

GLOBAL ECONOMY AND THE HUMAN FACTOR

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Abstract. *Global economy is a relatively new concept in the social, primarily economic sciences. It came into being in the late 20th century together with globalization, just like the concept of the global system. This is the period when important evolutionary changes in the development of capitalism took place - namely, the newly-emerging capitalism was global but it was also knowledge-based. A new type of capitalism was more based on intellectual capital than on monetary-physical one. This model of capitalism presupposes the belief in the market and the individual. That is why there has emerged the need to reconsider the human factor. Since skill and knowledge are the only sources of a long-term competitive advantage of the company, it is necessary to take into consideration the human factor within the framework of man's abilities and their manifestations. The paper points to the need to take into such consideration the human factor in the contemporary civilization and the concrete social-historical and social-cultural conditions and the need for a more progressive humanistic development of the society. In the context of such an approach, our considerations start from the ideas about globalization, global system, global capitalism, capitalism of knowledge, intellectual capital and, in that context, the manifestation of the human vital force as a bio-psychosocial being as well as the importance of this manifestation for the company's sustainable advantage on the market.*

Key Words: *Globalization, global capitalism, intellectual capital, human vital force, company, corporation, index*

1. Global economy is a relatively new concept in the social sciences. It came into being with globalization and the generation of the notion of the global system. The sociological study of globalization assumes the consideration of its three basic processes, namely the process of the generation of the global system by developing the economic relations implying transformation and integration into the global economy (based on the transnational corporations that operate all over the world and beyond any state control), the process of globalization of culture (substituting local cultural needs) and the process of education of international manager bourgeoisie. *The global system* has replaced the

category of international system. It denotes the processes of globalization that exist independently of the politics of nation - state and national societies - thus representing an independent international phenomenon and the process of trans-national and trans-state existence (Grigoriev, S. I., 2006:60-61). It is a new information-technical, economic-ecological, scientific-political and socio-cultural reality with its specific structures and processes that function and develop within the limits of mankind and its complex interpenetrating world-economic and international relations while getting transformed with respect to the changes of the natural and social human environment, thus creating material and spiritual culture and forming individual and personal interests, universal human values and universally important development goals. The notion of the global system is not universally accepted but this fact should not be regarded as a chance to treat it as an abstract thought having nothing to do with the real life. On the contrary, *it represents an objective reality which allows for its consideration both on the whole and in its constituent forms*. In fact, the global system consists of subsystems that are mutually linked and exert respective influence on each other (Leibin, V. M. 2006:226). *The global economy* appears as a subsystem of the global system, which implies the overall national economies as a unique controversial system of rich and poor states. It is joined in by the countries that are unequally developed; this inequality is thus reflected in it (Reinert, E. S. 2006:57). *The characteristics of the relations in the global economy are basically determined by the character of globalization by which such economy is generated in the first place. Globalization* is a process of spreading the zone of economic power by winning over new territories (sources of raw materials and markets with, unlike in the previous conquests, no use of war) with the use of the money itself. Since, when the money is under the pressure of the borders of its own terrain, when it is unable to multiply outside these borders, it suffocates and dies. Globalization represents a thought-through way for the money to get an impetus and bring about profit in a peaceful way (Baricco, A. 2002: 25). This is the process made possible by the development of high technology (that has provided for the "contraction" of place and time) and market forces (manifested in market competence and the dominant form of capital mobility - "money to money" - which is profit-bearing thus enabling the formation of the universal global financial and information technology (Utkin, A. I. 2003:185). *The idea of globalization has originated in the developed capitalistic (West) countries due to their aspiration to take a ruling position on the planet*, or, to paraphrase Zinoviev, to organize the whole of mankind in the function of their own interests instead of the interests of some abstract humanity (Zinoviev, A. 2002:306). In fact, global economy represents the conquest of the planet by the transnational companies of the developed capitalist states in the interests of those companies dominating the national economies (Marković, Ž. D. 2008:87-90). *With globalization the neoliberal capitalism obtains global dimensions and becomes global capitalism*. It is dominated by transnational corporations, reduced role of the state, widely-spread mass culture and realized information reality (Babkov, F. D. 2003: 69-139). This is the capitalism based on deregulation, privatization and liberalization, that is free market. As Beck would say, on the altar of the almighty god, the market, there is a permanently repeated promise that all who are willing to subject themselves to the world market demands would be blessed with earthly wealth (Beck, U. 2004:117). However, the realization of this promise is unreal. The collision between the principle of profit and the principle of humanism which is "at the very base of capitalism of any level of development" (Đorđević,

R. 2006:69) exists in global neoliberal capitalism as well. A new "trinity," namely, that of the market-the competition-the money appears on the world stage with the intention to raise itself to the supreme power which would rule over the planetary affairs by imposing its rules on the states as well as its leveling norms despite cultural values and identity (Mayor, F. 1997:53). Under such conditions, the power of money everywhere violates human dignity, hurts his pride and destroys his hope. Under the conditions of multinational capital, capital gets positioned as the only organizer of communicative practice while wherever interest or profit represent an ultimate value that is counted upon, none of the categories that the world used to count upon such as Truth, Goodness, Beauty or Justice no longer functions as self-understandable (Tomić, Z. 2008:3). Namely, *the contemporary technical civilization which is also being realized under the conditions of neoliberal (global) capitalism makes human position complex and, to a large extent, inhuman*. The propensity and the aspiration of our civilization are in the tendency to elevate efficiency and profit maximization to the level of an absolute value and myth. As if some fate is pushing us to be ever more successful and liable to naked competition without knowing, very often, for what reasons and for whom. (Koković, D. 2000: 294).

Today not only the traditional philosophical question is asked about man's position in the world and in the *cosmos* but also the issue at stake is his position in everyday life, most of all concerning the changes brought about by globalization, in global economy and in the working environment of this very economy. *It is exactly why it is not sufficient to explore these problems only in sociology but in economic science as well* (Vidnin, V. I. 1997:63). The reason for this is that, since there is already the power realized over the international relations through monetary and other economic tools, it is opposed to the progress achieved by the "civilization process" (Matzner, E. 2003:78). That is why it is necessary to explore, critically and from the theoretical standpoint, and re-consider the economic reality. *That is why the economic sciences must be changed in accordance with new economic, social and political facts* (Mayor, F. 1991:32). Or, as Reinert would say, the scientific theory must be built upon observation of reality which is contrary to the present standard theory which takes randomly selected assumptions and tries to make the reality fit in (Reinert, E. S. 2006: 16). *In such theoretical research and approach to the contemporary economic reality of the neoliberal global economy, special attention should be paid to the investigation of the essence of the human factor importance and further development of man for an essential social order*. However, what should be avoided, at all costs, is the belief that human beings are means of production that are the source for material welfare and to see in this the goal of the causal analysis (Mayor, F. 1997:92). *The respect and knowledge of the real importance of the human factor represent the need for every market economy including the market economy of the neoliberal global capitalism*. The market represents a decisive mechanism for regulating exchange of goods but it is not defense from all sorts of disagreements. The market is included in the structure of social relations; yet, it does not solve any problem automatically. "To paraphrase, the market without people does not exist. The market mechanism needs to be regulated in such a way as to reduce inequality of people and to increase the living standard of all the peoples and states. The contemporary global market is a threat to the absolute majority of economies" (Gozabov, I. A. 2007:283). Concerning such an approach to the study of the human factor in the global economy, this factor should be examined, primarily, from two aspects: *regarding the employment opportunities*, that is, the realiza-

tion of man's potential to express himself as a creative being thus providing for the material conditions of his existence, that is, his social status by entering into relationships with other carriers of the social status (Šarkov, F. I. 2007:52) and *regarding man's position in the work process and in the working environment* concerning his self-expression as a free and creative person.

In fact, in the study and critical consideration of the human factor in the global economy, for the sake of humanizing man's position in the society and of increasing corporations' competitive powers at the market, what should be aspired to is further exploration of all the factors affecting man's social position, starting from his position in the economic sphere of the social life, his economic motives and work activities along with understanding of work contents and character, *via* his position in the social (especially class) structure to his ideological and political affiliation, his role in the political organization of the society and his place in the categorial system of value and the attitude he takes towards it (Kozlovski, P. 1996:68). Such an approach to understanding of the position of the human factor in the global economy can also be contributed to by the findings of the *vitalist sociology* as an important sociological theory of the neoclassical type at the basis of which there are inter-relatedness, inter-dependence, man's vital force, living space of his existence as well as the unity of individual-personal and organizational-collective subjectivity of man as a bio-psycho-social essence (Maksimova, S. G. 2006:42-43).

Finally, in the research and consideration of the human factor in the global economy, it is not enough just to start from the essence of the globalization process and the establishment of a global system with subsystems, one of them being (as a more important one) the global economy itself, but *from the changes in the very essence of capitalism with the understanding of knowledge as the basic development resource*. Namely, with such an increase of the importance of knowledge as a development resource, *capitalism is more and more based upon knowledge, that is, it becomes knowledge capitalism*. This is a form of capitalism which is more conceived of as intellectual capital and less as based on financial-physical capital (wealth). *The basis of this model of capitalism lies in the belief in the market and the individual while the central value of the individual is the emission of knowledge instead of muscle power*. This model acknowledges the process organization, the routines and directives comprised in the explicit knowledge being dissimilated (Milačić, V. 2006:229). The consideration of the human factor in the global economy must recognize the fact that in capitalism it is knowledge and skills that are the only sources of sustainable and long-term competitive advantages of corporations so that people should be treated as beings that think, that are able to produce and improve their lives in a historically concrete living space thanks to their life force (Grigoriev, S. K. 2006:95-96). In the context of such an understanding of knowledge capitalism, the advantages of corporations should be taken into consideration in the global economy. Namely, skills and knowledge appear as "the only sources of a long-term sustainable competitive value of a company as well as of wider social structures" (Milačić, V. 2006: 244).

2. In the process of examining and critically re-considering the human factor in the global economy, regarding employment and/or unemployment, the historical approach should also be included. Namely, *the right to work* as protection from unemployment, or rather the creation of opportunities for work, has originated in the capitalist society as an expression of the strengthening of the role of the working class. The right to work as a

program demand was put forward by the socialist-utopians in their claim that "all people should work," while, with further strengthening of the role of the working class, this program demand became, as the right to work, introduced into the constitutions of many capitalist countries. By the mid-twentieth century, this right was also inaugurated at the international level by regulations concerning the right to work, liberty of work and social security in the *Universal Declaration on Human Rights* (1948) and the *International Pact on Economic, Social and Cultural Rights* that became valid on January 30, 1976 (Marković, Ž. D., 2001: 479-481). Yet, though it is a widely spread right to work, as a legal norm and not rarely as a constitutional one, accepted by a great number of capitalist states thus improving the social-material position of the employees in most of them, full employment has neither been achieved nor is it being achieved. Rather, it is prevented by economic profit-oriented logic of the capitalist system. *With globalization and the development of the global economy, the right to work is being realized, that is, employment gets on certain peculiarities.* These peculiarities spring from peculiarities of the integrations realized by globalization. The capitalist-inherent integrations that emerged in the late nineteenth and early twentieth centuries differed from those created by globalization. The former ones were motivated by increasing the profit made in the working process which, as a consequence, meant that the integration of companies brought along an increase of employment rate. However, with the globalization integration processes, no corporation is created but, rather, the systems in which no field of work is expanded but only the capitalists are united which gives rise to further expansion of bookkeeping and management *whose activities are no longer exhausted in trying to find an efficient form of work organization for the sake of increasing profit but in manipulating money and watching out for a surplus of employees.* "Powerful headquarters of financial experts direct their professional skills and effort towards manipulating with money and watching out for a surplus of employees." (Tešić, D. 1999:87). In fact, under the conditions of globalization or neoliberal global economy, there is, in a way, trade with something essentially non-existent. To paraphrase, no real assets are exchanged but they are bought and sold as are, for instance, the risks of contracts that are to be concluded yet or are only in the deign phase. Or the debts that are to be re-negotiated are given over are re-sold or re-bought on end. Or, contracts referring to virtual yet already common values are concluded, most often by agreement; and they will, in their turn, give rise to some other contracts that will refer to negotiations about these contracts! This is the market of risks and debts that allows for involvement in one's own follies. Speculations are done on speculations. This is a non-existent market "based on appearances" (Forester, V. 1997:48) In this way, the form of capital mobility (money-money) with the opportunities for profit-making in this form of movement as well *has revealed the separation of financial activities from economic activities, directed at finding maximal financial gain by purely financial operations thus with no connections with the manufacture of goods and services* (Mayor, F. 1997:53). In this way virtual economy comes into being; factories and shops do not work; money just revolves and gives profit. Under the conditions of these financial transactions not only the possibilities for employment are reduced but employment itself declines. This turns up as regularity in the sphere of economy that should be studied and examined by specific methods of the economic sciences with reference to the philosophy of economics (Buldakov, S. K. 2008:115-116).

Along with the specific nature of the integrations of the capital corporations in the neoliberal capitalism that leads to aggrandizing of (financial) capital which not only fails to reduce unemployment but, on the contrary, increases it, the impossibility of increasing employment, that is, the increase of unemployment in the global economy is *affected by two inter-related factors: man's replacement by machine and the transfer of companies or production programs from the industrially developed countries with high production costs to the countries with lower production costs and the possibilities for creating greater profit*. Namely, the development of the production forces, technological globalization and the aspirations towards a more profitable production - all this for the sake of making greater profit - lead to the replacement of man's work by machine one at most of the jobs that do not require the ability possessed by man only. Due to the quick pace of the process and poor planning, the focus is more and more placed on, to paraphrase, the machine rather than man, on economic benefit rather than social implications and what used to be good and inevitable has been transformed into the cause of unemployment and social troubles (Mayor, F. 1991:302). That is why the scholars who take into consideration the problems of modern society, including, therefore, those of unemployment, point to the impermissibility of substitution of the work force by the modern technological devices without any previous careful study of the consequences of unemployment. Unemployment also arises as a consequence of the moving away of companies or production programs from the industrially developed countries, due to high production costs induced by expensive raw materials and high rents, to the countries with cheaper raw materials and lower rents which is in itself a promise of making greater profits. *In the countries which export production capacities and programs there emerges unemployment with more negative social aftermaths. In the countries which import technologies and production programs employment tends to increase, that is, unemployment tends to decrease*. Yet, unemployment also exists in the latter countries due to a high birth rate and the inability to set up balance between the rate of investment, that is, the creation of possibilities for opening up new jobs, and the birth rate. Unemployment has specific forms of manifestation in particular states. But, *since globalization, in a way, leads to a unique labor market, all these forms of manifestation of unemployment and their solution, that is, increase of employment, are of global character*. As for the scope of the unemployment problem, there are many data showing it, including the following ones. They show that, in January 1994, about 30% of the world work force was unemployed or with the wage insufficient for survival. The number of unemployed in some countries, as a result of a multitude of factors, most of all, of the economic development, permanently exists though it varies. At the global level, the number of unemployed is always high. In 2003, it was almost 200 millions (185.9 millions). Unemployment takes on global character and, for the first time in history, all the people are no longer needed by a small number of those in control of the world economy. Economy is every day more and more involved in pure speculations. Masses of workers and costs that they impose, in this way, become redundant. To paraphrase, there is, therefore, "something worse than exploitation itself which is when you are no longer even fit for exploitation" (Forester, V. 1997:1). *This is the order of the contemporary civilization in which, in addition to an enormous demand for work force, high unemployment is still sustained*, as said by Forester. Everywhere around us there are jobs of great social and humane value that should be done. Even more important data reveal that there are enough people willing and able to do them. Unfortunately, the existing

economic system is not able to balance the need for jobs with those of people deprived of employment. To put it clearly and briefly, such an economic system represents a catastrophic failure though a small number of privileged people praises it as a great success, that is, triumph (Chomsky, N. 1998: 276).

The existing inequality in the economic development of the countries linked by the globalization process into the global economy is sustained and further deepened by the neoliberal economic logic. This inequality is permeated with a low rate of employment; ever present unemployment on a global scale is accompanied with a dramatic increase of poverty and misery in all the world countries. As Beck said, the world has become a dangerously unequal space - even in the metropolises of the West (Beck, U. 2004:50). In fact, globalization worsens the living standard of millions of people, not only in the underdeveloped but also in the developed countries including the USA. Thus, according to the data of about all employed Americans, workers and clerks, of male gender, they earned, in 1993, in fact, for 11% less than in 1973. To quote, in other words, in twenty years, the living standard of an enormous number of Americans has declined. Yet, not only the living standard of the employed masses is falling but unemployment is also on the rise. Transnational corporations imply calling forth specialists from other countries if they are cheaper than specialists from the developed countries (Martin, G. Šuman, H. 2001:79). In fact, *the twenty-first century has started with a crisis of values and a crisis in inter-estimation of one's own individual interest and the public one*. The solution of these crises depends on our response to the question concerning what kind of world we would like to build, whether the one which is in an unruly race whose only standard is the "sum total at the end of the bill" or the world of inter-relations in which our aspirations to development go hand in hand with our tendencies to proper distribution and dignity. *The just society would be the one in which the powers to determine procedures and regulate more important processes are equally distributed*. In other words, social justice should exclude the domination of some individuals and social groups over others (Marković, M. 1994:21-22). As F. Mayor puts it, the measure of equality should be at the basis of distribution of what has been gained thanks to the growth of the economic and technical potential (Mayor, F. 1991: 81). With respect to this we should interpret the idea that "the theory of justice partly comprises the process of motivation when the adopted behavior and its result (most often, wage) are both within the framework of the instruments for satisfying the needs inspired by the given behavior" (Bulat, V. 2004:244). The realization of this justice would be in accordance with the feelings of self-respect and self-appreciation possessed, as a rule, to a large extent, by all human beings (Fukuyama, F. 1997:198). It has also contributed to the conceiving of a new humanist understanding of the human factor in economy.

3. The study and understanding of the human factor in the global economy also requires the study and understanding of the man's social position in the working environment. This research must start from the characteristics of the global neoliberal economy, that is, the knowledge that the "virtual" reality and the objective reality are not the same (Gozabov, I. A. 2007:284), that the consciousness about the present situation represents the first step towards facing the human present and the future (Mayor, F. 1991: 51) and that the rejection of the idea that the human factor is equal to the development of the hu-

man resources. Likewise, the position of man in economy, in his working environment should be approached not only regarding his contribution to the business success of a corporation but also regarding *his need for acknowledgment as the most specific part of human personality, namely the one which motivates people in their desire to affirm themselves with respect to others* (Fukuyama, F. 1997:182). In this light we should also understand the insistence that the estimate of the individual justice is based on the assumption about the just reward as an important factor of motivation for work. In this approach, justice is defined as a ratio of one's individual input into work (such as effort or knowledge) and reward (such as wage and promotion). Individuals are motivated when they know, from their personal experience, that they will be rewarded in proportion to the effort they have invested. As Stoner said, people evaluate the justice of the reward they have obtained by comparing it with the rewards others have got for similar input or with some other rewards they have received before (Stoner, A. F. G. 2000:418). *Thus, the given approach to the study of man's position in the working environment of the neoliberal global economy is understood both regarding man's contribution to the business success of a corporation and regarding the protection of man's complex identity.* The protection of his integrity does not refer to that of his physical and psychic integrity but regarding the possibility for his self-realization as a free and creative being that is able to develop all the potentials that each man possesses - which is in accordance with his essential humanist development and the need for justice (Mayor, F. 1997:92).

Between globalization and the world of labor there is a multiple and poly-meaningful relatedness which is the subject of interest of many researchers including the author of this paper (Marković, Ž. D. 2001:59-73). Globalization is made possible by the development of the technical-technological basis of labor accompanied by the changes in the working environment characteristics, the contents of labor and the position of man in the working environment. Along with globalization and yet as the very assumption of its further spread, the Third Technological Revolution has brought about computer technology which changes the position of man in the man/machine ratio. From the machine controller man turns into a machine monitor. His working environment in the global economy takes on predominantly new-quality features with the tendency to develop further as a computer working environment. Computers work on their own or are embedded into robots. They perform, in a certain way, conscious tasks, firstly the simplest ones and then, keeping pace with the progress in design, more and more complex ones that could previously been carried out only by people. *In this way, in the working environment of micro-electronic contraptions, the amount of human work is declining and the worker's immediate contact with the material is vanishing.* In such a working environment, the computer technology replaces individual assessments of algorithm and decision-making rules. Man, in this environment, does his work tasks, performs his activity by means of the information system instead of doing it by an immediate physical contact with the object of his task. The information technology creates technological infrastructure of the working places. Work depends more and more on the computer while such a work eliminates routine and simple tasks and requires *abstract thinking*; instead of empirical judgment, it requires *intellectual effort*.

In fact, in the working environment with the computer-information technological base of work *there emerge significant changes in the work contents.* These changes are expressed in the lack of experience of the *purposefulness of work* and in the feeling that the new technologies are here to establish the *domination* of machines over people as person-

alities. The computer terminal becomes the primary object of *interaction* with the worker instead of interacting with workers. Besides, the information technology provides for a distant supervision of managers and controllers over workers' activities. This change has enabled, along with the "reductions in space and time," the establishment of a new form of work at distance or *telework*. Namely, once the work was completely defined and controlled by the computer systems, it could be moved outside the working organization as an institution and set up, by means of electronic networks, to distant centers of processing of phone calls or to the tele-operators employed in the family home by means of computer and modem. The analyses of the work contents in the information working environment show that, *besides positive, there are also negative effects of this kind of work on man*. Thus, for instance, the necessity of uniformity of the categories that the computers necessarily need leads to the abandoning of the distinct features that make every man unique and irreplaceable (Mayor, F. 1991:77-78). By this the information technology leads to the changes in experiencing work and its purposefulness; it can induce the feeling of *frustration* and loss of control, that is, it can be the source of *stress* for many of those involved in the process of such work. In fact, the computer-information technology has enabled the protection of the man's physical integrity in a technicized working environment. Yet, what has remained is the reduction of the human mobile characteristics along with time extension by *static effort and nerve and emotional tension*. In addition, the introduction of the computer-information technology, though it has reduced human work and though it has made human work more interesting, has not provided for such completion of working task that would enable further development and expressions of the man's creative potentials.

The scientific-technical progress and the development of the computer-information working environment as the dominant forms of the working environment in the global economy and the position of man in it - all *require a new approach to the consideration and realization of safe working conditions*. Namely, the safe working conditions cannot be those in which only man's physical integrity is protected from jeopardy and disruption; instead, safe are those working conditions in which, primarily, man's psychic and moral integrity is protected and in which man can express his working and other abilities as a free and creative being. However, since the computer-information working environment becomes dominant in the global economy, with negative effects on the human psychic and moral integrity, there are such working environments in which the human physical integrity is also jeopardized. These working environments are most often in the countries which are importers of technologies, most of all, "dirty ones." It is exactly why these problems should be considered as global ones since the economic inequality of the countries is reflected on them (Ali, T. 1999).

Regarding such an approach to the study and understanding of the human factor in the global economy, two relatively new views of the human potentials are also present, namely, index of the human potential development (IHPD) and the index of man's vital force (IMVF). The index of the human potential development has four paradigms: *productivity* - growth; *equality* - considering the possibility for realizing the potentials and use of goods; *stability* - certainty in approaching the achievements of the civilization of the present and future generations, and *enhancing potentials* - development is realized not only because of people's interests but their efforts as well. Three *indicators* of the index of the human potential development are: *life expectancy*, *educational level* and *real gross national product per capita*. Taken together, these indicators reflect three main features:

healthy life, knowledge and living standard as befits human dignity (Žukov, V. I., 1996: 9-11). Starting from the characteristics of the working environment of the global economy and a new understanding of the human factor in it, our opinion is that the IHPD paradigms should be added the fifth paradigm, that is, the statement about the working conditions in which man's integrity is not endangered while the fourth should refer to the number of integrities in the working environment. *The indicators of man's vital force (IMVF)* are categories of the vitalist sociology characterized by the system of indicators about the development of the vital force of man as a bio-psycho-social being as shown in his abilities for production and advancement of his life in the given socio-historical and socio-cultural circumstances that adequately meet the needs of the progressive society's development. According to the tradition of the IMVF and the human vital force evolution, three special indicators are also shown: average value of the indicator of the development of the human physical, psychic and social abilities, the existence of the basic groups of indicators of the physical, psychic and social health that express the best existence and the development of the human basic powers formed in all the basic *spheres* of the social life - in economy, politics, social and spiritual-cultural sphere as well as in the ecological development. The integration of all these factors which provide for optimization of the efforts made to assess the vital force development of man on the whole and in separate spheres of the social life (Grigoriev, S. I. 2006:95-96). By combining these two approaches, namely, the IHPD and the IMVF in considering the problems of the global economy, the formulated theory of ideas will provide for a new way of understanding the management of the society characterized by the growth of dynamics and complexity of the social relations whose solution requires, to paraphrase, a lot of imagination for reorganization including the change of concepts so as to move away from the society of people as producers to the society of people as creators (Mayor, F. 1991:46). With such an approach it is possible to leave behind all the debates about the dilemma whether people in an organization should be looked upon as resources like materials, raw materials and energy or not (Stanković, M. M. 2007:2-3). This will also contribute to the overcoming the relations of social confrontation in the sphere of work by moving in the direction of social partnership and solidarity responsibility of employer and employees. That is also how we should understand the fact that "the arrival of the twenty-first century should not be regarded only as a date in the calendar but also as a limit beyond which it is necessary to develop most: a new quality of living, economic efficiency, social welfare, intensive technologies with the use of robots, wide-scope investments into economic branches that the realization of the human potential mostly depends on" (Žukov, V. I. 2008:303).

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GLOBALNA EKONOMIJA I LJUDSKI FAKTOR

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Globalna ekonomija je relativno nov pojam u društvenim, pre svega ekonomskim naukama. Nastaje krajem 20. veka sa globalizacijom kao i pojam globalnog sistema. To je peirod kada nastaju značajne evolutivne promene u razvoju kapitalizma – nastaje globalni kapitalizam, ali to je i kapitalizam koji se zasniva na znanju. Nov vid kapitalizma više je koncipiran na intelektualnom kapitalu nego na novčano-fizičkom kapitalu. Ovaj model kapitalizma pretpostavlja verovanje u tržište i pojedinca. Zato postoji potreba novog promišljanja ljudskog faktora. Budući da su umeće i znanje jedini izvori dugoročne kompetativne prednosti kompanije, to je potrebno ljudski faktor razmatrati u okviru sposobnosti čoveka i njihovog ispoljavanja. U radu se ukazuje na potrebu ovakvog razmatranja ljudskog faktora u savremenoj civilizaciji i konkretnim socijalno-istorijskim i socijalno-kulturnim uslovima i potrebi za progresivnim humanističkim razvojem društva. U kontekstu ovakvog pristupa razmatranja polaze od shvatanja o globalizaciji, globalnom sistemu, globalnom kapitalizmu, kapitalizmu znanja, intelektualnom kapitalu i u tom kontekstu ispoljavanju životne snage čoveka kao bio-psiho-socijalnog bića i značaja tog ispoljavanja za održivu prednost kompanija na tržištu.

Ključne reči: globalizacija, globalni kapitalizam, intelektualni kapital, životna snaga čoveka, kompanija, korporacija, indeks.