

## **Samir Arnautović (auth.). Estradna znanost i kultura konflikta (Estrade Science and Culture of Conflict ). Sarajevo: Filozofsko društvo Theoria, 2018, p. 234.**

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*Estrade Science and the Culture of Conflict*, a book by Samir Arnautovic, reveals the "symptoms" of the pervertation of modern society as well as questions that are not asked, but there are always answers to them. More precisely, all the questions that the author thinks should be asked before those, which are determined with the prefix *estrade*, show their unnecessary setting or ways of directing for the social community without insight and questioning the soil determined for movement.

The book contains 20 chapters in which the elements of illusions are discussed in detail, with the help of which an attempt is made to build an abyss for social communities. To that goal, they are covered in the broadest sense of the question of knowledge, culture of reality, publicity and freedom, which today appear only and exclusively in the uniform of pervertation. By recognizing and pointing out the pervertation of the pillars that should strengthen the soil of the social community, the author also enables the creation of an image of today that is surely going into existential hopelessness. Therefore, the book *Estrade Science and Culture of Conflict* is a key work, which should be taken as a guide to raising awareness of social communities, and therefore as the only remaining rope of salvation from the perverted discourse of modernity. Recognition of questions and approach to their interpretation shows the author's wealth of knowledge and experience that is expressed through written chapters.

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The problem of pervertation of modern society is only one of the indicators of the abyss in education, as in other branches of modernity, whether they relate to genesis in theoretical or practical form. If one tries to act on the course of what cannot be stopped in essence (thinking), it is necessary that there is a need for coercion that leads to alienation and shackled life in Plato's cave.

The book *Estrade Science and the Culture of Conflict* points us to the key problems of society and social order, problems for the solution of which time is running out. Pointing out the problems, the author refers to their solution only in the progress on the path of building one's own identity in modern thinking, which is not established on the wealth that is shown in the quantity of material goods. The establishment and construction of identity is achieved by the development of the spirit, which is the only determinant of the existence of the being as a whole as the basis of the mental capture of the universe. Following the historical development, we can see that by definition, what sets us apart and makes us, as we like to call ourselves, "higher beings" are not mere bodily differences or mentality as such, but the possibility of their use and development reflected in the effort and aspiration to come to the knowledge. That is why it is crucial to point out problems and look for possible solutions in order to fulfill the essence of one's own existence and create a precondition for every form of genesis.

The problem is manifested in the pervertation of modern society from which the provinces that encompass a specific environment are born. It is important to clarify that the province is not necessarily tied to one particular geographical area, but that it emerges as a product of the opinion of a society in whose spirit culture also develops. When the level of building a society in which non-thinking prevails is reached, then the development of *estrade science* develops, which necessarily binds the *culture of conflict*, as the author states: "A culture of conflict is a way of not accepting things and postulating absolute attitudes, which negate any value system." (Arnautović, 2018, 8) It is a product of action in accordance with the anti-spirit of *estrade science*.

In an effort to presentation such forms of social environment as desirable and sustainable, one enters a constant process that is manifested through competitions and calls for omniscience (non-knowledge), which is recognizable in public speeches of proponents of this form of attitude towards reality. In this way, a direction of movement is formed, which aims to build a path of complete separation as the "only path" on which the non-acceptance of the Other, ie diversity, is loudly pronounced. Staying in that direction leads each individual to the closure that produces a culture of conflict, excluding at the same time the possibility of improvement, progress and development, because that would violate the peculiarity of the provincial pervertation of modernity. The culture of conflict, as Arnautovic shows, is a form of life that is

determined in every segment by conflict and constant conflict with the destructive function.

Everything that develops must be built according to some principle, and accordingly the problems we encounter in perverted communities should be re-examined from the point of view of their development. What the author states as a principle of development of a perverted modern society is *as if* a principle. "As if the form is an expression of powerlessness and lack of spirit, it emerges as the only solution to the survival of a society of non-knowledge and the imposition of schizophrenia as a reality of actuality." (Arnautović, 2018, 17) In order for non-knowledge to take the place of knowledge, setting itself as a fundamental determinant of cultural values, argumentation based on conflict is reflected, which is reflected through the argumentation of force. If non-knowledge is the foundation for building culture, then culture becomes non-culture. Out of ignorance and reluctance, various forms of evil develop due to the lack of being as a whole, which is reflected in the dissatisfaction that arises after the vanity of enjoyment on the material levels. The material is necessarily transient and perishable, and in accordance with its accidental nature is unable to take on the peculiarity of substance, ie the characteristic of eternity. In the book *Estrade Science and Culture of Conflict*, the author authentically presents issues and problems that can be understood as templates for recognizing perverted modern societies, societies that want to set a perverted scale of values through non-knowledge and conflict culture.

In this direction, with the aim of overcoming constant illusions, emphasizing the importance of logic, which is ultimately a socially determining category, the author states the importance of understanding the task of philosophy. Philosophy is always determined as the fundamental science of understanding the meaning of the reality of actuality, so it is very important as a guiding thread in the social community.

From this reason, the aspiration of perverted societies is directed towards suppressing philosophy, because philosophy does not leave the possibility of equal evaluation before accepting and determining the value of the examined through detailed critical consideration, ie examination that returns to the foundations to remove elements of ambiguity. "With the destruction of philosophy, estrade science destructs both doubt and makes the society of non-knowledge an unchangeable fact. Philosophy is unnecessary, even dangerous, because its doubt calls into question even "the best of the possible worlds." (Arnautović, 2018, 156) The fear of light that emanates from philosophy is a Nietzschean-determined fears, faced by ideological leaders, since the arrival of new plowshares.

Educational institutions, according to the basic task, should be a place where knowledge develops, indicates the essence of life and what should be contained in the foundations of any relationship, as well as developing the ability to think with the ability to recognize non-knowledge. But the question arises, why is the opposite happening? We do not need to go further than these educational institutions to get an answer, because that is where the construction of a young person begins, who is blindfolded at the "entrance to the self". Quasi-intellectuals or estrade intellectuals, as stated in the book *Estrade Science and Culture of Conflict*, put pressure on every young and promising person who has talent and ideas aimed at developing and moving the set boundaries of society. Talented and thinking-oriented individuals are discouraged and subversively undermine their efforts and activities. They want to drown in the provincial structure of false values based on estrade science.

Yet there are those who are strong enough to leave the borders of the province, for the realization that being free does not mean living in confinement and not accepting the Other. From this, the problem of today develops in many countries, where the question of the departure of young people is sought in vain and incessantly in the wrong place. Are they really trying to find a solution or is it another in a series of performances in which the shackles of those who intend to do the same and leave the form of "the best of possible societies" need to be strengthened ?!

The objectification of one province, as the author pointed out, was conceived at the point where non-knowledge replaced knowledge, because those in power are those who strive to implement ideology with the aim of ensuring power and domination. To this aim, politics is for many a means of gaining dominance and power to somehow compensate for their own poverty and lack of spirit. The followers of ideological advocates are uneducated people, who without the power of knowledge live forever in chains and who allow the imposition of various ideological elements as the basis of all existence. Satisfied with the exchange of material goods determined by transience, blind followers do not live their lives freely, but become slaves to the material and to the source of these means.

The key to liberation from shackles lies only in education that will produce true knowledge. With knowledge we get the power we need in the fight for freedom, because without freedom we cannot achieve what is the essence of every human being, and that is to live a conscious life (Henrich), ie to be focused on being as a whole. This is possible only by coming to light in a platonic way and pointing out to others problems that they may not yet be aware of due to their spiritual immaturity or objective circumstances. The book *Estrade Science and the Culture of Conflict* is a guide for recognizing the provinces of modern pervertation and overcoming what the "ruling majority", deprived

of spirit, seeks to impose on individuals who insist on the spirituality and principles of the modern world.

The book *Estrade Science and the Culture of Conflict* depicts the state of the perverted reality of modernity. It appears as a diagnosis and a warning that points in the direction of overcoming the permanent crisis - persisting in the true values of modern culture and science. In this context, philosophical thought must take responsibility and in the role of a torch of new critical education, illuminate the darkness of perverted modernity in which values disappear and “*as-if*” values are established, contrary to the life and principles of modernity. It is a new Promethean task of philosophy in which it is re-established as a fundamental science and a starting point in redefining knowledge.