkurs za nagradni esej

Poštovanje,

Ostavljam ovdje svoj esej. Nadam se da je sve kako treba.

S poštovanjem,
Nemanja Tubonjić

Nemanja Tubonjić

nemanja55@mail.com

+38766040265

BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU

UVOD

Kada govorimo o duhu određene zajednice onda govorimo o jednom širem spektru načina života te zajednice. Ovdje ne može biti samo riječi o duhovnosti u religijskom kontekstu. Duh jednog društva jeste njegov cjelokupni etos, sistem vrijednosti na kome se temelji njegova praksa, a time ovaj sistem zadire u svaku poru, ne samo jedne zajednice, nego i svakog individuuma u toj zajednici. Duh jednoga društva jeste njegovo etičko stanje, jeste stanje njegove prakse na kojoj se temelji budućnost te zajednice. Duh jednoga društva može biti različite prirode. On može biti otuđeni duh individualizma, ili razotuđeni duh sjedinjenog individuuma sa kolektivnom datošću. Pa opet ova dijalektička priroda ljudskog duha otvara nam pitanje može li jedno društvo biti u bezduhovnom stanju – u stanju apsolutne otuđenosti. Esencijalnost ljudskog duha po njegovoj prirodosti jeste njegova društvenost i individualna egzistencijalna zabrinutost. I na prvi pogled ove dvije stvari čine se suprotnima, ali samo u jedinstvu vlastitih suprotnosti one mogu garantovati ono što nazivamo društvenom životnosti.

Čovjek, iako po sebi individualno biće koje gleda vlastitu egzistenciju, nužno je prirodno ograničeno biće. Ograničen je svojim potrebama i vlastitom tjelesnom organizacijom koja mu ne garantuje pristup svemu što mu je potrebno. Zato se ovaj čovjek udružuje sa drugima, nudi ono što drugi od njega trebaju i dobija ono što on treba od drugih. Ova prirodnost ljudskog duha koja se može sagledati u njegovoj individualnoj pohlepi biva upotpunjena njegovom društvenosti koja mu garantuje individualnu egzistenciju. Otud i sam pojam demokratija – vladavina naroda. Ali, šta je narod? Narod je društvo. Demokratija, ukoliko govorimo o njenoj autentičnosti i istorijskom razvoju, nužno mora biti vladavina cjelokupnog društva. Istorijski ovo nije bilo tako. Demokratija je važila samo za uske krugove određenih klasa, ali ona je uvijek težila tome da obuhvati što veći broj ljudi. Čak ni građansko društvo nije došlo do njene istinske esencijalnosti, ali možda nam je upravo sada potreban jedan specifičan oblik ljudskog duha koji će stajati u sintezi sa samom društvenošću, a time i demokratskošću.

Čovjek niti je zvijer, niti je bog, da bi samostalno egzistirao. Upravo zbog toga osuđen je na vlastito samopotvrđivanje kao društvenog bića i nalazi se u sukobu sa samim sobom, sa

onom radikalnom antitezom društvenosti – sa radikalnom pohlepnošću, radikalnim individualizmom i radikalnom ugnjetavanju drugih oko sebe zarad sebe.

PRIRODA DEMOKRATSKOG DUHA

Iz uvoda smo mogli vidjeti tezu da je društvenost prirodna osobina ljudskog duha. Ova društvenost unutar ljudskog svijeta manifestuje se u zajedničkom odlučivanju, planiranju, upravljanju i dogovaraju oko niza stvari koje se tiču ljudskoga života. Time je ljudska društvenost nužno demokratska. Ali, javljaju nam se dva pitanja ovdje. Šta je to demokratija i zašto je ljudski duh kroz istoriju bio dosta nedemokratski?

Kada bi nas neko pitao ili kada bi mi nekoga pitali šta je to demokratija dobili bi odgovor da je to vladavina naroda. Ali, sada nam se javlja drugo pitanje – šta je to narod? Narod su svi članovi jedne zajednice. Ali, šta je to zajednica? Pitanje šta je to zajednica ne može biti odgovoreno a da ne uđemo u pitanje kakav je oblik zajednice. Da bi znali šta čini jednu zajednicu mi je moramo opisati, a da bi je mogli opisati mi moramo razumjeti najosnovnije zakone njenog funkcionisanja. Ovi zakoni sadržani su u onom osnovu funkcionisanja svake zajednice bez koje nikakva duhovna nadgradnja nije moguća – političko-ekonomska egzistencija. Ukoliko kažemo da je ljudski duh društvenosti, da je demokratija po prirodi društvenosti i potvrda ljudskoga duha onda nam se javlja sljedeće pitanje – da li je naše društvo demokratsko, tj. da li je ono društvo ostvarenog ljudskog duha?

Pogledajmo oko sebe i vidjećemo da je demokratija riječ koja se koristi na najbanalnije moguće načine. Ona je poprimila dnevnopolitičko lice, ona je redukovana na koncept glasanja, a sve ono što nije u ovom domenu razumijevanja demokratije isključuje se kao mogućnost njenog ostvarenja. U temeljima društvene stvarnosti demokratija je izgubljena, njen pojam je postao određena vrsta bezesencijalnog diskursa, svojevrсна propaganda i ideološka obmana. Ukoliko pođemo od toga da je ona vladavina naroda, ukoliko pođemo od toga da ona predstavlja volju većine i mogućnosti da ta većina bude organizovana tako da upravlja cjelokupnim društvenim bitkom, onda se s pravom možemo pitati kako je moguće govoriti o demokratiji u otuđenom društvu političkog birokratizma i ekonomske samovolje pojedinaca? Svakodnevni čovjek, građanin proizvođačkog duha, otuđen je od suštine demokratskog duha. Zarobljen je vremenom proizvodnih odnosa i sva njegova društvena suština prenesena je iz domena istinske potvrde njegove društvenosti u demokratskom odlučivanju u domen iluzije slobode gdje stoji kao otuđeno biće koje u svojim rukama drži privid svoje društvenosti – samo glas za one koji će potvrditi svoju demokratsku kao istinski društvena bića uvijena vlastitim egoizmom i voljom za moć. On je proizvođač tuđeg

bogastva, garant tuđe moći, reprodukcija društvene otuđenosti i nesvjesni glas modernog sofizma.

ETIKA OTUĐENJA I DUH KOJI TREBA DA PRONAĐE SEBE

Razumimo duhovnost dimenziju ljudskoga života koja se bavi pitanjima vrijednosti, smisla društvene egzistencije, moralnosti i sl. Ona može biti različitog oblika. Može se razumjeti u religioznom, kao i ateističkom konceptu, ali njena suština je jedna – razmišljanje o ljudskoj prirodi. Duhovnost u ovom kontekstu ima esencijalnu ulogu u oblikovanju moralnih vrijednosti i etičkih principa jedne zajednice i ona ima svoje dvije strane. Ukoliko je duhovnost razmišljanje o ljudskoj prirodi kroz samopotvrđivanje ljudskog duha i cilju izgradnje društvene zajednice utoliko bezduhovnim možemo nazvati sve ono što narušava ovaj tok.

Zajednica koja se ne temelji na potvrđivanju i izgradnji ljudskog duha kao društvenost, time nužno demokratskog, oblik je bezduhovne zajednice. To je zajednica sitnih, individualnih, krajnje postmodernističkih duhova koji vrijednosti ili definišu kao krajnje neodređene dajući apsolutnu slobodu svakom pojedincu da odredi šta je valjano, a šta ne, ili pod vrijednosti podrazumjevaju samo ono što gradi ego. To možemo čuti i svakodnevnom govori kroz koji se realizuju fraze poput "gledaj sebe", "to te se ne tiče", "šta tebe briga za drugima" itd. Zajedno sa ovim dolazi i volja za nekontrolisanim hedonizmom jer ukoliko gledamo samo sebe onda gubimo osjećaj za odgovornosti ka ljudima oko sebe i ka budućim generacijama. Tako naše društvo obiluje individualnom bahatošću, bogaćenjem kroz izrabljivanje drugih, krajnju objektivaciju koja se jasno sagledava u konceptu prostitucije, a najviša vrijednost postaje slava, luksuz i glamur za one koji drugima proizvode patnju, bijedu i nesigurnost. Čovjek je postao stvar kao i svaka druga stvar na polici i njegova vrijednost mjeri se samo u upotrebnosti onih koji drže moć. Riječ više nije o tome šta je potrebno društvu da bi živjelo – riječ je samo o tome šta je profitabilno i šta garantuje političko-ekonomsku moć kako bi se ova stvarnost reprodukovala dalje. I cilj je uvijek udobnost za manjinu. U ovim bezduhovnim društvima ljudi se usmjeravaju ka kratkoročnim interesima individuumu, a nedostatak one iskonske, društvene i demokratske duhovne orijentacije dovodi do gubitka osjećaja za zajednički bitak, zajednički cilj i ima ozbiljan uticaj po život samoga društva, a time nužno i svih pojedinaca u njemu.

Ali, ljudski duh nužno će se javiti kao glas kritike i nezadovoljstva. Ovo radikalno odbijanje da se živi u okvirima ovakvog društva glas je novog društva koje tek treba da se rodi – istinski duhovnog društva potvrđivanja ljudske suštine. I ovdje se javljaju prvi

individuumi kao nosioci kolektivne svijesti, kao pokretači društvenih promjena, čiji je zadatak da ostvare svoje tendencije ne kao čisto individualne tendencije, nego da negiraju ovu radikalnu individualnost time što je suština njihovih tendencija društveni duh sam po sebi.

ZAKLJUČAK

Demokratija nema budućnost u bezduhovnom društvu. Njena budućnost rađa se samo iz kritike bezduhovnog društva kao radikalna tendencija za razbijanjem postojećih društvenih odnosa i prevazilaženje otuđenja koje ovo društvo stvara. Pojam demokratije u bezduhovnom društvu samo je ljuštura njene suštine koju je ovo društvo dobacilo zarad krajnjeg egoizma njegovih nositelja moći. Zato čovjek mora doći u sukobe sa samim sobom. On mora pitati šta jeste po svojoj prirodi zapravo, šta mu garantuje životnost, da li želi garantovati životnost budućnosti i kako može biti bolji. I ispred njega stoje dva pravca – egoistička destrukcija koja počinje objektivacijom, a završava ratnim sukobom i smrti ili pravac poniznosti pred Drugim u shvatanju sebe kao ograničenog bića koje treba Drugoga i kog Drugo treba jer je i samo po sebi ograničeno. Zato ljudi moraju shvatiti da imaju zajedničke interese, da zajedno mogu i moraju oblikovati svoju stvarnost kako bi zadovoljavala opšte interese svih, a ujedno i uključivati većinu u društveno odlučivanje kao ostvarenje demokratije. A ovo je smrt svakom otuđenju i kraj svakoga društva koje se temelji na političkom birokratizmu i ekonomskoj samovolji pojedinaca. A tako čovjek prestaje da bude građanin i postaje čovjek društvenog čovječanstva.

11/7/23, 8:23 AM

Pošta – Tea.Grgurovic@udg.edu.me

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nagrada.11.11

pon 6.11.2023. 23:26

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Ime: Andrea

Prezime: Slijepčević

Adresa: Donji Vijačani 130, Prnjavor, BiH

Telefon: +387/ 65- 044-554

BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU

(esej)

Autorica: Andrea Slijepčević

Datum: 1.11.2023 god.

Kada bi duša progovorila, nezavisna od naših tijela, baš kakva i jeste prema svom stvaranju, kakvom je i sam Platon vidi, njen šapat tada učutkao bi glasove šume koja nosi ime *Svijet*. Hiljadama godina unazad ljudi su, kao tobože razumna pa čak i umna bića, posijali otrove zla na Zemlji. Posijali nemoral, pohlepu i moć, kao jedno od najvećih zla. Ako jesu posijali i njegovali nešto, čiji dah zaudara na zlo, kakve plodovesu zamišljali da ubiraju? Plodove mnoštva mogućnosti? Lažno šarenilo izbora? Da! Današnji čovjek ima sve to, ali najviše prazninu koja je u svakom treptaju ljudskoga oka. Harmonija između neba i zemlje kao da je iščezla i za časak Dionis je protjerao Apolona u dubine šume, zarobivši ga tamo lijanom pohlepe i bluda. Nakon nekog vremena ono što ostaje Apolonu jeste samo njegov promukao glas. Promukao od upornog dozivanja Tog istog umnog čovjeka. Taj glas, kako vijekovi nestaju u plamenu vremena, postaje tiši. Sve duže je potrebno da bi ga neko čuo. Neko ko već nije zaveden urlicima snažnog Dionisa. Na raskršću dobra i zla, izbor je kažu na nama samima. Kako izabrati? Da li nam je poznato između čega biramo? Plovimo talasima modernog doba koje je kreiralo kalup takozvanog *idelanog* čovjeka. Treba naglasiti da takav kalup nije imao niti će ikada imati za cilj da se prilagodi čovjeku. Da oslobodi njegov duh. Da pusti njegovu kreativnost u slobodan trk poljem zelenila. Suprotno tome, ovakav kalup šalje drugačiju, ali vrlo jasnu poruku. Sada je čovjek taj koji će se, pognute glave, bez glasa, prilagoditi kalupu koji je neko, igrajući se Bogova, kreirao za čovječanstvo. U tom trenutku, kada na vlastitu dušu baci okove, čovjek započinje životnu igru, dok bezbrižna igra života gubi svoj karakter igre.¹ Čovjek, kako to kaže Platon, vrlo rado trči u igru i neobaveznost, sklanja se od svega teškog i ozbiljnog u životu upisanog. Lakoća razgoni strah, a ponajprije strah od nepoznatog što dolazi.² Od umnog, nadasve duhovnog bića, čovjek uskoro postaje isključivo biće potrebe. Ponajprije izgleda da potreba teži samo svom zadovoljenju. Traženje zadovoljenja tako postaje traganje za predmetom koji je u stanju da namiri to zadovoljenje. Potreba nas tako okreće prema nečem drugom nego što smo mi sami.³ Takva potreba u čovjeku može se vjerodostojno opisati kao zvjer iz Danteovog uvodnog pjevanja u djelu *Božanstvena komedija*. Dante piše o zvjeri koja sije klice zla i straha u čovjeku. To je zvjer koja dušu posipa pepelom. Čini je mrtvački uspavanom. A tako je zlobna i tako gladna da nikada svoju pohotu ne zadovolji, već poslije jela još više je gladna.⁴ Kao što je Levinas pisao:

¹ Emanuel Levinas, *Smisao Transcendencije* (Matica Srpska – Društvo članova u Crnoj Gori, Nikšić, 2017) str. 44.

² Zoran Arsović, *Poetika otetog svijeta* (Matica Srpska, Banjaluka, 2019) str. 158..

³ Emanuel Levinas, *Smisao Transcendencije* (Matica Srpska – Društvo članova u Crnoj Gori, Nikšić, 2017) str. 48.

⁴ Dante Aligijeri, *Božanstvena komedija* (Biblioteka izbor, Beograd, 1998) str. 40.

„zadovoljenje potrebe ne uništava i samu potrebu, ona nastaje ponovo i ponovo, dok je u stopu prati i razočaranje poslije samog zadovoljenja potrebe.⁵ Čovjek je ubrzo postao najgladnija životinja. Vuk drugima ali i samom sebi. Onoga trenutka kada dio njegovog bića i uhvati tračak sopstvene savijesti, koja je za demokratsko društvo stub oslonac, čovjek osjeti ali brzo učuti i prije nego što pusti glas. Već dugo je čovjek krtica u tunelima vlastite tame. Plaši se svjetlosti. Zasljepiće ga, možda čak i zaboljeti. Zbog toga on bira suprotnost. Tamo ne postoji budućnost ali ni prošlost. Ne postoje one iskonske veze između Tebe i mene. Ne postoje veze između Tebe i tvojih korijena, onih najsitnijih klica iz kojih potičeš. Postoji samo *Tama* i ono *sada*. Ono što dolazi i u isti mah odmah odlazi.

Čovjek će veoma radikalno promjeniti uslove i oblike svoje egzistencije u cjelini, ali istovremeno i istim korakom pojačavaće determinisanost i zavisnost individue kao takve. Postojeće neizmijerna opasnost, kako piše Patočka, da čovjek *izgubi svoju dušu*, ne samo pod pritiskom ogromnih povijesnih masa, već i pred obećanjima moći i bogastava koji ga čekaju u vremenu nauke i tehnike.⁶ Očaran magijom “napretka”, vlastite oči prilagodio je tumornim danima. Današnji demokratski čovjek navukao je veo magle na pogled vlastite duše. Zbog toga Izvor, od kojeg dolazi, više ne može vidjeti (*osjetiti*). Nošen je on, nekom vrstom čudnog osjećanja i zbog toga je postao rob moći koju je sam stvorio. Niti su noge čvrste koliko je današnji ljudski ego, niti je tlo na kojem stojimo bilo šta drugo osim iluzija čvrstoće. U XIX vijeku, kaže Jonesko, ljudi su imali osjećaj da mogu nekako da upravljaju svojim sudbinama, da čovječanstvo može da upravlja svojim stvarima. Ovaj osjećaj nas je sasvim napustio. Mi živimo sa potpuno suprotnim osjećajem koji glasno uzvikuje da nešto ovaj ljudski svijet nosi, a to što nosi je protivrječno, sprečava da čovjek današnjice zauzme jednoznačan stav. On ne zna šta želi, niko to ne zna.⁷ Šta se onda dešava sa čovječanstvom kada sunca nestane? Oni tumorni dani su kao najtamnije noći, jer nekoć je sunce grijalo kožu, dok je sada hladnoća svijeta para svakodneвно. Uskoro smo dobili *pune gradove praznih ljudi!* Glasovi oko nas više nisu tiha žuborenja različitih stavova, mišljenja. Sada su to naredbe, ucjene, prijetenje. Zar je to trebala izroditi demokratija? Od svih obećanja ispunila je samo njihove suprotnosti. Zvuči kao đavolja rabota. Zabrana i prinuda, prijetenja i strah, mogu da iznude kod čovjeka samo licimjernu

⁵ Emanuel Levinas, *Smisao Transcendencije* (Matica Srpska – Društvo članova u Crnoj Gori, Nikšić, 2017) str.49.

⁶ Jan Patočka, *Izbor iz filozofskih spisa* (Akademska knjiga, Novi Sad, 2013) str. 67.

⁷ Ibid. str. 209-210.

‘ljubav’ i licimjernu ‘vjeru’, te se iznuđene, prividne, neiskrene manifestacije skrivaju iza sebe ili direktno lukavstvo, ili pak preplašeno obamrlo srce. Tako da svi napori i pritisci vlasti postižu jedino to da istinska vjera propada ili se uopšte ne začinje u ljudskoj duši. U njoj sve postaje vještačko, nategnuto, podvojeno, neiskreno i otuda nemoćno.⁸ Duša sebe zaboravlja. Riječ je zamjenilo zlo. To je *zlo* kojem čovjek bez ikakve zadržke govori **da** na sve “savjete”. Zato se kaže: *pakao je vječan*. Danas je Evropa preplavljena velikim govorima o slobodi i slobodnom čovjeku. Tiranija, koja odavno vlada čitavom planetom, vješto je na lice navukla masku demokratije i servira nam samo privid onog Dobrog (poput same ideje istog). To *Dobro* uskoro postaje ono što je i suviše lijepo da bi bilo istinito! Kao da je svemir utonuo u kaos a iz zemlje odjednom se izrodila najgora vrsta grabežljivca – moderni čovjek. U današnjoj takozvanoj demokratiji, kao društvenom uređenju, nauka se više ne tumači kao funkcija ljudske samoodgovornosti, već kao čist fenomen uspješnosti, kao aukumulator, tako da na taj način, prema Huserlu, ona tumači iskrivljeno. Iz toga ne može nastati razumijevanje svijeta, već samo fabričko ovladavanje faktički pridolazećim. Čisto činjenične nauke, kaže Huserl, proizvode čisto činjenične ljude. Zato se nalazimo u situaciji u kojoj se nalazila predratna Evropa – u društvu moći, čiju unutrašnju rascjepljenost poimamo, njen opstanak je u igri moći stavljen na kocku i nalazi se u opasnosti da zauvijek izgubi povlašćeni kulturni položaj predašnjeg svijeta. Ne sučajno, prisjećamo se Ničeove riječi iz uvoda *Volje za moći*, gdje u čudu, čitamo: “Cijela naša evropska kultura već se odavno kreće u mucu i napetosti koja raste iz decenije u deceniju, približavajući se katastrofi – nemirno, silovito, zatečeno; kao velika rijeka koja hrli kraju, koja više ne promišlja, već ima strah od toga.”⁹ Modernosti nije potrebna priča o duši! O duši koja je, kako to Patočka navodi, ono što je sposobno za istinu na temelju posebne, nepremostive i samo čovjeku ostvarujuće strukture fenomena kao takvog.¹⁰ Istina traži od čovjeka da padne na koljena¹¹. Zbog toga nam *nije potrebna, protjerali smo je!*

Današnju demokratiju ne odlikuje zajedništvo niti solidarnost. Sila koja nju pokreće donosi sa sobom moć koja ne poznaje moral. Ona poznaje samo divljenje prema onom čovjeku koji se “snađe” i nije važno koliko leševa ostavi iza sebe - **on je uspješan!** Danas je upravo to mjerilo nekakvog *vanzemaljskog dobra* koje je ovladalo našom planetom. Šta nas je dovelo u ovaj

⁸ Ivan Iljin, *Put duhovne obnove* (Logos, Beograd 2008) str. 45.

⁹ Jan Patočka, *Izbor iz filozofskih spisa* (Akademska knjiga, Novi Sad, 2013) str. 20.

¹⁰ Ibid. str. 240.

¹¹ Lav Šestov, *Duša i egzistencija* (Sfairos – Mediteran, Beograd – Budva, 1989) str .38.

stadijum? Šta je Evropu dovelo do mjesta gdje je sada? Odgovor je lak: to je bilo njeno nejedinstvo i njena divovska moć.¹² Ono što razara svakog pojedinca, na kraju razar i jedan prostor i jedno vrijeme. Bez prevelike muke, sa osmjehom političara, đavo je prvo ušao u čovjeka, kao pojedinca, a zatim u čitav svijet. I to sve bez velikog napora, bez uzaludnog kucanja na vratima, tiho i toliko neprimjetno kao da i nije stranac među nama. Vrhunac nepravde, piše Patočka, ogledaće se u tome da čovjek bude zaista nepravedan, ali da se pritom uvijek učini pravednim. To je nepravda u čistom obliku¹³. Kada na satu otkuca ponoć (kažu, uvijek đavolje vrijeme) šta nam se nudi? Nije ni važno, dokle god se nešto nudi, nama je dobro. Kao sibirski zima, moderna je 'zagrijala' naše kosti. Takva zima današnjeg čovjeka prati dok god je životu. Premoreni od *one* hladnoće svakodnevnice, ljudi uskoro postaju nesposobni za bilo šta drugo osim za bijeg u nepovrat. Nastupila je *apokaliptična sigurnost* novog, modernog doba. Da li je to sve što nam je preostalo? Ako jeste, onda treba *prezimiti* ovu epohu. Neka nam to bude novi slogan. Povukavši se u sebe, čovjek je pustio neke bezglave i bezglasne da propovijedaju i šire svoje urlike. Grčka demokratija kao nasljeđe doživjela je krah u Evropskim rukama. A nije li tako i svaki čovjek ovog slavnog napretka. U sukobu sa sobom, čovjek je već napravio prvi korak u ratu sa drugima, i *sve je postalo dozvoljeno!* Dok čovjek samo produbljuje jaz između vlastitosti i duše. Iz jednog pokušaja možemo zaključiti šta je taj jaz izrodio.? Zlo, sa bezbroj uloga i lica! Dobrodošla današnja demokratio! Pravda – nepravda, sve je to uskoro postalo jedno i isto, jer na kraju svega bitno je samo pronaći *opravdanje* za svako dijelo. To je nova pravda! Evropa je, prije svih, srušila dva osnovna stuba na kojima je čvrsto stajala u nemirnom. Za nju to su bili grčko nasljeđe i Hrišćanstvo. Sada se njiše, sudara sa drugima, ne pronalazi svoj centar. Kako bi i mogla. Bez duše je i nema. Ignorišući šapate Platona, i ostalih, nikada se neće ni vratiti sebi. A zbog toga presudiće joj vlastita ruka. Kako to Sioran navodi: „ civilizacijom, našom drogom, toliko smo zatrovani da naša vezanost za nju pokazuje osobine fenomena navike, mješavine opijenosti i odvratnosti. Takva kakva je, ona će nas dokrajčiti, u to nema nikakve sumnje; što se tiče oslobađanja i odustajanja od nje, mi to nismo u stanju učiniti, danas manje nego ikada.”¹⁴ I na kraju, samo jedno pitanje iskrsava. Ono juri i otima se, kao najgladnija životinja, sa drugima. Kako bi nas, prije svih, upitalo: **Da li će nam duša, kroz pogled, svitanje ikada ugledati?**

¹² Jan Patočka, *Izbor iz filozofskih spisa* (Akademska knjiga, Novi Sad, 2013) str. 213.

¹³ Ibid str. 314

¹⁴ Emil Sioran, *Pad u vrijeme* (Izdavačka knjižarnica Zorana Stojanovića, Novi Sad, 2008) str.30

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7. Šestov Lav, *Duša i egzistencija* (Sfairos – Mediteran, Beograd – Budva, 1989 god.)

Fwd: Budućnost demokratije u bezduhovnom društvu

nagrada.11.11

pon 6.11.2023. 23:29

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

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Subject: Budućnost demokratije u bezduhovnom društvu

The Future of Democracy in a Spiritless Society

Poštovani,

Šaljem Vam svoj esej na zadatu temu. Nadam se da će Vam se dopasti moja elaboracija iste.

Lični podaci:

Ognjen Vasov Račić

Datum rođenja: 09. Januar 2004.

Student Ekonomskog fakulteta Univerziteta Crne Gore - smer Ekonomija (138/23)

Kontakt telefon: +382 68 006 259

E-mail adresa: racicognjen7@gmail.com

S poštovanjem,

Ognjen Račić

Srdačan pozdrav!

BUDUĆNOST DEMOKRATIJE U BEZDUHOVNOM DRUŠTVU

~ The Future of Democracy in a Spiritless Society ~

Demokratija je najrasprostranjeniji društveni sistem u savremenom svetu. Najveći sjaj svog plamena pokazala je u periodu antičkih civilizacija Rima i Grčke, dok danas, u vremenu kada je svet postao „globalno selo“ umesto da je jednakost apriorni ideal, sve je manje demokratije i solidarnosti u svetu. Današnja demokratija nije utemeljena na slobodi, već se zasniva na modelu Sjedinjenih Američkih Država!

Uvek je vladala teorija jačega kako u prirodi tako i među ljudima. Dominira mala grupa ljudi nad većinom koja je uglavnom bez prava i slobode da odlučuje o društvenoj zajednici u kojoj živi, njenom obliku, strukturi i organizaciji.

Narod bi trebalo da bira, kontrolise i smenjuje vlast. Da bi postojala demokratija u društvu ne sme da postoji apsolutna vlast, bila ona monarhijska, autokratsko-diktatorska ili oligarhna, već se ona treba nalaziti u ruci svakog građanina, što je pokušavala sprovesti u delo Antička civilizacija, ali i Crna Gora na Glavarskim zborovima gde su sve bitne odluke donosili “na ulici” bez biranja lažnih demokratskih posrednika građana u ispunjenju vlasti.

Najviši stepen demokratije postojao je u periodu grčkih polisa. Zašto? - Jer se vlast prožimala unutar više “gradova država” i mogla se “ravnopravno” podeliti među njihovim stanovništvom. A je li uistinu? – Nije. Ni tada demokratija nije postojala. Zašto? – Jer su pravo glasa imali samo slobodni građani, a nisu ga imali robovi, žene, niti ljudi bez imovine.

Ideju dobra, samilosti i jednakosti među ljudima Niče je smatrao samo “teorijskom”. Njegov nadčovek predstavlja prikaz pobeđe zdravog i snažnog nad slabim i nejakim. Kao najveći, najneshvaćeniji i moj omiljeni filosof, svojim idejama, zahvaljujući antisemitističkoj sestri Elizabeti biva utopljen u prljavštinu nemačkog fašizma kroz nacistički simbolizam, iako je celoga života bio veliki kritičar Zapada i antisemitizma, odbacujući sve masovne pokrete, kao i minornu “Teoriju više rase”, od koje se neki ni dan danas nisu izlečili.

Baš u ovoj masovnosti, danas se krije odsustvo demokratije. Rekosmo li, najviši stepen demokratije je moguće uspostaviti u “gradovima državama” – što je pokušano kroz grčke polise. Vlast mora imati realan i definisan broj članova. Što je zemlja danas veća i liberalnija, to je teže u njoj konstituisati vlast koja će biti istinski demokratska.

Pravi primer su Američke “demokrate”. Najbolje ih opisuje njihov simbol – magarac. U zemlji u kojoj se demokratija subjektivno primenjuje, u kojoj “vlada” senilan i nesvestan starac – a u stvari sve kontroliše šačica milijardera iz senke, u kojoj postoji samo lažna sloboda govora koja je postala svetski standard zbog straha od istine, koja od početka 21. veka sije samo jad i čemer zemljama koje ne ulaze u kalup njenog viđenja demokratije uvek u drugima pronalazeći krivca, zemlja koja je svakog partnera izdala, iako je među prvima propisala demokratiju i Deklaraciju o ljudskim pravima, 1791, u stvari je pravi primer pakla na zemlji i robovlasnik celog sveta 21. veka.

Amerika je zemlja koja u svim oblastima života nadilazi sve granice. Ona nema kontrole, a njeno ponašanje jednako je ponašanju jata haring koje se izmiče predatoru. To je zemlja bez duše, koja nema tradiciju, koja počiva na postojbini istrebljenih starosedelačkih indijanskih plemena, zemlja koja svoju ništavnost želi infiltrirati u sve druge zemlje i gradove obezbojavajući dušu i kulturu celog sveta, a ponajviše Evrope.

Danas je demokratija subjektivna, umesto objektivna pojava, jer svako njenu primenu tumači na sebi blizak način. Svako gura nos u tuđu korpu i stoji kao začim tamo gde mu nije mesto. Zbog toga i ne postoji jasna definicija "demokratije".

Demokratija ima i selektivnu prirodu. Cele Ujedinjene nacije okreću glavu na kršenje osnovnih ljudskih prava i na GENOCID koji Izrael čini nad Palestinskim narodom, dok se istraga oko "specijalne operacije Rusije" u Ukrajini odmah pokrenula. Evropa je danas kao maloletnica, koja je pokorna svom sadističkom silovatelju Americi! Evropska unija sprovodi sankcije koje samo njoj nanose štetu, spremna je da "pročita" sve što joj Amerika izdiktira, ne sme da ima svoju nezavisnu vojsku, svoje mišljenje, zbog čega gubi kulturološku i identitetsku jedinstvenost i svoj autoritet i legitimitet u svetu.

Čovek je prilagodivo biće i svako vreme adaptiralo je svoju demokratiju, koja se činila trenutno ispravna. Nisu se sve civilizacije i sve kulture razvijale istovremeno, niti se sve odvijalo pod istim uslovima. Demokratija je najviše plodova dala u period antičke civilizacije, periodu italijanske renesanse i periodu kasnog dvadesetog veka. U demokratiji država treba da služi građanima, a ne građani državi odnosno vlast treba da postoji zbog naroda, a ne narod zbog vlasti.

Platon u svom delu "Država" tvrdi da bi demokratija bila na vrhuncu u onoj zemlji u kojoj bi vladali filosofi. Da li će čovek ikada dostići taj stepen svesnosti? Kako da ga dostigne, kad je demokratija u stvari samo puka neostvarena želja, obični ideal zanesenih intelektualaca, koji vekovima koristi neuki Domanovićev "Vođa" kojeg narod kao ovce prati u propast. Kako kada je od Gebelsovog ministarstva propagande ceo medijski prostor zarobljen i potčinjen vlastima.

Nema demokratije u svetu u kome se lomi onaj sposoban, samostalan i jedinstven, a favorizuje onaj nesposoban i plitkodušan. Zašto je tako? – Jer je budalu lakše izmanipulisati kao pajaca čije konce povlači nevidljiva ruka iz senke. Danas nas zatupljuju i dave u moru nebitnih informacija i nebitnih događaja. Deca su nam sve veće neznalice. Telefoni ih sprečavaju da razviju kreativnost, jedinstvenosti i slobodu misli – zašto? Da bi postali lakši robovi za kontrolu.

Kako kaže lik osuđenika na smrtnu kaznu Edvard Vejn Brejdi, kog tumači glumac Šon Patrik Flejneri, psihijatru Džejmsu Martinu, u filmu "Nefarious" – Ovo je najveće robovlasničko vreme od perioda pada Rimskog carstva koje je imalo oko 20 miliona robova! Svi mi smo robovi "programiranih" života. Današnji čovek nije slobodan. Robuje svom poslu, svojoj zemlji, svojim roditeljima, svojoj religiji, dodatno okovan sistemom lažnih liberalnih vrednosti, kojem se arhetipski protivi, ali ga svesno ne može poreći. Dok god postoji neznanje i zarobljenost uma bar jednog glasača, narušena je sloboda svih u demokratiji!

Demokratija ne leži u bezbroj polova, demokratija ne leži u lažnoj slobodi medija, demokratija ne leži u federativnom sistemu oligarhne vladavine – ona leži u slobodi iskazivanja volje naroda. Liberalni kapitalizam je smrt za demokratiju!

Afro-amerikanci, Azijati, Afrikanci, Arapi, kao i svi drugi na planeti Zemlji, dobili su Holivudsku "etiketu" iz jednostavnog razloga. U epicentru ove industrije uvek stoji fiktivni "beli narator" koji nas uči kako je baš on jedina mera istine, pravde, junaštva i mudrosti. I to nije sve. Amerika svakodnevno poriče svoj Prvi amandman, prikazujući muslimane kao neuke, nazadne teroriste, iako on garantuje slobodu veroispovesti, govora i štampe, i iako je u istoriji prvi univerzitet osnovan od strane samosvesne muslimanke. To je ta Amerika po kojoj nas "demokratija danas okružuje kao vazduh".

I nauka nam je zarobljena. Amerika "bira" Nobelovce i renomira naučnike, vedri i oblači na naučnoj sceni. Ono što ne treba da se otkrije, neka ostane neotkriveno. Pa zato danas umesto da imamo lek za kancer i mnoge druge teške bolesti, mi se bavimo pitanjem postojanja vanzemaljaca, gledamo ko će "bolje" oružije da proizvede i ko će od koga da izvuče veću korist – mi gledamo u prošlost umesto da gradimo budućnost.

Šta je sa "Teorijom evolucije"? – Čarls Darvin, Karl Line, Blumenbah, De Gobino, i mnogi drugi "naučnici", a uistinu samo nalepnice u istorijskom albumu, nastale zahvaljujući "demokratskoj" vlasti, u nauku su infiltrirali superiornost belog čoveka, stvarajući osnov za rasizam i mnoge druge bolesti duha savremenog čoveka. Zahvaljujući njima u prošlom veku, pogodite ko, osmisli "eugeniku"? Naravno to je bila Amerika – svetski primer demokratije! Pojavi se teorija "Zlatne milijarde" zahvaljujući kojoj je počeo medijski, industrijski, bio-hemijski rat između Zapada i ostatka "trećeg sveta" koji predstavlja samo "potrošača njihovog vazduha".

Uticao religije mora biti ništavan da bi se mogao figurirati temelj demokratije. Dok god se budu u vlast petljali bradati osobenjaci, kojih ima u svakoj veri, i dok god se vlast bude oslanjala na njih, neće biti slobode narodu. Za jedne, drugi su sekte, a sebe smatraju jedinom istinom, a u stvari svi nam serviraju istu priču, samo sa malo izmenjenim imenom i redosledom kazivanja.

Kako biti slobodan u ovakvom svetu? Pravo pitanje je da li su ljudi svesni svoje zarobljenosti. Da li postoji budućnost u kojoj će vladati istinska demokratija? Ona treba biti ideal, ali ne kao Makijavelijeva utopija, daleka kao Alisina zemlja čuda ili ostrvo „Nedodijie“ iz Petra Pana. Da bi ona postojala u ljudska srca moramo vratiti ljubav. Ljubav je umrla među ljudima! Nema više odnosa. Čovek ne voli čoveka više. Zato vlada bezdušnost – nema morala i pravih vrednosti i dok god je tako čovečanstvo će biti nesrećno i izgubljeno u potrazi za nečim na čiji put još nije ni zagazilo, pa ga ni ne može pronaći. Kada čovek povрати empatiju i zajedništvo vratiće se i demokratija.

Čovek je u neolitu još shvatio da jedino u zajednici sa drugima može ispoljiti svoje istinsko biće i pokazati ono najbolje od sebe. Čovek se razvijao kroz vekove, dostigao vrhunac u antici, pa ponovo „eruptirao“ vulkan svoje evolucije za vreme renesanse, da bi nakon toga usledio period stagnacije i što je najgore danas vlada period nazadne rezignacije.

Tek kada revidiramo i doradimo ideju „gradova država“ i okanemo se ideje da je ceo svet naš, uzdrhtaće tle pod nogama demosa. Demokratija je „vladavina naroda“ i zato narode probudi se, da ne bi na kraju istrebio sam sebe! Ustanite antički filosofi, ni cunami, ni Vezuv i Etna, ni sve kiše ovoga sveta, ne mogu isprati ono što su nam uradili!

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Subject: Geopolitics.

Written by: Fernando Josué Valencia Rivera y Río.

Essay about the future of democracy in a world without enthusiasm.

The future of democracy in a world without enthusiasm.

"The liberty of man in society consists in being subject only to the legislative power, established by common consent in the State, and in recognizing no authority or law other than those created by that power" -John Locke.

Democracy, as a political system, is the most used in the world today, beginning in Ancient Greece with the definition of *demokratia*, from *demos* (people), and *kratos* (power), a form of government of popular representation, and power of the people; later merging the Greek vision with the Roman Empire, with the importance of the Senate and its system of representation of people recognized as citizens. From the beginning there was an idea that the people of a given society could agree to select other people who by majority have been selected to govern and make the best decisions for the benefit of those represented. After centuries of absolutist monarchies, the age of enlightenment begins, where with new thinkers and new ideas, the ideas of democracy are taken up again with a modern approach that inspired the American Revolution and the French Revolution.

The purpose of this essay is to explain why some people are becoming demotivated by democracy, and the main reasons why in some regions of the world such as Latin America, the index of confidence in democracy has decreased, and the tendencies to support authoritarianism have been increasing with a measurement of a company that conducts surveys called *Latinobarómetro*, where every year it makes its annual report on different topics; We will also explain some of the cases in Europe, in the sense of ultra-nationalist or populist movements, which stun Europe with the false ideas that these movements will solve their problems, and generally encourage hatred towards some group of society, without including the vast majority of citizens as in democracies. Afterwards, we will explain the reasons why democracy is the most efficient system that exists today, and all its benefits in general, such as the great freedoms that most people have, but we do not value them because we were born in a democratic country, and we will analyze a little, as democracy is the system that has divisions of powers to avoid dictatorships, it has that division to maintain a balance in power and enforce the laws. Then we will put some possible solutions to make people feel involved, motivated and think again that democracy is good, starting with the idea that the demotivation to democracy comes from the social discontent, it comes from the problems and the ideas of populist politicians that a more authoritarian regime could be a better option, But with a trap, the trap that they are not really thinking about the people, but about keeping their own power strong and centralized, taking away little by little from the people the rights they had, taking away the power they had to have a say in political issues, the right to think freely without having an official position against it. To conclude with the proposals to take into account the people so that they feel and remember that they are the ones who really have the power in democracy, and politicians with the use of social networks, can make an attractive publicity for the new generations, based on proposals and concrete ideas that involve many people in social networks or mass media, and thus can really include more people in the participation of the public life of a country. I will end by giving my point of view on why I believe that democracy is the best way that leads to economic development and true freedom, in a society where people can say what they please, in a world where they can really intervene in the decisions of the country, and in a world where the State only interferes for their benefit.

The first thing we have to ask ourselves is the fact of knowing the reason why the world is without enthusiasm, and also to know if democracy has to do with it, or if it is the solution to turn the world into societies with enthusiasm. In different countries around the world, there are important groups of people who feel different discomfort or few expectations about the course of humanity with respect to improving the problems that I consider key to solve, such as famine, insecurity and violence, lack of education and quality, access to a quality job and in general to have efficient governments that guarantee the rights enjoyed by the different societies in the world.

How can one live in a world with enthusiasm when the effectiveness of democratic states is questionable with respect to authoritarian states, that is a question that I find complex to answer, but the truth is that today countries with an authoritarian system of government have the facility to make decisions quickly, since a legislative body is not consulted, which is a slow process, especially if it does not have the majority support of the president of a democratic country. For example, in Latin America there is a growing tendency towards authoritarian regimes, according to data from the Latinobarómetro company, only 48% of the Latin American population supports democracy in 2023, that is 15 points less than in 2010 (63%), and the vast majority of the population is not in favor of democracy. They had the idea that democracy was a system that sought economic growth for the majority and the development of countries without insecurity and corruption, but the truth is that the inequality gap in Latin America continues to grow and they have not achieved that goal, in addition to the issue of insecurity is increasing and democratic governments have not been fully able to solve these key issues that generate discontent in different Latin American societies; A clear example of this is thanks to El Salvador and its rigid measures against criminals who violate human rights, but have made results in lowering the homicide rate.

In the case of Europe, we can observe the great impulse towards nationalist parties that in some cases have come to power, as in the case of Poland, Hungary and Italy, and the presence of nationalist parties that give a harsh criticism to democracy and the benefits it provides in theory to the majority of the population. Popular dissatisfaction with democracy is based on its disadvantages, such as high rates of corruption, the slow effectiveness of public decision making for the benefit of the citizenry in legislative matters, the fact that not all social sectors are always represented before the assemblies, and the cost of holding an election due to the cost of propaganda, election materials and money allocated to candidates for campaigning; all this so that the promise of freedom along with the economic development of the people is out of place and demotivates people with respect to democracy.

If we analyze the case of China, it turns out that they have a facility or advantage over most Western countries, they have centralized power in an authoritarian regime, which in any circumstance that is beneficial to their country can make decisions very quickly, without going through due process with a legislature as in the West, China can implement policies or economic, military and trade reforms with exceptional speed that shows advantage in the ideological and commercial complexity in which the world lives. Although countries with authoritarian regimes violate human rights and many of the freedoms that democratic populations have, these regimes have greater security and lower crime rates than in many democratic countries, since they have greater control and do not allow repression, strikes or aggression among the people that these States consider to be citizens.

Now, although democracy has disadvantages, we can also say that democracy has more positive things, democracy as a political model has given great advances in countries, the concept of human rights is developed and implemented with democracy, likewise with this there is the creation of an international organization where countries can vote democratically and be heard on international issues.

Democracy has given the historical value to the people that with the passage of time, has improved their quality of life, their rights have increased and it has been achieved that from being mostly a repressed society where you could not express your ideas, to live in societies where you can breathe freedom, where you can go out on the street and express the disagreements that bother, where all citizens have the same value before the law, where the state works to ensure basic rights such as health and education; democracy represents the interests of the citizens represented in their Assembly, which in turn, citizens have the right to choose their rulers, and then change them for new ones, democracy is the key that has given enormous freedoms and rights, The freedom to work honestly and that the value of your fruits are not intervened by the State, democracy is fair because of the taxes paid by all citizens, are returned in public actions that benefit the people, such as streets, public services, schools, parks, roads, airports, development centers, etc.

Democracy promotes justice and order, because it imposes a judicial system with laws in which through a process, guilt can be determined and justice can be done with a peaceful process; democracy makes a State balanced and not authoritarian, because there are counterweights, there are divisions of powers that allow avoiding dictatorships, and there is a peaceful environment in the political system of a democratic State. Democracy opens the doors to innovation, since it promotes the opening of ideas and stimulation of key sectors for the development of new ideas, new inventions, and new trends that move the world. In democracy, everyone has the right to participate in what happens in their country, everyone has the right to express their opinion either in public demonstrations, private conversations, in social networks or simply in the media. Freedom of the press is another important point that democracy grants.

As we have been able to analyze, democracy has its negative points, but there are also positive ones, although today there is a discontent with democracy, the truth is that it is the only one that can give us real freedom, the freedom to do what you decide, the freedom to express what you want and not to be oppressed, silenced or follow a philosophy of life imposed by an authoritarian state, where there is no other way out, not for nothing, always all democratic regimes sooner or later are destroyed, but the notorious thing about this is that they collapse, and there is a logical reason, the discontent of the majority of the population, the discontent of keeping quiet and living in terror to say what you believe, fear that a member of your family will be hurt or lose their rights or their job, we have the case of China, where the population is measured with a scoring system to evaluate the behavior of the citizens, where if you make a mistake, you lose some of the privileges that citizens have; or the case of a planning regime such as Cuba, where people live in misery, the case of the country with the most oil in the world and that because of its authoritarian and mismanaged regime, it has become one of the most indebted countries in the world, and with the greatest problem of poverty and access to basic services. Democracy has disadvantages, but it is the only one based on respect for human rights, and that is something that I consider important that most people should keep in mind before leaning in favor of authoritarian governments, which some at first get along well, but in the end collapse. Democracy is synonymous with freedom and justice for the people.

If today there is dissatisfaction or demotivation for democracy, we can propose alternatives for the future of democracy, so that it continues to be the political and economic system that guides the development of countries, since it is the most effective today, and where there is greater freedom. We can base ourselves on the studies on democracy of the great Spanish sociologist, Manuel Castells, where in his work "Democracy in the Internet Age", he basically states that today with the Internet and social networks, the media have a great power and influence on people, so politicians have a great opportunity to reach and empathize with many people, plus it can be a great tool to express the needs of citizens in order to improve their quality of life. In the face of this there is a great responsibility, and a risk of being handled with little responsibility and being dangerous to avoid the manipulation of the media. Specifically, what the author proposes is the implementation of a political power with the analysis of the mass media structure, which practically what is sought is to use all the advantages of the internet and social networks and media, politicians have a greater connection with the people, as it is boring especially for the younger generations the process of campaigning, political, in addition to the fact that it does not reach more people than in comparison with social networks. If a politician manages to enter and use the mass media, with a clear strategy, knowing the trends and tastes of most people, can make a perfect fit, generating popularity and manage to grow their power; this proposal is designed for younger people, so that they feel they are in contact with the politician and feel in touch. This is an important tool for people to listen to important and effective proposals through social networks, and to increase interest in hearing more about politics.

Regarding enthusiasm for democracy, a possible solution for the future of democracy, besides the use of mass media, is to hold referendums, since in a referendum you can really give the sense that power resides in the citizenry and encourages direct participation in the decisions of the community and the country, referendums are an option implemented by democratic countries such as Switzerland or France to some extent, where people develop and get involved in the public life of the countries and increase enthusiasm and credibility towards democracy. Personally, I put to consideration that the simple definition of enthusiasm, I find a term a bit superficial, to say that enthusiasm can be related to many issues, but in itself, my logic deduced that the concept of little enthusiasm in a world without this, I take it with respect to the lack of enthusiasm to democracy, which is clearly denoted more in young people who may come to consider politics as boring, disposable or obsolete for not solving any of the problems in which people lose motivation and tend to believe that authoritarianism is a good option to live, although with time we can realize that it is not so, as I have already mentioned above.

Democracy is lived in different ways depending on the country, and it is very difficult to generalize in just one, but the truth is that, despite the differences, democracy will always promote respect for human rights, it will promote and defend freedom, and with the possible improvements or updates to democracy, enthusiasm can of course improve, and it can even more give the power to citizens to make the decisions that best suit them and thus make their countries better. In closing, I put into consideration and exhort all the people reading this, to give democracy a chance, to get involved in the public life of their countries, and to always do good for their communities, and to remind their rulers that they are there for their vote, that they are there to be public servants, and that they are there to work to achieve all the benefits of democracy, to represent their interests, and to work to achieve the vitality of human rights.

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Subject: essay

Bohdan Olegovich Vyslynskiy
American University Kyiv-AUK
program - Master of Technology Leadership and AI (MTLAI)

B.O. Vyslynskyi

MTLA- 2023 (AUK)

The Future of Democracy in a Spiritless Society

2 November 2023

Introduction

In the panorama of political systems, democracy stands as a beacon of hope for many, premised on the ideals of representation, freedom, and equality. However, the vitality of a democracy is not solely in its institutions and laws but also in the spirit of its society—the collective energy, engagement, and commitment of its citizens towards the common weal. This essay embarks on an exploration of democracy's trajectory in a society that has become "spiritless," characterized by apathy, disengagement, and a pervasive sense of disillusionment. In such a context, the societal spirit, once the lifeblood of democratic engagement and participation, appears to wane, posing stark challenges to the future of democratic governance. Through this discourse, we will dissect the implications of this societal shift, examining the bedrock of democracy in a vibrant society, the emergence of spiritlessness, the ensuing challenges, and the avenues for rejuvenating the democratic ethos in the face of growing apathy.

The Pillars of Democracy in a Vibrant Society

Democracy is not a monolith; it is a complex, dynamic system sustained by several key pillars. These include robust civic engagement where citizens actively participate in public life and policymaking, the safeguarding of freedoms such as speech and association, the steadfast adherence to the rule of law, and the maintenance of transparent, accountable institutions. The intangible yet critical component of "spirit" animates these pillars, embodying the enthusiasm of citizens to exercise their rights, fulfill their civic duties, and engage with democratic institutions.

In societies where this spirit thrives, democracy flourishes. Civic engagement is not seen as a burden but as a vital aspect of personal and collective identity. Free speech is vigorously exercised and defended, and the rule of law is respected not just in letter but in spirit. Vibrant democracies are marked by lively public debates, high voter turnout, and a strong sense of community and shared destiny. Examples of such societies can be seen in moments of history where collective action has led to significant political transformation, such as during the civil rights movement in the United States or the fall of the Berlin Wall in Germany.

Characteristics of a Spiritless Society

A spiritless society can be envisioned as a landscape devoid of the vibrant hues that signify active democratic engagement. It is characterized by widespread political apathy, where public discourse is stifled, and citizens retreat into the private sphere, disinterested in communal affairs. Voter turnout dwindles, trust in public institutions erodes, and the bonds of community loosen. This disengagement can be a consequence of various factors, including persistent socio-economic inequalities, disillusionment with political elites, or a sense of futility in effecting change.

Historical and contemporary examples of such societies abound, where disillusionment has set in after periods of intense political turmoil or unmet expectations following significant political change. The post-revolutionary period in Russia during the early 20th century, the disenchantment in Eastern European countries following the euphoria of the post-Cold War transition to democracy, and the contemporary political landscape in some established democracies, where segments of the population feel left behind by globalization and technological change, are illustrative.

The consequences for democratic processes and institutions in such a context are profound. The lack of societal spirit manifests in weakened governance, as representatives are elected by a shrinking share of the populace, challenging the legitimacy of their mandate. Policy-making

becomes less reflective of the collective will and more susceptible to the influence of narrow interest groups. The fundamental democratic principle of 'government by the people' is thus undermined, as the 'people' become an ever-smaller subset of the population.

Challenges for Democracy in a Spiritless Society

The core tenets of democracy are profoundly tested in a spiritless society. The challenges are manifold, ranging from the erosion of democratic participation to the vulnerability of institutions that depend on the active involvement and scrutiny of the public.

Voter Apathy and Democratic Legitimacy

A critical challenge is voter apathy, which directly undermines the concept of democratic legitimacy. When significant portions of the population abstain from participating in elections, the elected government may lack a robust mandate, representing only a fraction of the citizenry. This disconnect fuels a vicious cycle, where the government's policy decisions further alienate those who already feel unrepresented, deepening societal divisions and exacerbating disengagement.

Susceptibility to Misinformation and Manipulation

A spiritless society also becomes a fertile ground for misinformation and manipulation. Without the critical engagement of a well-informed electorate, demagogues and interest groups can more easily spread disinformation to serve their agendas. The resulting confusion and cynicism about the political process can deter individuals from informed participation, leading to decisions that do not reflect the informed consent of the governed.

Erosion of Civil Liberties and the Rule of Law

Moreover, apathy can lead to an erosion of civil liberties and the rule of law. In the absence of vigilant citizens who demand accountability and uphold democratic norms, governments may be tempted to overstep their bounds, restrict freedoms, and prioritize the consolidation of power over the public interest. This can result in a decline of democratic quality, even in long-established democracies, as institutional checks and balances become less effective without the backing of an engaged public.

The Undermining of Democratic Renewal

Finally, a spiritless society hampers the process of democratic renewal. Democracies are not static; they require constant revitalization through fresh ideas and active civic participation. When society loses its spirit, it stifles innovation in policy-making and governance, leading to stagnation and the perpetuation of status quo interests that may not align with the broader needs of society.

Preserving Democracy in the Face of Apathy

In the face of the daunting challenges posed by a spiritless society, not all is lost for the future of democracy. There are avenues through which the democratic spirit can be rekindled and the foundational principles of democracy can be fortified.

The Role of Education in Fostering Democratic Spirit

Education plays a pivotal role in cultivating a democratic spirit. A curriculum that not only informs but also engages students in civic responsibilities can inspire a new generation to value their roles as citizens. Schools and universities should be centers where democratic values are not only taught but practiced, through student councils, open debates, and community service. Moreover, education systems that encourage critical thinking can equip citizens to better navigate misinformation and become more discerning consumers of media.

Importance of Community Engagement and Grassroots Movements

Community engagement and grassroots movements have historically been the crucible for democratic renewal. Encouraging local participation in decision-making processes and supporting community-led initiatives can empower citizens, helping them to see the tangible impact of their engagement. Furthermore, grassroots movements can channel the collective energy of citizens towards broader political reform, fostering a sense of agency and collective purpose.

Responsibility of Media and the Arts in Reviving Societal Spirit

The media and the arts also carry a significant responsibility in reviving the societal spirit. A free, fair, and responsible media can provide the platform for diverse voices and foster an informed public discourse. Likewise, the arts can play a crucial role in reflecting societal issues, provoking thought, and connecting individuals with their cultural and democratic heritage.

Leveraging Technology to Enhance Participation

Technology, if leveraged thoughtfully, has the potential to enhance democratic participation. Digital platforms can facilitate more accessible and direct engagement between citizens and their representatives, increase transparency in governance, and offer new avenues for civic education and participation.

The Power of Role Models and Civic Leaders

Lastly, the example set by role models and civic leaders can be powerful. Leaders who demonstrate integrity, engage with the public, and are responsive to the needs and aspirations of their citizens can inspire trust and rekindle engagement. The visible impact of ethical and accountable leadership can motivate citizens to take an active interest in the democratic process.

Democracy, like religion, is only an illusion

The assertion that democracy and religion are illusions is a philosophical position that speaks to the existential nature of these concepts. When we consider them as "illusions," we are engaging with a line of thought that challenges the objective reality and effectiveness of these systems and beliefs. Here is how one might conceptualize the idea that democracy and religion as they are currently understood are constructs rather than tangible realities:

Democracy as an Illusion

The idea that democracy is an illusion could stem from the argument that the mechanisms and institutions of democracy do not genuinely reflect the will of the people or provide the freedom and equality they purport to ensure. In many societies, the democratic process may be seen as being heavily influenced or outright controlled by powerful interests, whether corporate, political, or socio-economic elites. This critique posits that while the trappings of democracy—elections, parliaments, and judicial processes—are visible, the actual decision-making power lies outside the democratic framework, thus rendering "true" democracy an illusion.

Religion as an Illusion

Similarly, viewing religion as an illusion can be informed by certain interpretations of secularism or critiques of institutional religious practices. From this perspective, religion might be seen as a human construct rather than a reflection of a divine or metaphysical reality. Critics argue that religion can be used to manipulate and control populations, or that it serves as a form of existential comfort that does not necessarily correspond to an objective

truth. This viewpoint might assert that religious institutions and dogmas, while powerful in their social and cultural influence, are products of human imagination and serve more as a means of social cohesion or control than as genuine pathways to transcendental truth.

Democracy and Religion as Constructs

In considering democracy and religion as constructs:

Democracy as Social Contract: The concept of democracy could be viewed as a social contract—a set of agreed-upon principles and practices that structure societal governance. If these principles are not genuinely empowering the populace, the contract is perceived as broken or illusory. Citizens may go through the motions of democratic participation without believing in its efficacy, or they may become entirely disengaged, perceiving the system as inherently flawed or rigged.

Religion as Mythology: Religion, when seen through a critical lens, can be regarded as a mythology that structures moral codes and community practices. If the spiritual or supernatural elements of religion are viewed skeptically, what remains is a set of stories and rituals that bind communities but may not correspond to a verifiable spiritual reality.

The Consequences of Disillusionment

The perception of democracy and religion as illusions can lead to a range of societal responses:

Cynicism and Disengagement: Disillusionment can foster a sense of cynicism, where individuals become distrustful of political and religious institutions. This may result in withdrawal from public participation and a decline in community engagement.

Search for Authenticity: Alternatively, it can prompt a search for more authentic expressions of governance and spirituality. People might turn towards grassroots movements, alternative political systems, or more personal and experiential forms of spirituality.

Revision and Reform: The recognition of democratic and religious practices as potentially illusory may drive efforts to revise and reform. This could entail striving for a more participatory and transparent democracy or seeking to strip away the institutional trappings of religion to focus on personal faith or secular ethics.

Pluralism and Coexistence: In a diverse society, multiple understandings of democracy and religion can coexist. Even if some view these systems as illusory, others may find genuine meaning and purpose within them. This pluralism can lead to a rich tapestry of beliefs and practices within a single community.

Philosophical and Practical Implications

The philosophical position that democracy and religion are illusions has practical implications. It challenges individuals and societies to examine the foundations of their beliefs and the authenticity of their institutions. It raises questions about how we define truth and how we construct meaning in our collective lives. Ultimately, whether these systems are seen as real or illusory, their impact on human behavior and society is undeniable.

It also invites a reevaluation of the principles upon which these constructs are built. If democracy is not truly democratic, what steps can be taken to make it so? If religion does not fulfill its spiritual promises, how can individuals find meaning and moral guidance?

Conclusion

The assertion that democracy and religion are illusions is not merely a dismissal of these concepts but a critical stance that invites introspection and dialogue about the nature of our social constructs. It compels us to consider the ways in which these constructs might be reimagined or reinvigorated to better serve their intended purposes. As society evolves, so too might our interpretations of democracy and religion, potentially leading to new forms of political engagement and spiritual expression that are more aligned with the lived experiences and aspirations of people.

A mini study of the work of the brain when a person ponders and thinks about this theme

When a person hears about concepts like democracy or religion, several parts of the brain are engaged to process this information, interpret its meaning, and formulate thoughts and reactions. The perception and thought processes involved can be quite complex, as they involve both cognitive and emotional components.

Here are some of the key brain areas and functions involved in processing these kinds of complex social and conceptual information:

1. Prefrontal Cortex

This part of the brain is crucial for higher-order cognitive functions. It is involved in abstract thinking, planning, decision-making, and moderating social behavior. When thinking about democracy, which requires the contemplation of abstract principles like freedom, justice, and equality, the prefrontal cortex is heavily engaged. It helps individuals understand and apply these abstract concepts to the real world.

2. Temporal Lobes

The temporal lobes, particularly the Wernicke's area, are key in the comprehension of spoken and written language. When a person listens to a discussion about democracy or religion, this region processes the words and sentences to extract meaning.

3. Amygdala

The amygdala plays a significant role in emotion processing. If the topics of democracy or religion are personally relevant or emotionally charged for the individual, the amygdala will be activated. This can color the person's perception and thought process, often determining whether the emotional response is positive or negative.

4. Hippocampus

The hippocampus is involved in memory formation. When a person hears about democracy or religion, the hippocampus is engaged to recall relevant information from past experiences, education, or prior knowledge, which then informs the person's understanding and opinion on the subject.

5. Parietal Lobes

The parietal lobes are involved in processing sensory data and constructing a spatial understanding of the world. They are also important for numerical reasoning. When considering democratic concepts like voting percentages, representation, or the size of constituencies, the parietal lobes help in processing this numerical and spatial information.

6. Insular Cortex

The insula has been implicated in complex emotional and cognitive functions, including empathy, compassion, and self-awareness. When considering the impact of democracy or religion on oneself or others, the insula may be involved in generating an empathetic response.

7. Corpus Callosum

This structure connects the left and right hemispheres of the brain and facilitates communication between them. Integrating different types of information, such as the emotional and rational responses to concepts like democracy or religion, requires the corpus callosum.

8. Anterior Cingulate Cortex (ACC)

The ACC is associated with error detection, expectations, and conflict monitoring. When a person encounters information that conflicts with their existing beliefs about democracy or religion, the ACC may be involved in recognizing the conflict and potentially resolving it.

Perception and Thought Process

The perception of information about democracy or religion begins with sensory processing (hearing or reading the information) and quickly moves into interpretation, which is heavily influenced by an individual's prior knowledge, beliefs, and experiences. Thoughts about these subjects are shaped by both logical analysis and emotional reactions. Cognitive dissonance may occur if the new information conflicts with previously held beliefs, leading to an internal desire to resolve the discrepancy either by adapting the new information into existing schemas or by revising the schemas themselves.

People also use heuristics, or mental shortcuts, to process information about complex topics like democracy and religion. These can be based on societal norms, cultural backgrounds, and personal values.

The brain's engagement and a person's thought processes when encountering topics like democracy or religion are dynamic and can vary widely from one individual to another, influenced by a multitude of factors including education, personal experiences, and the broader societal context in which they live.

Conclusion

The future of democracy in a spiritless society is contingent on our collective ability to respond to the underlying causes of apathy and disengagement. While the challenges are significant, they are not insurmountable. By prioritizing education, fostering community engagement, harnessing the responsible power of media and technology, and promoting ethical leadership, there is hope for the reanimation of the societal spirit. Democracy, after all, is more than a system of governance; it is a living, breathing entity that thrives on the active participation and spirit of its people. As we stand at the crossroads of an uncertain future, it is the resurgence of this spirit that will dictate the vitality and endurance of democratic societies.

Summarizing everything, we can say that democracy cannot exist in a spiritless society:

- firstly, it leads to the fact that people begin to despair completely
- secondly, people want to prove that they are very believers, and at the same time, various churches are being built, which are very beautiful, but this is essentially today's Tower of Babel, because the true church exists in each of us, because it is in the depths of our soul
- thirdly, in order to eradicate everything old, it is necessary to build a completely new one, this is not an easy process, it is a very complex process and a period that will take a certain part of a person's life
- fourthly, in order to make everything right, you need to believe that everything will work out and believe in love, because the greatest power is Love, because everything passes, but at the end of everything, Love remains, everything passes except for God and Love.

- fifthly, it is necessary to build a society that is completely connected to each other as one living organism, because building each separately creates a mess where everyone knows their own truth, where everyone wants to prove something of their own and show their military power instead of developing in technological progress and conquering new peaks.

- sixthly, by creating such a society, the tyrants essentially become like ants (slaves in their structure where everyone performs their task)

- on the seventh, sooner or later people will succeed in building an ideal society

In essence, democracy is the choice of spiritually free people. In essence, there is no state without people, because the state is people, wherever they are

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The Future of Democracy in a Spiritless Society

Ana Karen García González

2900768

Universidad Autónoma de Guadalajara

November 2023

The Future of Democracy in a Spiritless Society

Liberal Democracy is considered the western standard and a preferred form of government in a lot of systems around the globe, it has long been the most idolized form of government, however, in recent years we've seen a rise in criticism towards this ideal. Democracy has been a constant topic discussed around the international system, there has been a notorious downfall of this ideal form of government in regions like Latin America, this could be specifically due to the fact that a lot of the countries around the region lack solid institutions and are constantly facing allegations of corruption and theft.

Authors such as Anne Applebaum have stated that democracy's survival depends on the decisions that individuals make on a daily basis (Lissardy G., 2021), this could be interpreted as the power that each individual holds when deciding the fate of a country by choosing over the government. Considering that one of the fundamentals of a democratic system is that it's a process chosen by and for the people, it can be inferred that if the individuals of a society are not happy with how democracy is playing out in their region, they might start to question the efficiency of the system.

We may infer that democracy in a society that has been constantly wronged by its authorities is considered as inefficient and corruptions. Researcher Yanina Welp has published a series of articles that explain how political parties have failed to adapt and detect necessities that the population might have, she then goes on to state that there are mechanisms in place, like a referendum, that could help relieve this problem, however, they could be better if such mechanisms were transparent and accessible to its peoples population (*Sin partidos la democracia no funciona; con estos partidos, tampoco* | *Nueva sociedad*, 2022). Political parties should represent society, and therefore become part of the democratic system so people can vote for its representatives, meanwhile, a lot of these political parties do not only fail to represent the people, but they also become prone to vouch for their own interest and authority over their supposed voters.

A significant voice in Chile that has provided a new point of view is that of Agustín Squella, he has insisted on the fact that democracy should not be held responsible for the fails in the economic system, wich it has constantly faced due to the constant economics struggle a lot of countries face, he also states that democracy does not have to be abolished, but it should be replaced or modified (Campos, 2023). It's important to consider the fact that abolishing

democracy completely would open a door for autocratic governments to impose a system that benefits the privileged and discourages the citizens.

The effects of a democracy that has been wrongly conducted has shown that it discourages citizen participation, which then may lead to a system that fails to represent a large fraction of society, which may then lead to a society that feels the government has failed them, not only economically but also socially by failing to provide solid institution that supports society. Latin America is an example of how solid institutions are fundamental to democracy due to the fact that it shows how efficient the government becomes. The region has a history of being democracies with flaws, mainly because of corruption, theft or insecurity, these factors tend to influence how strong a democratic system can be. Insecurity in a society can lead to people not voting or for their vote to be influenced by factors like money or threats, this can lead to a society that is wrongfully represented by their leader, this then leading to a society that grows tired of authorities that don't represent them and institution that fail to provide an actual benefit to a population.

Democracy in a society that's tired of institutions that don't work and authorities that don't respond to their necessities and concerns becomes a very questioned subject. Democracy has let down the members of various latin communities, not necessarily because of the system itself, but mostly because of the inefficiency in its implementation, it has not only damaged past and present societies but it may affect future societies as well. A concerning consequence that a failing democracy has caused is that societies in latin cultures have grown attached to the idea that maybe an autocratic form of government could be more efficient than a liberal and democratic sytem.

In a study called "Latinobarometro" performed in 2023 it can be noticed how around 17% of the population in Latin America has stated that they prefer authoritarianism, this is 4 points higher than in 2020 with 13% of the population preferring this type of system over a liberal democracy. This is a concerning statistic considering that we are seeing how democracies in Latin America have become questionable and to a certain point a type of authoritarian democracy, we saw it in Brazil a few years ago with ex-president Jair Bolsonaro who was determined to change brasil by using his power over the population, however his actions were constantly frowned upon by a large portion of the community. Cases like Mexico with its president to this date Andres Manuel Lopez Obreador have become concerning examples of how society starts to shift towards government authorities with more individualistic perspective and tends to head in a less democratic system (Alvarado, 2023). Leaders have found a way to influence communities by taking advantage of the people and their discontent

with not only social but economic problems and projecting simplistic speeches to gather votes without the intention of ever addressing those problems within their term, this ends up damaging the way people view the efficiency of democracy and government. Considering how leaders and politicians take advantage of economic crisis to gain public votes, and end up contributing to a democratic crisis, we can see how author Agustín Squella is correct in saying that democracy gets blamed for economic flaws that have nothing to do with the system itself, therefore proving that Yanina Welp is correct when she states that political parties fail to actually better the community and helping address real problems, because these parties only address the issues that get votes, not the real issues (Campos, 2023).

Democracy was once a system that represented the will of the people, however nowadays it has become a way for the powerful to become more powerful, no matter the cost, even if communities in vulnerable situations have to pay it. Society views democracy as a system that has failed on a lot of occasions, still it is the most used and approved form of government due to the fact that if done correctly, liberal democracy let's communities thrive and grow. Democracy in a spiritless society becomes a consequence to all of those failed liberal democracies that become authoritarian. Liberal democracy with solid institutions and transparent elections becomes an ideal due to the successes that it has had around the western hemisphere, however, in societies where democracy is not efficient or has not been able to perform as well or productively, this system becomes questioned and leads to less citizen participation. Democracy is then a system that can be applied in different ways around the globe, however, there is no way to guarantee that it will work equally for each region or state around the world.

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The Future of Democracy in a Spiritless Society

In 1814, John Adams, one of the founder fathers of United States of America, said, “Democracy never lasts long. It soon wastes exhaust and murders itself. There never was a Democracy yet, that did not commit suicide.”¹ A shocking phrase if we consider that democracy is one of the best forms of government in the world, guaranteeing balance in the power, equality, and citizen participation in decision-making. However, in this essay, we will find out that nowadays, democracy is not that far from the idea expressed by John Adams, and it gives a vision of the future where some of the fundamental expressions of democracy might disappear.

According to the annual report developed by The Economist to rate the state of democracy around the world for 2021, global democracy declined from 5.37 to 5.28 out of ten. One of the measures they used to evaluate democracy, and that will be an important element in this essay to understand how democracy is changing right now in our societies, is the political culture.

Political culture is considered “a set of shared views and normative judgments held by a population regarding its political system.”² In theory this political culture is only about how people view their political system and has nothing to do with an actor of the system such as the president or minister but in real life what people see in the political system are the actions that these actors of the system perform in daily life to take decision that ends up impacting positively or negatively in societies, however Norberto Bobbio on his book “El futuro de la democracia” talks about 6 false promises that make people to feel disenchanting with democracy and one of those is the idea that the person who is elected by popular vote will

¹ University of Virginia Press. (s. f.). Founders online: From John Adams to John Taylor, 17 December 1814. <https://founders.archives.gov/documents/Adams/99-02-02-6371>

² Winkler, J. R. (2018, 4 mayo). Political Culture | Definition, features, & Examples. Encyclopedia Britannica. <https://www.britannica.com/topic/political-culture>

represent the interests of society but Bobbio explains that in fact they represent those political parties or groups that financed their campaigns, and it's here where this conception of "spiritless societies" that is mentioned above will be important to know how the conception of democracy is changing in societies.

Spiritless societies can be identified by a lack of interest and enthusiasm; that means a society that does not care about what its governors are doing, or those societies that, because of the experiences they might have had in the past with other administrations, tend to accept any other form of government that can supply their demands, no matter if it's a regime away from what democracy is.

Is that disenchanted that make societies to change their democratic regime to any other that can satisfy their needs, and here comes another false promise that Bobbio mentioned on his book and it's that idea that education helps democracy however he explains that the most educated people will always vote for their own interests and not for those of society and here an example can be mentioned, check and balance principle is fundamental when you want to talk about democracy because that guarantee that the different powers will control each other and that won't exist an inadequate use of that power however the idea of the society that is expecting a response on their demands from the political system as soon as possible is that this principle paralyze decision making because the power has to keep consulting the other powers any action they need to execute, then societies tend to choose regime more totalitarian or authoritarian because even though they know why check and balance is important for, they are not interested on anything else than just their own interests and getting a response on what they need right away.

As a result of this erosion of democracy in societies is that new regimes are coming up, in Latin America can be found the latest examples of how these new regimes take the bureaucratic form of decision making like their proposal to get the support of societies that are tired of not having an immediate solution of their problems, so these regimes appeal to the disagreement of societies by promising immediate solutions to their problems in exchange for the vote, then societies end up giving them the vote and in some cases these

regimes end up controlling the different institutions of the state under the premise of providing governability and these type of regimes tend to be popular between the people because superficially it looks like an administration that address the problems quickly and effectively but even though they are elected by the popular vote it does not means it is a democratic regime, when all institutions are controlled by a unique political force it might make easy the decision making, but it opens the door to a different situations related to power abuse, corruption, etc. because democracy is not only about make elections, North Korea has elections and it does not means they are in a democratic regime.

According to the 2023 inform about the democratic situation in Latin America, developed by the Latinobarometro the preference of society for democracy above other form of government is only 48%, is important to pay attention to two things on this result, first of all, is not even the 50% of the results in the inform, so that means that most of society prefers a form of government different than democracy, secondly is that there is a diminution of 15% since 2010 to 2023 on the preference of democracy, so we are facing in Latin America an indifference to democracy because the rest of the inform show that 28% of the people does not care about having a democratic or not democratic regime and 24% could prefer an authoritarian form of government than a democratic one.

One of the reasons explained in this report for the crisis that democracy is having in Latin America is related to the lack of capacity of the governments to respond to that need of public politics that resolve social problematics, so we are facing what John Adams mentioned as suicide in democracy, because the way that democracy is being applied is inefficient, because that principle of check and balance went from being a guarantee that power will not be centralized and that the power will be exercised accordance with law to being a way that political parties use like a political revenge to avoid their political adversaries satisfy what society needs with the purpose to make them look like a failed government.

Then the future of democracy, the way is going on so far seems to be replace by that form of government with authoritarian and totalitarian actions, that is why it is necessary for our societies to recover that democratic spirit and understand that the form of government it is an

important aspect of our lives, because that might determined the future of our societies, history showed us already many time that this form of government that are based on populism sooner or later ends up violating human rights, misusing public resources and they hide under the idea that are solving people's needs, however they do not work on the structural problems of societies so those “solutions” this regimes provides are temporary and will not guarantee that real cause of the problem is being solved.

Lord Acton said, “Power tends to corrupt, and absolute power corrupts absolutely.”³ And one of the principal characteristics of a rule of law is that limitation and control in the exercise of power is the exact reason why the power is divided in different institutions so they can control themselves so lets go back to that democratic spirit that we all should share, lets understand that democracy is not just about me, is not just about a political system solving my problems, is actually about what is the best for all of us and not just the actual societies but also the ones that are coming; democracy has proven throughout history to be the healthiest form of government that exists because represent the interest of everyone, guarantee an exercise of power in accordance with law and more important freedom for our societies.

³ Research page: Lord Acton Quote Archive. (2023, 5 noviembre). Acton Institute. <https://www.acton.org/research/lord-acton-quote-archive>

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- Research page: Lord Acton Quote Archive. (2023, 5 noviembre). Acton Institute. <https://www.acton.org/research/lord-acton-quote-archive>

Fwd: Essay submissions for the Svetozar-Steve Pejovich award 2023.
The future of democracy in a spiritless society: How we can fight
against democracy fatigue.

nagrada.11.11

pon 6.11.2023. 23:30

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (217 kB)

The future of democracy in a spiritless society. How we can fight against democracy fatigue..pdf;

Sent from my iPhone

Begin forwarded message:

From: Julio David Núñez Quiroz <cj.julionunezd@ufg.edu.sv>

Date: 6 November 2023 at 14:34:24 CET

To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>

Cc: Dolores del Carmen Quintanilla Pineda <dquintanilla@ufg.edu.sv>, Morán Argueta Roberto Antonio <rmoran@ufg.edu.sv>

Subject: Essay submissions for the Svetozar-Steve Pejovich award 2023. The future of democracy in a spiritless society: How we can fight against democracy fatigue.

Dear University of Donja Gorica,

I hope this email finds you well. I am writing to formally submit my essay titled "The future of democracy in a spiritless society: How we can fight against democracy fatigue" for consideration in Svetozar-Steve Pejovich award as per the submission guidelines.

I have attached the essay document to this email for your convenience. Please let me know if there are any additional forms or information required for the submission process.

I am truly honored to have the opportunity to participate in this opportunity and look forward to the possibility of sharing my perspective on democracy with the esteemed judges and audience.

Thank you for your time and consideration. I eagerly await any further instructions or notifications regarding the selection process.

Best regards,
Julio Núñez.

The future of democracy in a spiritless society: How we can fight against democracy fatigue.

Julio David Núñez Quiroz
International Relations Student
Francisco Gavidia University

"It has been said that democracy is the worst form of government, except for all the other forms that have been tried from time to time" - Churchill, 1947.

The previous sentence succinctly encapsulates the society's perception of the form of government that has dictated what we know as the contemporary world. As a society, we shared the notion that democracy is the best form of government, despite the flaws that can be found within the system. When we compare it to other forms of government, we openly acknowledge that in other systems where our freedoms are compromised, we are more likely to categorize them as outdated for our contemporary society.

But despite this popular acceptance, it can also be recognized that over the years, society has lost confidence in its preferred system. This happens because active participation in these democratic processes has not translated into a significant change in quality of life.

In this essay, we will analyze what we understand by democracy, why we have decided it is the best form of government, why our society has diminished its trust in these electoral processes, and what we can do as a society to move forward.

If we want to find the origin of the distrust towards democracy that currently grips our society, we have to approach the analysis with a historical materialist perspective, where our society operates around social constructs that describe democracy under a pre-established ideal. However, throughout history, practice has shown that it is implemented in a different way with different results than desired.

Manuel Castells in his book 'Rupture, The Crisis of Liberal Democracy' describes that the model of liberal democracy must be designed for "respect for people's basic rights and the political rights of citizens, including the freedoms of association, assembly and speech, through the rule of law protected by the courts; the separation of powers between the executive, legislative and judiciary; free, periodic and verified choice over who holds the decision-making duties in each of those powers; submission of the state and all its machinery to those to whom the citizens have delegated power; the opportunity to revise and update the constitution in which the principles of democratic institutions are enshrined – and, of course, preventing economic or ideological powers from running public affairs by way of the hidden influence they have on the political system." (Castells, 2020)

Within this point of analysis, there is a system of checks and balances where the abuse of power of each branch of the State over another will not be allowed, thus preventing the creation of conditions where a privileged sector of society manufactures an inequity where the material conditions allow this aforementioned privileged sector to benefit directly or indirectly from these abuses of power, thereby hindering social development. Similarly, the democratic system grants the people a sense of agency, where their secondary role becomes primary, allowing them to have a voice in decisions that affect their quality of life.

It is in this sovereignty of a people's self-determination in democratic decision-making that we find the foundation that makes the system work, and it relies on the trust that the population has in the democratic processes.

It should be noted that there are different ways in which democracy can be implemented, and, above this recognition, it is also vital to mention that, within these types of democracy, the representation that arises from the system is not created based on a "one person, one vote" principle per se, as it would be an exhaustive exercise where the necessary resources are not available to implement such a system due to the difference in interests of the actors within society. Instead, what gives strength to this system is the validity that society assigns to a democratic organization of society through a representation proportional to the interests that do not hinder social development.

But what happens when practice does not adhere to the model of liberal democracy? Since, throughout our contemporary history, the model of liberal democracy has been stained by decades of "blood, sweat, and tears" to make its institutional functioning a reality. (Castells, 2020)

The theory of liberal democracy dictates that the population will have the ability to openly choose who will be the representatives to advocate for their interests, and these representatives will listen to the people and, based on this relationship, known in which areas their efforts will be channeled. In practice, decisions are pre-established by the democratic institutions that are already entwined in the interests of the bourgeois class.

Because even though these political actors (political parties) may have ideological differences, their main job is to maintain the status quo that preserves their privileges, and in this way, it can be seen that, within our social organization, these political actors transcend ideologies to protect their oligopoly. (Castells, 2020)

It is in this clear discrepancy between theory and practice that we find the loss of trust, and consequently, the inefficient functioning of liberal democracy in the States that maintain this system. More than two-thirds of the population believes that politicians do not represent them, and that political parties prioritize their interests above others, and as a result, the population is more inclined to have a negative perception of the government, describing them as corrupt, unjust, bureaucratic, and oppressive. (Castells, 2020)

The way in which this system can endure over time will depend on how our society is organized, how our relationships with the means of production and the organization of the economic system influence the decision-making of these political agents that often go against popular interests, because, if there were to be a change in the structure of society, the bourgeois class recognizes that they will lose their power and influence over the subordinates, the proletariat. (Riemen, 2018)

These are the foundations upon which the system mobilizes to function exactly as it was designed: as an instrument for the perpetuation of the status quo under the false image of proportional representation. And what once presented itself as a model of representation, under the subjectivity of the population, becomes a failed system.

Our job as a society is to recognize these discrepancies and how they originate, with the aim that democracy promotes education and intellectual development that can be used as a counterforce to the degeneration of democratic society into a system where demagoguery and propaganda prevail and create conditions for less democratic systems to flourish. (Riemen, 2018)

This phenomenon is not exclusive to what Western liberal democracy can categorize as countries of the hemisphere. It also occurs in the stage where liberal democracy stands.

It is not unusual to have the perception that democratic problems in a society mainly manifest in places with fewer resources. Using the case of America, where historically we can review electoral

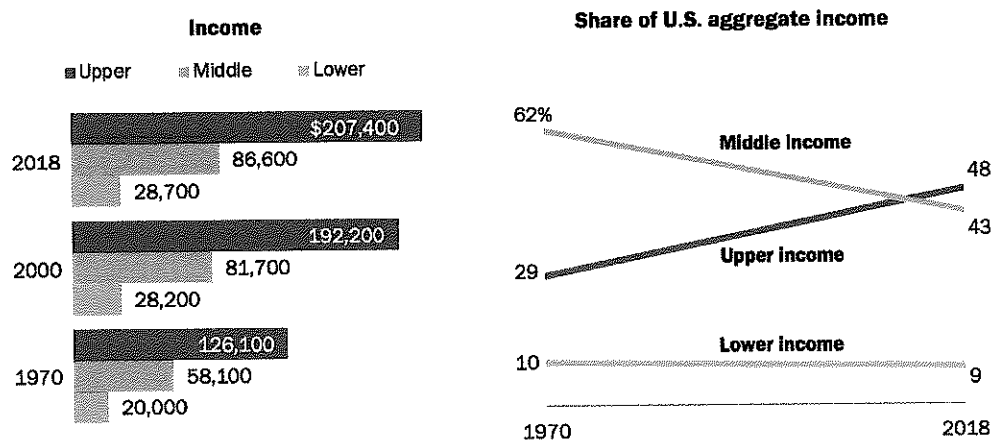
processes like that of Chile in the 1970s, where the principle of self-determination was not respected out of fear that a growing movement organized by and for the working class that would change the organization of their State with a focus on social development. The liberal democratic hegemony of the region (United States), in order to protect its interests (capital), provides support through resources to an illegitimate seizure of power that ends up protecting anti-democratic principles, which was Pinochet's dictatorship in Chile.

At the same time, the States that are part of the liberal democratic hegemony of the West take a stance as defenders and guardians of democracy, and sometimes the countries in the hemisphere are victims of corruption due to their "nature" without taking into consideration that under the ideals of what a democratic society should be, these hegemonic States leave much to be desired.

It took almost 30 years for a president from the Republican Party to win an election by popular vote, as Bush did in 2004, which is noteworthy given the historical context with the onset of the war on terrorism and the increasing popularity that said president had due to this context. There is a growing discrepancy between what the population in this liberal democratic hegemony demands, and what they end up receiving. The population continues to vote in order to see changes in their quality of life, but what the scale shows is a growing index of inequality that plagues these societies.

The gaps in income between upper-income and middle- and lower-income households are rising, and the share held by middle-income households is falling

Median household income, in 2018 dollars, and share of U.S. aggregate household income, by income tier



Note: Households are assigned to income tiers based on their size-adjusted income. Incomes are scaled to reflect a three-person household. Revisions to the Current Population Survey affect the comparison of income data from 2014 onwards. See Methodology for details. Source: Pew Research Center analysis of the Current Population Survey, Annual Social and Economic Supplements (IPUMS). "Most Americans Say There Is Too Much Economic Inequality in the U.S., but Fewer Than Half Call It a Top Priority"

PEW RESEARCH CENTER

Distrust in the economic system that precedes it is at the heart of the existing democratic distrust that we suffer as a society. We continue to vote in order to see significant changes, but in most cases, we can only see that the conditions remain the same, or worse yet, our freedoms are reduced, and there is a decreasing number of channels for protest, with an increase in the police state that conditions a reduction in any possible act of protest against injustice because the protestors are met with a violent response imparted by these oppressive actors.

Finding a way to change these conditions will not be an easy task, as the answer comes down to the need for a change in the structure, which we know the same economic system defends tooth and nail. But it is our duty to raise awareness among our close associates, to organize ourselves, and to have class consciousness. To recognize that we have sufficient resources to improve the quality of life for everyone, not to lock ourselves into demagogic speeches where an attempt to explain a 'human nature' justifies the perpetuation of injustices. In conclusion, to be able to use the pre-established perceptions of the ideal democracy and transfer them not only to our political system, but also to our relationships with the means of production, seeking to democratize our workplace and de-commodify services that go hand in hand with the development of society, in order to eliminate malevolent interests that go against development.

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Fwd: Submission for the essay contest "The Future of Democracy in a Spiritless Society"

nagrada.11.11

pon 6.11.2023. 23:30

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

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Concerns of the Salvadoran reality and a global situation.pdf;

Sent from my iPhone

Begin forwarded message:

From: Elmer Rafael Martínez Santos <cj.elmermartinez@ufg.edu.sv>
Date: 6 November 2023 at 18:35:17 CET
To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Cc: Dolores del Carmen Quintanilla Pineda <dquintanilla@ufg.edu.sv>, Morán Argueta Roberto Antonio <rmoran@ufg.edu.sv>, imayoral@cintana.com
Subject: Submission for the essay contest "The Future of Democracy in a Spiritless Society"

Dear Svetozar-Steve Pejovich Award Judging Committee,

I am writing to submit my essay titled. "The Future of Democracy in a Spiritless Society: concerns of Salvadoran reality and a global situation" for the essay contest "The Future of Democracy in a Spiritless Society."

I am a student of International Relations at Universidad Francisco Gavidia, in El Salvador. I am deeply interested in the topic of democracy and its future in a society that faces challenges such as apathy, distrust in institutions, and polarization.

My essay explores the complexities of this issue from an analytical and reflective perspective, especially in El Salvador's context addressing the factors that contribute to social disillusionment and proposing possible solutions to strengthen democracy in a context where civic spirit is weakened.

I thank the Senate of the University of Donja Gorica for this initiative that promotes critical thinking and debate on issues of social relevance. I hope my essay will contribute to the discussion on the future of democracy in our region.

Sincerely,

Elmer Rafael Martínez Santos
Internacional Relations student
Universidad Francisco Gavidia

The future of democracy in a spiritless society: concerns of the Salvadoran reality and a global situation

Elmer Rafael Martínez Santos
International Relations Student
Francisco Gavidia University

"The spectacle is not a set of images, but a social relationship between people mediated by images"
-Guy Debord (1967)

Latin America is one of the most unequal societies in the world. However, it is a mirror of the strong realities suffered by many countries in other regions. Conditions of extreme poverty seem to have no end, access to human rights, for many people, is a yearning snatched from being born in a place where a culture of violence predominates. In addition, other problems such as physical and mental health, and the effects of climate change, increasingly undermine freedoms and human development. As a result, we are living in a hopeless scenario that ignores the power of democracy and seeks populist solutions to generate a pseudo satisfaction to our social needs and life expectations.

From a social psychology perspective, populism can be understood as a response to groups that feel excluded and deprived of power in democracies eroded by corruption and the capture of elites. In this context, the populist leader embodies the role of messianic savior through radical, sensational and simple solutions that are attractive for channeling the discomfort and frustration of the people. However, its only objective is the manipulation and strengthening of a collective identity around its figure and its movement, all at the expense of institutional attrition and an oppressive authoritarian government system (Castells, 2018).

The case of the political and social reality of El Salvador paradigmatically illustrates the consequences of populism in the erosion of the rule of law. Historically, Ignacio Martín Baró (1989) in his strong analysis of Salvadoran society has denounced the profound economic inequality and social exclusion that affects many sectors of the population. Although his writings are situated in the context of civil war, the truth is that at present the same structural problems persist as institutionalized violence, political repression and psychosocial alienation of the popular sectors.

In this sense, in the media world there is the term 'the Bukele phenomenon', evoking the emergence of a populist leader who largely enjoys broad popular support according to various surveys, which give him a level of approval between 85% and 90%, one of the highest for a president in Latin America and the world. This remarkable consensus is the product of an effective propaganda and communication strategy from the government and the ruling party Nueva Ideas, under the message of breaking with the traditional political parties of El Salvador and capitalizing on the discomfort of the unmet demands of citizens, mainly in security (Baldovinos, 2021).

In the political agenda of the Salvadoran government, the president attributes achievements such as the reduction of violence after more than a year and a half of living an exceptional regime, the fight against corruption, the promotion of tourism and the modernization of the country. However, national and international human rights organizations warn of retrogression in civil liberties, the increasing militarization of public security and the weakness of institutional counterbalances in the face of the concentration of power, factors that pose risks to El Salvador's fragile democracy.

Guy Debord (1967), in his work "The society of the spectacle", takes up key concepts to understand how the Bukele administration has deployed a policy based on the spectacularization of public life, in which appearances and images prevail over content. Through an intense propaganda use of social networks and the staging of large events that exacerbate the emotional about the rational, the Bukele government seeks to create consensus, hide real problems and manipulate public opinion. Politics thus becomes another spectacular consumer product in the entertainment society. It is about diverting people's attention to merely symbolic pseudo-events. Debord warned about the risks of this colonization of social life by the logic of spectacle, which alienates and depoliticizes the citizenry.

In this order of ideas, the Salvadoran spectacle takes place in a media system that can be analyzed in various corners, of which two main themes are taken up in this paper: 1) the militarization of security, and 2) the deterioration of democratic institutions. On the one hand, to talk about security in El Salvador is to place in a social context the violence exercised by organized crime, specifically by gangs, In that sense, President Bukele has made crime reduction one of the main flags of his government. However, its security triumphalism conceals worrying inconsistencies and is based on a spectacular propaganda of politics.

While the homicide rate had decreased, his exaggerated claims that El Salvador was the safest country in Latin America sought to create a perception that was not in keeping with reality. As Guy Debord warned, politics becomes a staging, a game of appearances intended to produce emotions and adherence, rather than truly show objective results, this allows social groups to idealize social reality and live in a pseudo satisfaction of this need.

By omitting in its figures the abuses and deaths caused by the military and police, enforced disappearances and extrajudicial executions, the Bukele government privileges propaganda over transparency. Security becomes a political spectacle that, far from solving the problem of violence, deepens the militarization of the country, erodes civil liberties and consolidates an authoritarian regime.

The emphasis on the frontal fight against crime through increased repression, without addressing structural social, economic and institutional reforms, shows the limits of the warmongering approach. The commitment to the spectacle of the heavy hand, instead of building a culture of lasting peace, endangers human rights and the country's fragile democratic institutions.

On the other hand, talking about the deterioration of the democratic institutionality at the expense of the manipulation of the ruling party, requires a short development of some important issues of the Salvadoran democratic reality. One of the first milestones was the irruption of Nayib Bukele in the Legislative Assembly in February 2020, escorted by military and police, which represents a point of

that exposes the very serious authoritarian drifts of his government. Failing to obtain immediate approval for a loan he was requesting, the president mounted an unprecedented show of armed force since the end of the civil war, overwhelming the separation of powers. Far from being an isolated event, this episode marks the beginning of an escalation against democratic institutions.

Likewise, the dismissal of the judges of the Constitutional Chamber and the Attorney General of El Salvador by the Legislative Assembly controlled by the ruling party led by Nayib Bukele, represents a very serious attack on judicial independence and the separation of powers, the failure to respect due process guarantees and without alleging disciplinary offences that justify these dismissals, a scenario of political interference that undermines the autonomy of the Judiciary is configured (Bachelet, 2021).

Finally, the third act of power (without highlighting other acts of corruption, the deterioration of the economic system, lack of transparency and access to public information), with Bukele's nomination as presidential candidate before the Supreme Electoral Tribunal on October 26, 2023 and the officialization of his candidacy a few days later, despite the various prohibitions in the Constitution of the Republic of El Salvador.

By concentrating power in an abusive way, weakening institutional counterbalances and attacking any critical voice, the Bukele administration represents an authoritarian involution that jeopardizes the democratic achievements since the end of the country's civil war. Their populist leanings and arbitrary decisions threaten to dismantle what little remains of the rule of law in El Salvador.

The future of democracy in a society without spirit is to prioritize that one of the main battles for those who defend democratic values is to dismantle the spectacle offered by populism, Martín Baró would talk about desideologizing groups persuaded by simplistic media solutions that offer pseudo-perceptions of well-being at the expense of disengagement from certain human rights, thereby breaking with political apathy, and take the road to return power to the people so that they are able to demand development policies in all their areas.

Although this struggle is very complex and to some extent disadvantageous in the mass communications system, some proposals continue to be to bet on an independent and ethical journalism that contributes to the desideologization of the people to return their freedom of expression and generate capacities that allow making decisions from the conscience and not from feeling. Likewise, the role of civil society organizations must contribute by actively mobilizing in defense of human rights, from public denunciation, social protest or the filing of legal remedies against abuses.

Political parties that claim to be democratic also have the obligation to offer responsible options, far from opportunism and demagoguery. Programmatic unity around concrete causes strengthens progressive choices. For its part, transparency and accountability in the State are vital to restoring institutional confidence. Mechanisms such as the popular bill initiative, participatory budgeting and the recall referendum provide citizens with tools.

It is also important to revitalize the historical memory of societies, as well as that of struggles for democracy, which reminds us that their defence requires constant commitment. Creating a culture of a critical and informed, participatory and mobilized citizenry is the best guarantee for a lasting rule of law, which protects us from new authoritarian actors disguised by populism.

The future of democracy in a society without spirit is totally uncertain and full of challenges. Without a citizenry committed to democratic values and civic participation, democracy is weakened and exposed to authoritarian and populist drifts that can lead to anarchy. A society without a democratic spirit risks falling into conformity, apathy and political resignation, becoming vulnerable. When civic spirit is lacking, freedom is undoubtedly undermined.

For this reason, the future of democracy depends on cultivating a civic spirit based on the defense of rights, critical thinking, reasoned deliberation and active participation in public affairs. Education, independent journalism, public transparency and the articulation of citizens committed to keeping the democratic flame alive are fundamental to de-ideologize the spectacle. Democracy must be nurtured every day and those of us who know about its vitality must take up the challenge of enforcing it.

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Fwd: Submission for the essay contest "The Future of Democracy in a Spiritless Society"

nagrada.11.11

pon 6.11.2023. 23:30

Za: Tea Grgurovic <Tea.Grgurovic@udg.edu.me>;

 1 priloga (153 kB)

The Future of Democracy in a Spiritless Society According to the Current Scenario in Latin America..pdf;

Sent from my iPhone

Begin forwarded message:

From: Erika Vanessa Garcia Figueroa <cj.erikagarcia23@ufg.edu.sv>

Date: 6 November 2023 at 18:54:16 CET

To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>

Cc: Dolores del Carmen Quintanilla Pineda <dquintanilla@ufg.edu.sv>, Morán Argueta Roberto Antonio <rmoran@ufg.edu.sv>

Subject: Submission for the essay contest "The Future of Democracy in a Spiritless Society"

The Future of Democracy in a Spiritless Society: According to the Current Scenario in Latin America.

Erika Vanessa Garcia Figueroa

International Relations Student

Francisco Gavidia University

"Democracy is not an electoral spectacle every four years, it is a constant construction that is built day by day with the commitment and participation of all."

- Michelle Bachelet, former President of Chile, and United Nations High Commissioner for Human Rights.

Democracy is a political system that is based on the principles of equality, freedom, and the rule of law. It is a system that allows citizens to participate in the decision-making process of their society. However, the concept of democracy does not refer only to the political process; it is also about the values and spirit that underpin it. In a spiritless society, the future of democracy is uncertain. This essay will explore the concept of democracy in a spiritless society, the factors that contribute to such a society, and strategies for fostering a spirit-filled society and preserving democracy.

Democracy is a system that is based on values such as equality, freedom, and justice. These values are not just abstract concepts; they are rooted in the spirit of a society. The spirit of a society is the collective consciousness of its people, which is shaped by their beliefs, values, and practices. A spiritless society is one that lacks a sense of purpose and direction. In such a society, the democratic process can easily be undermined by corruption, apathy, and division. For democracy to thrive, it takes a spirit of cooperation, civic responsibility, and a commitment to the common good.

There are several factors that contribute to a spiritless society. One of the main factors is materialism and consumerism. In a society that values material possessions over human relationships and spiritual well-being, people become disconnected from their inner selves and others. Another factor is individualism and self-centeredness. In a society where people are encouraged to pursue their own interests at the expense of others, there is little room for cooperation and civic responsibility. Finally, disconnection from nature and spiritual practices

can also contribute to a spiritless society. When people are disconnected from the natural world and spiritual practices, they lose touch with their sense of purpose and meaning.

To foster a spirited society and preserve democracy, there are several strategies that can be employed. Education and public awareness campaigns can help people understand the importance of values such as cooperation, civic responsibility, and the common good. Community-building activities and social engagements can also help people connect with each other and their shared values. Finally, promoting spiritual practices and environmental awareness can help people reconnect with their inner selves and the natural world. By fostering a spirit-filled society, we can ensure that democracy continues to thrive and serve the common good.

Democracy, as a political system, has emerged as a fundamental ideal in modern society. However, in the contemporary era, we are faced with challenges that threaten the integrity of this system around the world. In the Latin American context, a region rich in cultural diversity but plagued by socioeconomic and political problems, the future of democracy seems uncertain. This essay explores how the lack of a genuine democratic spirit in Latin American society could affect the course of democracy in the region.

The crux of the problem is that, while democracy is widespread in Latin America, its roots are not deep. As a result, the report warns that some Latin Americans are willing to sacrifice democratic government. The gains in actual socio-economic progress exceed fifty percent. There are several reasons for this trend. Democracy is for the first time in the history of Latin America, a government is in power. So, when jobs, incomes and many basic services fail to meet citizens' rising expectations, those in power are blamed. The situation becomes more complicated when we consider several factors necessary for democratic governance, such as a free press, a strong defense. Human rights, independence and a dynamic judiciary still need to be significantly strengthened. Many traditionally excluded groups do not have access. They gain power through formal channels and therefore express their discontent in other ways, sometimes through violence.

1. Democratic Disenchantment: An Obstacle to Citizen Participation

In many Latin American countries, the population has experienced a growing disillusionment with politics and democratic institutions. Corruption, economic and social inequality, and lack of effective representation have eroded trust in the system. This disenchantment becomes an obstacle to active citizen participation, a fundamental pillar of democracy. Without active

engagement on the part of citizens, democracy is weakened, leaving room for manipulation and authoritarianism.

2. Education and Civic Awareness: Tools to Strengthen Democracy

To revitalize democracy in Latin America, it is essential to invest in education and civic awareness. Education not only provides knowledge, but also fosters critical capacity and understanding of citizens' rights and responsibilities. Well-informed citizens are more likely to actively participate in the democratic process and make informed decisions in elections.

3. Technological Challenges and the Manipulation of Public Opinion

In the digital age, social media and information technologies have transformed the way information is disseminated and consumed. However, these tools have also been used to manipulate public opinion and spread disinformation. In a Latin American context, where access to technology varies, this challenge becomes even more complex. Effective regulation and digital literacy are crucial to mitigate these risks and preserve the integrity of the democratic process.

4. The Importance of Active Participation and Social Inclusion

Genuine democracy involves not only the holding of periodic elections, but also the active participation of citizens in decision-making and the formulation of public policies. In addition, it is essential to address the economic and social disparities that exist in the region. Social and economic inclusion is not only an ethical imperative, but also a prerequisite for a strong and sustainable democracy.

However, there are also some very encouraging signs against the background of this situation. First, despite the crisis, the countries of the region have not tried to return to authoritarianism; instead, they have maintained democratic institutions. Second, citizens began to distinguish democracy from demagoguery.

Especially the system of public administration and the achievements of those in power. Many of these citizens are simply "disaffected democrats", a well-known phenomenon in many mature democracies, which partly explains why today's opposition movements do not support military solutions, but the populism of communist leaders. They present themselves as incompatible with traditional power and offer an innovative, hopeful perspective. Also, people are increasingly distinguishing between different institutions when deciding who is

responsible. If the legislature and political parties are supported. The situation improved in the judicial, executive and security sectors, which account for less than a quarter of the population.

In conclusion, democracy is not just a political system; it is also a reflection of the spirit of a society. A spiritless society is vulnerable to corruption, apathy, and division. To preserve democracy, we must foster a spirited society that values cooperation, civic responsibility, and the common good. In doing so, we can ensure that democracy remains a beacon of hope and progress for generations to come.

The future of democracy in Latin America depends on society's ability to cultivate a genuine democratic spirit. This means overcoming citizen disenchantment, investing in education and civic awareness, addressing technological challenges, and fostering active participation and social inclusion. If the region succeeds in addressing these issues with determination and dedication, there is hope for a vibrant and robust democracy in the future. However, the path to that goal will require a collective and ongoing effort by governments, institutions, and citizens alike.

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NAME AND SURNAME : MAHBUB REYHAN KILIÇ
SCHOOL : COLLEGE INTERNATIONAL UNIVERSUM
PROGRAM : LAW SCHOOL

Democracy does not naturally emerge in a soulless society, but the wrong or incomplete implementation of democracy can weaken a society in the democratic sense. and if it is not properly regreen, democracy in that society is doomed to fail.

To assess the future of democracy in a soulless society, it's crucial to first understand the concept of democracy, its benefits, and what constitutes a soulless society. While there are numerous definitions of democracy, most of them revolve around the people and their government. Democracy, fundamentally, grants certain rights to all citizens, rights that cannot be denied by anyone. It's a good method for organizing political processes. On the other hand, a soulless society fails to recognize the advantages that democracy can bring when implemented correctly, resulting in inaction.

To establish a state capable of correctly implementing democracy, it requires civil societies, independent media that can accurately identify society's needs, and a strong education system. Democracy demands more than a simple system of elections. In this context, solutions to the basic problems of a soulless society in the realm of democracy can revitalize it.

In summary, democracy represents a profound form of governance that, when applied correctly, can breathe life into a soulless society, enabling a government by the people. The necessity of democracy varies for every society, and governance should be tailored to society's needs. In a soulless society within a democratic context, it's apparent that solidarity among individuals has diminished, the importance of the rule of law has waned, communication technologies are misused or underutilized, and education is not given the prominence it deserves. These are primary symptoms and can vary from country to country. Democracy may appear superficial or incomplete in such a society. Even if elections are held in a soulless society, political participation can remain low because politics and participation should not be expected from a society where fundamental rights and freedoms are frequently violated.

To strengthen and expand democracy, it's essential to focus on two key areas:

1. Education: The foundation of democracy lies in education. To demonstrate that democracy is the right path, we should have an educational system that embodies democratic principles. To rejuvenate education in a society that may have lost its way, we need to identify and address the core issues in our educational system. By providing education that emphasizes democratic values, we can actively involve the younger generations in the spirit of democracy. Encouraging increased participation can be achieved by offering equal educational opportunities and supporting teachers. Furthermore, involving students or their representatives in decision-making processes can lead to more successful outcomes.

2. Rule of Law and Justice: For a democratic system to thrive, everyone must be subject to the law, and any special privileges should be removed. Justice should be based on ethical principles and determined solely by legal standards. A democratic government that respects the rule of law must also be accountable and transparent in sharing public information. Democracy is fundamentally based on moral values and promotes justice by safeguarding the rights of minorities. To ensure the rule of law, we must keep the legislative, executive, and judicial branches separate to prevent the concentration of power.

3. Media Independence: The independence and impartiality of the media protects democracy in society. Independent oversight mechanisms must be established to ensure media independence in a legal framework. The government should refrain from restricting the media and politicians should limit pressure on the media. Media organizations should report from different perspectives and provide objective news to the public. Misleading reporting can encourage public unrest and public rebellion against the government. Transparent and fair media can encourage participation and support civil society organizations.

4. Use of Communication Technologies: Democracy must adopt the use of communication technology while still maintaining effective systems of control. Controlled technological progress empowers informed voters and helps encourage participation. The correct application of democratic principles, with measured restrictions and in conformity with the law, is crucial. Measures should not limit freedom of expression, but preventive and deterrent penalties should address the spread of fake news. State-created apps for decision-making, political AI robots for asking questions, and apps that provide information about political processes can be used to increase participation of the young generation. Promoting equality in communication technologies eliminates information access inequalities.

5. Protection of Fundamental Rights and Freedoms: Democracy should be embraced in society, emphasizing freedom of expression, human rights, and community rights. Citizen initiatives should be permitted, and individuals should be able to express their opinions freely within ethical boundaries.

6. Political Advertising Regulations: Implementing political advertising regulations with equal budgets for each leader and electoral races can promote equal elections and increase trust in the community. Leaders should adhere to ethical boundaries and be advocates of moral philosophy and the rule of law. Public information plays a critical role in shaping how people decide to vote. The more open and accessible this information is, the better informed the public becomes. It should be easy for everyone to find this information through different media outlets, with news sources that reach a wide audience focusing on important stories. On popular TV shows, ethical commentators can provide unbiased insights into the news, offering various viewpoints to the public. Political ads should also come with such commentary to help people understand what politicians are truly saying and promising. In a democracy, the primary goal of public information is to get the public involved, but it should be used carefully to prevent public frustration with the government. In societies with diverse cultures, democracy needs to adapt to respect and honor those cultural differences. Democracy acts as a defense against authoritarian rule and encourages the growth of civil organizations by protecting the rights of different political parties. To reinvigorate democracy in a community where cultural values have been strained, it's essential to adjust and cater to the specific needs of that community.

7. Civil Society Organizations: Have a vital role to play, especially when it comes to supporting minority groups and communities. Human rights advocacy groups, organizations focused on equal access to healthcare, youth groups, as well as those championing cultural and artistic rights or the rights of individuals with disabilities, should collaborate closely with both the media and the government. Their main mission should be to ensure that the voices of minorities are heard and their rights are safeguarded.

8. Leaders: In turn, should govern with a genuine concern for the welfare of the people, embodying the values of an inclusive, egalitarian, and democratic society. They should serve their communities by implementing a fair system and actively involving the public in decision-making. Acknowledging specific privileges for leaders, with the approval of the people, sets the foundation for a governance system where both parties find satisfaction. It's crucial to ensure the safety and recognition of leaders based on methods endorsed by the public.

In a nutshell, democracy isn't just a distant goal; it's a mechanism for justice that can foster a free and secure community. It promotes participation and, when embraced by an informed and consensus-driven society and government, leads to a resilient and peaceful state.

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I hope this email finds you well. I am writing to submit my entry for the essay competition . Please find the details of my submission below:

Full Name: Holovko Sophia
Institution: American University Kyiv
Program: Software engineering

Attached to this email, you will find the required essay for my submission.

I have followed the guidelines provided for the competition and have used my institutional email address for this submission, as required.

I look forward to the opportunity to participate in the essay competition and appreciate your consideration of my entry.

Thank you for your time and attention. If there are any additional instructions or information required, please feel free to contact me.

Sincerely,
Sophia

In the hallowed corridors of history, democracy has been celebrated as a beacon of hope and progress, the embodiment of Abraham Lincoln's vision: "government of the people, by the people, for the people." Yet, as we peer into the uncertain future of the 21st century, democracy stands at a crossroads. It grapples with internal challenges that threaten the very essence of its existence. In this essay, we will delve into the enigmatic territory of democracy's spiritless society, seeking to unravel the challenges it faces and ignite the sparks of a formidable future.

Within the core of democratic societies, a disquieting dilemma emerges. The spirit of democracy, once a roaring fire in the hearts of its citizens, now smolders, teetering on the brink of apathy. Disillusionment and disengagement have seeped into the collective psyche, corroding the very foundation of the once vibrant idea of democracy. For instance, the parliamentary elections in Poland witnessed the opposition party achieving a significant victory, which was met with widespread approval from citizens who felt that the ruling party no longer represented their interests or values. This serves as an illustration of the consequences of political apathy and how it can lead to a shift in the political landscape. Elections and civic participation often meet indifference, as ordinary citizens perceive their voices to be a mere whisper in the political cacophony dominated by special interests, lobbyists, and political elite. This erosion of political engagement renders democracy perilously vulnerable, for its lifeblood is sustained by the informed and active participation of its people.

To revitalize democracy, a cultural shift is not just advisable but imperative. The younger generation holds democracy's fate in their hands. They are not just inheritors but architects of our future democratic landscape. Establishing robust political education programs is a survival necessity for 21st-century democracy. These programs must impart a deep understanding of democratic mechanisms, government intricacies, and the importance of citizen involvement. Moreover, they should nurture critical thinking and ethical leadership. With these tools, the youth become not only torchbearers but also the champions of democratic values, challenging prevailing norms and embodying inclusivity, vital for democracy's renewal in the age of rapid technological advancement.

However, we should recognize that trust in governments and their true intentions has been eroded over time. Skepticism and suspicion of the political elite and their commitment to the welfare of ordinary citizens have become more prominent. It's not merely the question of educating the electorate about how government functions, but also addressing the fundamental issue of trust. As the government fuels restrictions on liberty in the name of security, citizens rightfully question the balance between safeguarding the state and preserving individual freedoms. For instance, recent COVID-19 vaccination policies and the resulting restrictions have ignited profound debates regarding the intricate interplay between the exigencies of public health and the preservation of personal freedoms.

Amidst the backdrop of technological advancements, democracy finds itself navigating treacherous waters. The digital age, a double-edged sword, heralds an era where information is both the liberator and the oppressor. Social media platforms, wielding immense influence, serve as battlegrounds for the exchange of ideas and disinformation alike. For instance, the events of January 6th, 2021, during which the United States Capitol was breached by a mob of individuals incited through social media, exemplify how these

platforms can be used to spread disinformation and incite actions that threaten democracy. While they provide citizens with an unprecedented platform to voice their opinions and rally for causes, they are equally capable of disseminating falsehoods and sowing seeds of discord.

To shield democracy from the nefarious side of technology, we must champion digital literacy and responsible online conduct. Citizens must acquire the skills to critically assess information sources, distinguishing facts from fiction. Furthermore, social media companies must bear a greater responsibility in curbing the spread of false information and hate speech within their realms. Safeguarding democracy's spirit entails the conscientious utilization of technology.

Another formidable challenge arises from the ascendancy of populism and authoritarianism on the global stage. Some leaders capitalize on the frustrations and fears of their constituents, offering oversimplified solutions to complex issues. This perilous path not only erodes democratic values but also poses an existential threat to the democratic system itself.

A potential antidote to this affliction is political pluralism, staunchly upholding the principles of inclusivity and diversity. A democracy that celebrates the cacophony of diverse voices and perspectives stands better equipped to resist the allure of authoritarianism. It necessitates the establishment of mechanisms that ensure the voices of minorities are not only heard but genuinely respected. The bedrock of inclusivity is where the spirit of democracy thrives, free from the clutches of populism.

Furthermore, democratic leaders must exemplify their unwavering commitment to democratic values. It is imperative to recognize that a leader is fundamentally distinct from a monarch, for a leader's role is to guide and serve the people rather than rule over them. This distinction is intrinsically interwoven with the essence of a democratic system, where leaders are expected to adhere to the same principles and regulations that govern the citizenry. Upholding the rule of law and respecting the separation of powers are not optional but cardinal. A robust democracy is defined not only by the actions of its citizens but also by the ethical and principled conduct of its leaders. The true spirit of democracy materializes when leaders become custodians of democratic principles.

To further explore the future of democracy, there is a growing inclination to revisit history through a critical lens, reevaluating the legacies of prominent historical figures such as Edward Colston and Robert Milligan of Britain or Sir John Macdonald of Canada. These debates are emblematic of a wider global phenomenon where societies are reexamining their past in light of contemporary values.

This introspection about the past often results in the removal of statues and monuments that are seen as celebrating individuals with tainted legacies, particularly concerning slavery and colonialism. These discussions are emblematic of the complex path that societies are navigating as they grapple with the evolving spirit of democracy. Reevaluating history in this manner has become a potent symbol of the citizenry's demand for change and accountability.

These acts are not just the erasure of historical symbols but an expression of the people's desire for a more inclusive and just society. The reevaluation of history is a reflection of a society's evolving values, where the spirit of democracy compels citizens to confront uncomfortable truths about their past. It is a testament to the dynamic nature of democracy, which encourages self-reflection and growth.

In the spirit of reevaluating history, citizens are empowered to question the narratives that have shaped their collective identity. As they reckon with the darker chapters of the past, they challenge the notion that any one perspective is sacrosanct. This dynamic process reflects the essence of democracy—citizens' ability to hold their history, values, and institutions accountable to the evolving standards of justice and morality.

The political landscape of the 21st century is rife with unpredictability, exemplified by the era of Donald Trump in the United States. The Trump presidency was characterized by its unconventional approach to leadership, redefining the norms of political discourse.

The rise of Trumpism, a brand of populism that thrived on divisive rhetoric and unfiltered communication, posed a significant challenge to the democratic spirit. While Trump's unorthodox methods resonated with a segment of the population, they also amplified polarization and strained democratic institutions. The nation grappled with the balance between free speech and hate speech, challenging the principles of democratic coexistence.

The Trump era serves as a testament to the resilience of democracy. Institutions and citizens alike were forced to reevaluate their roles and responsibilities in safeguarding democratic values. The spirit of democracy, which encourages rigorous debate and the examination of power, remained alive and well.

Yet, the Trump era underscores the need for a vigilant citizenry and a robust system of checks and balances. A healthy democracy is one that continually questions and adapts to the ever-changing political landscape. Citizens must remain engaged, critical, and active participants in the democratic process, holding leaders accountable for their actions and policies.

In the face of unpredictability, it is more important than ever to protect and nurture the values of democracy, including freedom of speech, the rule of law, and respect for individual rights. These values are the bulwarks against authoritarianism and the safeguards of democracy's spirit.


The future of democracy remains an enigma, but it is a riddle worth solving. Democracy's resilience is rooted in its adaptability, its ability to grow and evolve. As we confront challenges like apathy, the digital age's perils, and the rise of populism, we must remember that the spirit of democracy is not a fleeting ember but a flame that can be reignited. In a society seemingly drained of spirit, democracy's vitality is not a foregone conclusion. It is a collective responsibility, shared by citizens, leaders, and institutions, to safeguard democracy and ensure that it remains true to its essence: "of the people, by the people, for the people." The spirit of democracy, even in times of disillusionment, can be rekindled, reminding us that the future is not predetermined; it is a story waiting to be written by those who believe in the enduring power of self-governance.

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Date: 6 November 2023 at 21:24:02 CET
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Written by: Wendy Daniela Zamora Hernández

November 6th 2023

The Future of democracy in a spiritless society.

Every day we have in our hands more life facilitators, we have technologies that allow us to stop doing, stop thinking. They call them revolutionary advances, and certainly they find of are, but they also are setbacks. Day by day, human mind is lazier, simpler. Every day we try to find the easiest door, and we find it. But behind all this, there is a dark reality which is getting closer and closer. This dark reality that im talking about is the breakdown of the system. It would seem that in every big step we make, there's a big setback behind, cause everyday there is some new creating that promise to save us from our everyday problems, but that doesn't mean that we are any better.

Putting aside the collapse of values that we face nowadays; the concern focuses on the political system that we have. There is a crisis in political legitimacy. People can't believe in their politicians, even when they chose them to be their representatives. And if we join the dots, there's an advantage for the bad politicians, because we are not choosing from knowledge, we choose from what we see in social media, what we heard in the radio, TV or any kind of media. It's easier to control people that is distracted, people who just doesn't care. And the ones who still care are not a threat, because they are the minority. And that take us to talk about one of the biggest detractors of democracy: Corruption. The corruption that so many countries in crisis face today it's not just concerning but outrageous. When citizens start perceiving the state as corrupt, they stop having faith and a lot of people abandon their political rights, they don't want to participate, because they can't trust the politicians. They don't feel represented. And that's the medullar problem of democracy, cause even its etymological origin, says it. Demo/demos (people) and cracy/kratos (power). Democracy is the power of the people, and nowadays it doesn't seem like that. This kind of power is not just referred to the right of vote, but also to a human rights guarantee system, a system that individualize the three powers of the nation and a system that takes care of social order and seeks to give a voice to the citizens.

Another important problem that democracy must face is the economic inequality. We can see it from different perspectives, but we are going to focus on the disparity and how it leads people to social unrest and resentment. When this happens, a lot of people are unsatisfied with the system because it appears that only benefits a few, only works for a small part of the whole population. It grows a field of disagreement and soon or later it reaches the whole community.

Also, we find that there's some kind of authoritarianism in the actual system. Not because its supposed to be like that, but cause the representatives that we choose

sooner or later even when they have good intentions, they start to have the thirst for power and they use the laws in a convenient way for them, not people. They slowly start to undermine democratic institutions and centralize power. This authoritarianism leads us to another threat to democracy: the populism. The populism since years ago is used more than for good, to polarize people. But not any kind of people, this often works with people that have a poorly political education, which is important to say, is the majority. This not only sad but also concerning, because we are supposed to choose the best for our own good, but we don't have the tools, and most of us are not willing to find them, cause it's not an easy thing to do, and this lead me to talk about which is our role inside all this rupture in the democratic system.

Democracy needs people full of knowledge for this to work in the way it's supposed to. Sadly, nowadays, that doesn't happen, because we all have the right to vote, to choose, to participate, and that would be okay if we'd know how to choose well, but let's face reality, we don't. Democracy has turn to a product, and this product it's on sale. But leaving aside the corruption that we face every day, we have just in front of us the real problem, people just doesn't care enough who they are choosing to be their politicians. As Albert Dicey said once "The Government is a government of opinion", at first, this sounds like pure logic, we think someone is better than the other and we vote for this person. But we don't choose smart, we choose from what we see, we have an empty vote. It's remarkable how nations, especially the ones that are facing a democratic crisis, are fragmented, they live under a democracy, but this doesn't mean that they are working in the way that is supposed to. It appears to seem that we have a weak rule of law which set us in a really difficult place, because people are not happy with their politicians, but they are also not willing to change their political knowledge. People now choose from resentment, and they choose wrong. They forget they are choosing their next leader, the one or the group who's going to govern them and the impact that is going to have in their daily life, cause maybe it seems like something distant from reality, but it affects us in ways that we can't even imagine, starting from social unrest, the loss of trust and leading us to problems that can affect us directly like economic decline, the increase of poverty, the increase of crime, the lack of healthcare and good education and the bad infrastructure an public services.

We see what is happening, we can see the problem, or at least a part of it because it affects us in some way, sometimes in a non-direct form and sometimes in a face-to-face way. We can see it, but we don't understand where it comes from and where or when is going to end. And it has been easier to put the complete blame on our politicians, but we must take our part, cause in this system, if it works how is supposed to, the responsibility is all in our hands. We form and grow the greatness

or the collapse of our own system. It's time to stop watching and start doing, start acquiring the knowledge that we need, because knowledge is the key to open fantastic and unimaginable doors.

But we already talked about failed democracy, so if democracy is not working, what kind of political system would work? Usually, if we analyze the trajectory of human history, we have been going from one side to the complete opposite, thinking that maybe we will find some kind of stability. This never worked, but in the transition of these failing movements, we've been able to rescue some good things. Like giving voice to everyone, to give the same right to any human being, to stop giving all the power to one person, like it happens in totalitarian regimes.

Guillermo O'Donnell, a recognized sociologist, established the connection between state, democracy, and citizenship. He pointed out how it was absurd to pretend building a functional democracy in states that are not functional at all. He talked about the difference between democracies in Western Europe and Latin America. The key difference is that in Latin America, the aim was to build a functional system on dysfunctional bases, which clearly was impossible. This is due to the big inequality that persists in these countries that belong in Latin America. The opportunities are not the same, we can see that clearly in the phenomenon of immigration. There are still so many disparities, so many sectors of population that are relegated and can't even get a chance to exercise their rights because they are focused on trying to survive in a failed state. This explains a lot, because as it was said before, citizens play a big part of these nonfunctional democracies, but can we ask people to be concerned about political knowledge when they are just trying to get some food for their family. It's a loop. People need money, corrupt politicians give some money to them, they give their vote to this corrupt politician, then the politician governs badly, takes bad decisions and the repercussions go to the people that gave their vote to the politician in the first place. The only one who gets something in this is the corrupt politician and his or her circle of people. Not the citizen, never the citizen.

But now that we have been capable of identifying the problems of the attempt to establish democracy as a functional system, what is next? What can we do to overcome the problem and set up something that actually works for all the people? First of all, the government has to get back the trust from the citizens in them. This could be possible by the setting of new politics that are functional for everybody. For this to be done it has to be some kind of homogenization. And this can happen only with the correct performance of those in charge. The trust plays an essential role in the development of democracy, because it's a social need, it reduces the uncertainty and warrants the coexistence on complex societies, also and most important, when the citizens trust their government, they actively participate and are not just willing

to accept the law but to follow the law in a moral way that leads us to a better social order.

The work of getting trust back can be done following these premises suggested by OGP (Open Government Partnership). First, the economic, social, and political uncertainty must be fixed. The responsiveness from politicians must be active and effective. Also, the openness must be a compromise. There must be a better regulation, that has integrity and fairness as well.

It's important to make emphasis in this as a plan that is going to take years of hard work, is not going to happen in the blink of an eye. But it can happen, it can be possible to fix the hope in these nations that seems to be completely abandoned and lost. It's going to take more than a good politician, we need lots of them, we need to investigate, to participate, to learn. The most powerful weapon - as once Mandela said - is education. If we have the privilege to get a good education is our responsibility to make something great with it. To make a change, to improve not only personally but making an impact in the society. To choose better, not just for us, but for the rest. We need good politics as we need a healthy and functional society, they go together, it can't be possible one without the another. So yes, there is hope, is the last thing that dies, and we are not just alive, we are also tired of the lack of improvement. We have to remember that crisis aren't completely bad, because they make us move, they make us take action, and when we unite hope and action, wonderful things can happen.

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EL FUTURO DE LA DEMOCRACIA Inglés.docx;

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To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: The future of democracy in a spiritless society

Hello, good afternoon, my name is Paloma Gudiño Oliveros. Law School Student in the Universidad Autónoma de Guadalajara, in México.
I send my essay "The future of democracy in a spiritless society".

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THE FUTURE OF DEMOCRACY

Democracy is a political regime and a conquest of peoples to guarantee the fundamental freedoms and rights of individuals. Democracy is called to build a society of rights, with human dignity as its central concern, unlike totalitarian regimes, Whether they are left or right-wing and spiritualized, they hold in an arbitrary and abusive power and assume that people are subjects and unable to decide for themselves.

Today, distrust of institutions, almost everywhere in the world, delegitimizes political representation. This refers to it being a question of options, right or left. The break is deeper. "It's about", says Castells, "the gradual collapse of a political model of representation and governance: the liberal democracy that had consolidated against authoritarian states and arbitrary institutions through tears, sweat and blood in the last two centuries". The author addresses the latest developments in Europe and the United States, with special attention to the end of the bipartisan system and the state crisis in Spain.

The crisis of liberal democracy is the result of several processes that have led to growing social inequality and distrust of governance institutions and practices. Historical experience shows that from the background of oppression and despair arise, always, social movements of different forms that change the future ideals of the governed of today.

The present world, objectively observed, obviously does not agree with any simple scheme. In any case, industrial societies can choose between liberal democracy and tyrannical democracy.

But these two summary alternatives do not cover the diversity of current phenomena. The only conclusion is that nothing is settled. Even if we assume an ideal outline of the development of the industrial society and announce the victory of the peace regimes, nothing will be resolved, because we are clear that the alternatives do exist, inequalities in economic and social development condemn the world today to diversity.

To define it, we cannot arrive at a basic concept, since although we understand that democracy emanates from law and law is not an exact science, but a changing science, deliberating in itself subjective concepts for the definition of liberal democracy can be

understood as a political system that is defined by democratic political participation and individual rights.

In liberal democracies, the power of the State (government) is limited by an impartial justice system, although many authors agree with this definition, there is the countercurrent defining it differently, but if there are no different points, would not be democracy. Of course, this is political, so within that definition, we have many more terms to define. But do not be afraid, as we will address this in our next section on the characteristics of liberal democracies.

For now, it suffices to say that liberal democracy is defined by commitment to three basic principles: democracy, individual rights and the rule of law. The first integral feature of liberal democracy is the right to hold frequent, free and fair elections. These elections can be held according to various electoral systems, from the simple majority system (First-Fast-the-Post) to proportional representation (Proportional Representation). Regardless of the system used, elections in liberal democracies must offer citizens an anonymous and secret vote.

Not only must the freedom of citizens be guaranteed in the electoral process, but also that of the political parties that intend to represent them. In a liberal democracy, every citizen has the right to campaign and support the party of his choice. In turn, these political parties have the right to use this support to compete in local and national elections and to offer policies that improve society.

In that same order of ideas we unleash the existence of political participation since it is an integral characteristic of liberal democracy. For elections to work, it is vital that citizens feel empowered and committed to participate. This means, for example, that minority groups in society must feel included in the political discourse and have the feeling that their voices will be heard and their rights respected.

Through free elections and political participation, individual freedoms can be understood as the third essential feature of liberal democracy. In the United Kingdom, individual rights are enshrined in the Human Rights Act 1998. The citizens of a liberal democracy must be guaranteed certain rights and freedoms, which correspond to their duties towards the State.

By understanding the relationship between rights and duties, one can deduce that the example of the electoral process. In liberal democracies, citizens are guaranteed the freedom to

participate in elections. However, this freedom is accompanied by the duty to participate in elections. We understand well that, in liberal democracies, this same is considered a civic duty and carries in it a responsibility acquired by citizens due to their participation in society.

Finally, we have the characteristic that becomes key is accountability, leaving behind the fundamental value of responsibility, particularly that of government. In liberal democracies, the political structure is divided into three independent powers: executive (government), legislative (house of representatives) and judicial (courts).

Thus, in liberal democracies, power is not simply concentrated in the ruling party. On the contrary, the legislative and judicial branches may hold the executive (prime minister and cabinet) accountable. Through the legislature (for example, the British Parliament), government-proposed legislation is reviewed and edited. The judiciary also has the power to limit the executive branch by creating laws that restrict the scope of its influence.

However, there can be many issues, which in a retreat between the citizens of East and West fall into a basic questioning, What are some of the advantages of liberal democracy that flow from the abstract features and promises that have been discussed throughout history, after the ravages that have led to choose to decide that this type of government is considered by much of the population, as optimal for a nation?

The first advantage of liberal democracy is that it fights for inclusion and participation, encouraging all citizens to express their opinions. The result is a society that debates policies in light of their impact on individuals is that citizens will recognize their place within society.

Another advantage of liberal democracy is the promise of stability, both politically and economically. At the political and social levels, liberal democracies encourage a smooth transition of power after the election results. As long as the elections remain free of corruption, parties have reason to respect their legitimacy.

Avoiding the monopoly of power Through structures that hold the state accountable for its actions, liberal democracies allow the decentralization of power. In political terms, this concentration of power is known as monopoly, exemplified by the monarchical systems prevailing in Europe before the 18th century. Liberal democracies have built-in systems of accountability, which prevent power monopolies.

Paloma Gudiño Oliveros
Universidad Autónoma de Guadalajara

It is not difficult to understand, then, why liberal thought has made political economy, or economy in its own right, a fundamental part of its intellectual strength.

Nor is it difficult to understand why the democratic tradition has made dialogue and politics the fundamental object of its own reflection, and why then, while liberals seem extremely concerned about the best procedural conditions for exchange and for the aggregation of preferences among individuals, up to that excess which is called the perfect market, this is not the case with those who endorse the democratic tradition, which seems more concerned to investigate the characteristics and possibilities of the public sphere, where the public rather than being a space of convergence between preconstituted individualities, is a constitutive domain of our own individuality.

It implies in itself that society does not have the spirit to fight for its ideals and rights, because it undermines the knowledge of the result of the unattainable struggles that are known in society itself.

Fwd: Essay on democracy by Avhust

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Subject: Essay on democracy by Avhust

Viktor Avhust

Master of Software Engineering

American University Kyiv

6 November 2023

The future of democracy in the spiritless society

“Ukraine has won!” will be the stop line for growing disbelief in democracy.

Reality is the only one, but interpretations are enormous. Even nowadays when we have a lot of means to fixate reality (billions of cameras in cell phones, millions of video cameras on streets...) mass propaganda machines pick facts and interpret overall events for the profit of big-brother autocratic governments. (Human attention is still limited as it was thousands years ago.) Autocrats more and more use the fruits of western civilization to become dictatorships. Democracies are under attack from a diverse coalition of enemies who seek to undermine its values and institutions from inside of the society.

Democracies that greatly benefited from globalizations now need to restrict lots of goods that may be used for future weapon systems. Tiny drones with AI, detecting humans and killing humans are not science fiction anymore. Satellites assist drones to make any territory transparent for military usage.

Anyhow Ukrainians and all Ukrainian supporters have proved and are proving it every day that true spirit is still inside our society, inside every person struggling for freedom and justice. People are not spiritless as it's the same as people are humanless. The question is what makes people live the life of true human beings, as humans are rational members of society. But more and more people only express their spirit in hard situations. Prosperous and carefree living somehow undermined true spirit inside humans. I might be wrong here, and I want to be wrong.

The very topic of the essay is trying to push us to thoughts that society is already spiritless. It's not true. We should remember that millions of people are struggling for their beliefs in freedom, democracy and humanity right now.

If we still have time we should dedicate our efforts to transform liberal democracy in a way people all over the world have no doubts about the future. And we can't fake it as autocratic/totalitarian regimes do using their media. More freedoms are to be added to the current state: more individual freedom, more freedom in research, experiments (maybe in cloning, nuclear fusion, etc). We need to divert liberal democracies from becoming more conservative than conservatives. Neither should we forget about the start of democracies and classical liberalism.

The way to overthrow growing autocratic states in the world is to be much more advanced, but globalization and flirting with autocratic regimes leads to sharing current advanced technologies (lots of them are stolen now and used against the countries where they were invented and developed). We can see the current war on chips as an afterthought of all technologies that were distributed through countries (autocratic too).

Business interest is often seen as a primary reason for nurturing an autocratic regime, as it's more profitable to work with autocratic countries in the short and middle run. Long-term outcomes are rather obvious for big companies and they try to avoid growing in autocratic states. I hope that rationality and long-term self-interest of the owners and top-managers of the companies will prevail.

Democracy does need new ideals (some of them are just forgotten), and individual long-term self-interest, in my view, is one of them. Being practiced individual freedom will allow democracies to be more flexible and flourish in the end and provide democracies with more and more advanced and profound technologies and approaches (either in hard industries and in services).

Education is to become the most beneficial service in the long run. More and more advanced programs, courses, techniques (like those systems that use VR, AR, AI, etc) and their successful implementation in the West and those countries that are struggling to get this education and gain benefits from it (and therefore become a part of the West).

Education can shift the overall culture of the country or region, if more people are engaged in changes and benefit from it.

Democracy and individual freedom are two closely related concepts. Democracy is a system of government in which the people hold power and elect representatives to make decisions on their behalf. Individual freedom is the right of each person to live their life without undue interference from the government or others.

Democracy is important for individual freedom because it allows people to have a say in how they are governed and to hold their leaders accountable. It also protects individual freedoms such as freedom of speech, religion, and assembly.

Individual freedom is important for democracy because it allows people to participate fully in the democratic process and to express their views without fear of reprisal. It also helps to ensure that the government is responsive to the needs of the people.

We need to acknowledge the importance of individual freedom in democratic societies. The following are some specific examples of how democracy and individual freedom are intertwined:

- In a democracy, people have the right to vote for their leaders. This right allows them to choose leaders who they believe will uphold their individual freedoms.
- In a democracy, people have the right to free speech. This right allows them to express their views on political and social issues, even if those views are unpopular.
- In a democracy, people have the right to freedom of religion. This right allows them to practice their religion without interference from the government.

- In a democracy, people have the right to assemble peacefully. This right allows them to gather together to protest or support government policies or to simply socialize.

Of course, democracy is not a perfect system. It can be slow and inefficient, and it can be vulnerable to corruption and special interests. However, it is the best system of government that we have yet devised for protecting individual freedom.

In "Democracy and Totalitarianism," Raymond Aron argues that democracy is a fragile system that requires constant vigilance to maintain. In "The War on the West," Douglas Murray argues that the West is under attack from a diverse coalition of enemies who seek to undermine its values and institutions. In "Clear Bright Future," Paul Mason argues that we can create a better future for humanity, but only if we are willing to embrace radical change. All of the authors agree that we need to change and maintain at the same time. All of these books are important reminders of the value of democracy and individual freedom. We must never take these freedoms for granted. We must always be willing to fight for them!

Another name for spirit can be – individual freedom expressed!

Fwd: The future of democracy in a spiritless society.

nagrada.11.11

uto 7.11.2023. 7:10

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To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
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The future of democracy in a spiritless society.

By Andrea Argueta

It is often said that democracy is the government of the people, by the people, and for the people. This means that the citizens of a democracy have a say in how their country is run. They elect their leaders and can hold them accountable for their actions. However, there is a growing feeling among many people that democracy is not working as it should, and I, am one of those people who believe that their voices are not being heard and that their leaders are not representing them.

There is a lot of anger and frustration in society now. Many people feel that they are not being listened to and that their concerns are not being addressed. This is leading to a sense of disillusionment with democracy. People are losing faith in the system and are beginning to wonder if it is really the best way to run a country.

The heart of liberal democracy is the government, and ideally government works among other institutions to represent the interests of its population inside and outside the country's delimitations. But what happens when the when your representative has been delegitimized numerous times? Are people supposed to engage in the political implications of a government that does not comply with their role? Politics is usually carried out in the interests of the people who have power. But there are also times when the interests of the people who have power are different from the interests of most of the people. In these cases, politics can be a way of ensuring that the interests of the majority are served.

Trying to understand today's political scenario can feel like a utopia because society is so globalized and corrupted. It can be difficult to get an accurate understanding of how democracy works in such a scenario. First world or third world countries can both face a lack of trust in political institutions and a lack of interest in solving these issues. Democracy is facing some serious challenges. In a world that is becoming increasingly globalized and interconnected, it is more important than ever that democracy can adapt and change. Otherwise, it risks becoming irrelevant and powerless.

Democracy is in crisis, not only in America but around the world. Many government institutions are dysfunctional and getting worse. In America, most of the population does not feel represented by their governments and are found to be full of corruption that have led to a lack of credibility of institutions and internal crisis. Sad to recognize that a diverse cultural identity has been unified beyond the boundaries due to a poor and dirty political system.

Is society spiritless? We are daily bombarded by publicity, social media, news, influencers, drama, chaos, consumption, our jobs, that we do not really have a chance to make a pause, take a breath, and understand what is really happening to ourselves, to our families, to our neighborhood, to our society, to our country... and the more outside we go, the less we really have the change to ask ourself, what is going on?

We are constantly moving, constantly doing, constantly thinking... but are we really living? When was the last time we stopped to think about what we are doing, why we are doing it, and

if it is really what we want to be doing? We have become so used to the constant stimulation and constant movement that we no longer know how to slow down and just be. And in this fast-paced, constantly connected world, it is easy to see how this can happen. But the question is, is this really living? Is this what we want our lives to be? Is this what we want for our children? It is time for us to take a step back and ask ourselves, what is really happening here? And more importantly, what can we do to change it?

If we are honest with ourselves, most of us would have to admit that we are on autopilot most of the time, going through the motions of our lives without really being present or conscious of what we are doing. We must emphasize that Politics play an important role in our society. They help make decisions that impact our lives daily, From the food we eat to the clothes we wear, politics play a role in everything. When it comes to making decisions about the world around us, politics is one of the most important things to consider. They can help us make decisions that will improve our lives and make the world a better place. Politics is something that everyone should be a part of because it is a way to make a difference.

But what if we all started paying more attention to politics? What if we got involved and made our voices heard? We might not agree on everything, but that's okay. The important thing is that we are engaging in the process and making our voices heard. There are some who believe that democracy is under threat from within. They point to the rise of populism and the fact that more and more people are turning to authoritarian leaders. They argue that these Others believe that democracy is not under threat and that it will continue to thrive. They argue that the rise of populism is a sign that people are dissatisfied with the status quo and that they are looking for change. They believe that democracy is the best system for bringing about change and that it will continue to be the best system in the future. trends are a sign that democracy is weakening and that it will eventually crumble.

I personally consider that a new world is rising, now that we are so globalized, it is hard for a government that has been exposed in public of their dirtiest deals, to continue in the government. Sovereignty does not work as it did before. Social movements, NGO's, international community, have a more important role in society now more than ever, as they can transform daily lives and change the worldwide reality.

participating in politics is important because it allows individuals to have a say in the decisions that affect their lives. When people are involved in the political process, they can hold government officials accountable and make sure that their voices are heard. Additionally, political participation can lead to positive changes in society and help protect individual rights. Therefore, everyone should take the time to learn about the political process and get involved in the political system.

In a society that is becoming increasingly spiritless, what does the future of democracy look like? This is a question that many are asking as they see the state of the world today. There is no one answer to the question about the future of democracy in a spiritless society. However, it seems clear that the continuation of democratic values and processes is by no means guaranteed.

The spiritless society is one in which people are increasingly disengaged from the political process and from traditional sources of authority and community. In such a society, the forces that sustain democracy may be increasingly weaker, and the possibility of authoritarianism or some other form of non-democratic rule may be correspondingly greater.

Another aspect we must consider is migration, as it has led to a loss in society, as many people who migrated are not able to raise their voice in their natal grounds, as their presence is now in different countries because of the need to survive and exceed somewhere there's a chance to. Being unable to live with dignity where you were born can also lead to a spiritless society. In addition to migration, Technology is enriching some and leaving many others behind, as some countries are using technology on their electoral system, and not teaching their population how to vote.

The globalization of the world has led to many changes, one of which is increased migration. People have moved to new countries in search of a better life, often leaving behind their families and friends. This has led to a loss in society, as many people who migrated are not able to raise their voice in their natal grounds. Their presence is now in different countries because of the need to survive and exceed. Being unable to live with dignity where you were born can also lead to a spiritless society.

In addition to migration, another factor that has contributed to the loss of spirit in society is technology. While some people have been able to use technology to their advantage, many others have been left behind. This is because some countries are using technology on their electoral system, and not teaching their population how to vote. As a result, there is a disconnect between those who have the power and those who do not. This can lead to a feeling of hopelessness and a loss of spirit in society.

In a spiritless society, democracy may not have a future. A spiritless society is one devoid of hope, faith, and love. In such a society, people are driven by self-interest and greed, and they are willing to fight and even kill for what they want. There is no room for empathy or compassion in a spiritless society. Such a society is ruled by fear, and it is difficult to see how democracy can thrive in such an environment.

In a society where people are increasingly divorced from politics and government, it's natural to wonder about the future of democracy. Can a system that depends on the participation of its citizens survive when so many people are indifferent to or even hostile to the political process? There are reasons to be pessimistic about the future of democracy in a spiritless society. A vibrant democracy depends on the engagement of its citizens, and there are few things more spiritless than being indifferent to or disengaged from the political process. When people are indifferent to or disconnected from politics, they are less likely to vote, to get involved in campaigns, or even to pay attention to the issues that affect their lives. This disengagement erodes the very foundation of democracy.

Starting with education, an informed citizenry is vital for the health of democracy. In a spiritless society, people may be apathetic and disengaged from politics. However, if they are educated about the importance of democracy and how it can benefit their lives, they are more

likely to be engaged and involved citizens. Furthermore, as technology advances, it is easier than ever for people to access information and learn about the world around them. With the rise of the internet and social media, people can easily connect with others and share information. This means that even in a spiritless society, people can easily access the information they need to be informed citizens.

Another key area that can help ensure democracy thrives is technology. In a spiritless society, people may be reluctant to participate in politics due to feeling disconnected from the political process. However, technology can help connect people with the political process and make it easier for them to get involved. For example, online voting and petitioning platforms make it easy for people to have their voices heard and make their opinions known. Additionally, social media can be used to connect people with political leaders and help them hold politicians accountable. In a spiritless society, technology can help ensure democracy thrives by making it easier for people to get involved.

The final key area that can help ensure democracy thrives is money. In a spiritless society, people may be reluctant to donate money to political campaigns or get involved in the political process. However, money is essential for democracy to function. Campaign funds help pay for advertising, polling, and other vital functions. In a spiritless society, it is important to make sure that democracy has the financial resources it needs to function.

But it's not all doom and gloom. There are also reasons to be optimistic about the future of democracy in a spiritless society. First, it's important to remember that democracy is not just about voting and campaigns; it's also about civil society and the willingness of people to come together to solve problems. Even in a society where people are disengaged from formal politics, they may still be engaged in their communities and in solving the problems they encounter in their everyday lives.

In conclusion, politics is an important aspect of our lives. It is a process by which we make decisions about how to live together. Politics is about power and how we use it to make decisions. It is also about conflict and how we manage it.

While a spiritless society may seem like a daunting challenge for democracy, there are three key areas that can help ensure democracy thrives: education, technology, and money. By focusing on these areas, we can ensure that democracy continues to thrive in the face of adversity.

Democracy is not a static form of government; it is constantly evolving. The future of democracy in a spiritless society will likely see a continued decline in public participation and an increase in oligarchy. The spiritless society is often incredibly conformist, and this conformity can lead to a loss of individuality which is necessary for a thriving democracy.


To maintain a healthy democracy in a spiritless society, it is necessary to encourage individuality and to provide opportunities for public participation before it is too late.

Fwd: The Future of Democracy in a Spiritless Society | Yakym Yermak

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To: "nagrada.11.11" <nagrada.11.11@udg.edu.me>
Subject: The Future of Democracy in a Spiritless Society | Yakym Yermak

Dear Senate of University Donja Gorica,

My name is Yakym Yermak. I'm a master's student at American University Kyiv (Cintana network), where I study Global Management. And I would like to take part in this year's essay competition.

You can find my essay in the attachment.

Thank you in advance for reading and evaluating this essay!

Best regards,

Yakym Yermak

MGM (Fall 2023) student
MGM (Fall 2023) Group Representative in the Student Council of AUK
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The future of democracy in a spiritless society

Yakym Yermak

American University Kyiv

Global Management program

The hardest thing you can face in your life is to be born in a democratic society.

When you are 12, you figure out that there are dozens of ideologies in the world, and you need literally choose one, or combine them during life. When you are 14, that your state has tens of political parties, which have mostly the same political programs. When you are 16, you must understand all the jokes about the main politicians, ministers, civil servants, ex and future presidents, policemen, heads of state factories, businessmen, judges, and bankers of your country. And when you are 18, you have to be responsible for all of them in front of your citizens, and the international community...

When Volodymyr Zelenskyi was elected as president of Ukraine, I was 17. I couldn't vote, despite the fact, that for at least 4 years (before the next elections) from the moment I reach the age of majority, I will live under the leadership of this president, his parliament, the party's ideas, and the direction of development. I will face the new Russian invasion, new corruption scandals, 3 changes of the Cabinet of the Ministries, above the rule of people, I have never elected. But still, when I meet my foreign friends, take part in International discussions, and talk with my coworkers from the USA or Denmark, I have to admit, and I admit that Volodymyr Zelenskyi is my president, and I'm fully responsible for his speeches, his actions, his decisions.

That, and exactly that distinguishes a spiritfull society from a spiritless. When people are ready to fight for the democracy that hurts them, ready to defend corrupt systems with the dream that **they** will destroy the corruption on their own and not the occupant, and ready to allow their cities to be wiped off the face of the earth, but not to be named weak, or spiritless by be surrendered.

The easiest thing and the rightest thing you can do in your life is to allow democracy to fall.

Welcome the idea, that you don't need to think about politics anymore, about parties, politicians, debates, and dialogues. Now, you have more time to work, spend time with the family, and do hobbies. Everything in your country is translated into the local language, and you don't need to spend dozens of hours learning English or German. You have to choose between 3 types of wine, not 30, and any service station has a part of your new car from the "national manufacturer". Your government gives you wonderful offers to defend the national interests with free transfers abroad. And the main one: no responsibility! That's not your army bombing the cities nearby, but the president's, that is not your police violating Human rights, and not your government annexing territories.

And when you decide to move to another country, it is also will be easy for you. Make a big banner with large words, visit 2,5 protests, find the mic, and say the word "Shame!", name yourself an oppositionist, and the doors of the European Union and the USA will be opened for you. Together with family you will drink coffee in Copenhagen, live on grants that support the opposition, enter any great University, and even win an Oscar. Haters will say, that you have

to fight with the regime inside your country, but don't pay attention, they will soon be bombed by your compatriots.

Predicting the future of democracy in spiritless societies is easy. When your society gives up, democracy is already dead. And we should remember that: The hardest thing you can face in your life is to fight for a democratic society, and the easiest and the rightest thing you can do in your life is to allow democracy to fall.