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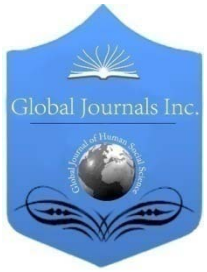

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Social Relations for Human Development

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Social Relations for Human Development

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I. Introduction

Analyzing the history of the development of man and the human community it can be concluded that in the first few tens of thousands of years there was practically no actual development of life and work in the human community since this period was characterized by the struggle for survival and spontaneous perception of the environment. The beginning of development as a result of human reflection appears approximately 3000-4000 BC and evolves very slowly with minimal improvements in living and working conditions. [1] Serious, organized and planned development practically began 200 years ago with the industrial revolution, gaining particular intensity in the last 70 years.

The development path of human civilization is marked by numerous wars, even genocides, warranting the question of the actual civilization levels of all hitherto societies. The entire period is characterized by conquests the purpose of which was the greedy acquisition of material riches and power without sufficient concern about the development of society on the whole. Class division and differences only deepened in correlation with the development of societies founded on the exploitation of man and nature. Of particular concern is the change from labour-class relations to ownership-class relations in which capital took over the leading role both in economic as well as social relations diminishing thereby even more the position of man as a subject of developmental processes [2].Relations in society are fundamentally changing to the detriment of the majority and the centres of power, through globalization and other processes, primarily achieve their own interests while democratic processes are more a decor than an objective reality.

Man has alienated himself from nature to the extent that he has destroyed the environment on which survival on Earth depends and exhausted natural resources to the limit bringing thereby into question further development and development along the hitherto premises. The undisputable progress of science which began during the period prior to the Modern age, was not always in the function of the development of human society as a whole although it is considered a common good. The greatest benefits were reaped by individual groups with great economic and social power and most frequently to the detriment of the social community.

Regardless of the considerable progress achieved in upbringing and education a large part of the world still lives in ignorance and poverty. In that regard religion and tradition are to a considerable degree the deterrents of further development, in the first place of man as an individual. The absence of that part of development is an impediment to improved and more humane relations among people both in small and large social communities. Communication is more difficult not only due to cult urological reasons but also because of the different interests between the rich and the poor, on the basis of race, geographic location and a number of other reasons. The differences in inequality between social communities have significantly increased in proportion to economic growth and have never been greater [3]. In such circumstances any over excessive difference between individuals, sections of society or specific social groups always causes conflicts and wars. The most surprising fact is that in spite of the impressive economic growth in the last 60-70 years the gap between the rich and poor has increased even more. [4]. Regardless of natural and other resources, climatic and other conditions the differences in the levels of development of various parts of the works are huge. Apart from the period of the original community in all other so called civilization eras differences between individuals in society increased in the process of which man as an individual and society as a whole were not the priority goals of development. The most tragic fact in this regard is that the gap between rich and poor individuals and societies were to a lesser degree the result of knowledge and capabilities. The greater part of

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these differences came about through violence against and exploitation of both the human community and nature and which is, unfortunately, largely true even today. The differences are a confirmation that real, common developmental goals of human society still do not exist and the continuation of such a social development process will lead to serious conflicts on various grounds. The necessity of channelling future development toward the needs and objectives of human society as a whole, without imposing any forms of power or pressure is more than evident.

II. Necessary Developmental Changes

The necessary changes in the approach to development and social relations are substantiated not only by the above but also by numerous works of scientist dealing with the topic. The key determinant for developmental changes is the precept that income is the instrument of development and the ultimate goal - man's development in the sense of his increased possibilities to make choices in regard to his life and work. This is at the same time the departure point for the achievement of the basic postulate of human development in which **man is both the subject and object of development** with the ultimate goal being the wellbeing of man and human society on the whole.

The examples of the intensive development of some countries show that increased GNP growth rates do not result in lowering social and economic loss of the greater part of the population of those countries. Even in developed countries high income is not a shield against problems such as violence, crime, drugs, homelessness and family disintegration. This goes to confirm that in order to achieve higher levels of man's development different forms of human skills should be used. In other words, it is possible to look upon human development as a process of increasing the number of choices available to the individual as well as enhancing man's capacity to make choices. To that end it is necessary to render man capable of recognizing and interpreting the reality he lives in which, on the other hand, requires civic courage, readiness for risks in making decisions and non-acceptance of others making choices for him and on behalf of all [5].Economic growth has without any doubt a significant impact on human development but it should be borne in mind that in the process the quality of growth is just as important as it volume. The relationship between the quality and volume of growth will determine the quality and characteristics of development so if man's development is set as the key goal greater productivity of society as a whole can be expected as well as greater care for environmental protection and diminishing poverty and thereby greater social stability.

Human development implies qualifying man for such development, his active role in life and work, man as creator and only user of the fruits of development. In the process it is important to keep in mind that this development should be the result of man's free choice and not something imposed on him or of him becoming only the executor of someone else's ideas and decisions. Of course, it goes without saying that human development should include everyone, regardless of race, gender, age, disability and religion since any limitation of choices limits the process of man' sand society's development. It is, however, important to emphasize at this point that equal opportunities do not imply equality in results and their use. These differences can be quite significant but should be based on objectively established results of the contribution of individuals to the development of the social community.

The basic foundations of the significance and needs of changing developmental processes in the sense of humanness have been laid quite a while back by Abraham Maslow [6] and Carl Rogers [7].The claim that people are essentially good, that every person is unique and has the potential to develop, certainly stand true in high percentages. It is necessary to ensure to people not to depend on the opinions and inclinations of others, to have their own criteria of satisfaction and have the possibility of personal development. There should be no fear that the vast majority of people will not know the difference between good and bad, that they are open, spontaneous and flexible and with a propensity to exploration. People want to know, learn and understand for the very sake of knowledge and comprehension and not only to satisfy specific needs. Almost every individual has the will and wish to grow in a positive way and develop his potentials, an aspiration of all living beings, which can be prevented, to a greater or lesser degree, by numerous exterior circumstances.

III. Social Conditions of Human Development

Even from the brief analysis of the history of the development of man and human society it is evident that this development was predominantly based on the use of force, power, class position and exploitation wherein one part of the human community was developing while the other was struggle to survive. Today, practically throughout the globe social relations are exclusively based on the ownership of capital and other assets to the extent that part of the assets and ownership belonging to the entire social community are used mostly in the interest of those who already have the capital and the assets. In addition, the contribution of labour and knowledge is diminished in the distribution of new values which creates even greater social differences both on the levels of the individual as well as the social community.

The existing social relations that are based on capital cannot be considered socially objective. Even if

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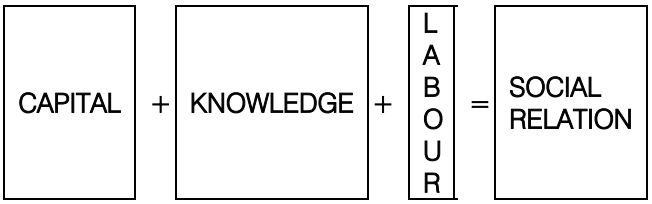
the initial (primitive) accumulation of capital is accepted, regardless of the fact that it is most frequently reduced to pure plunder and crime, the problem of investment remains where the owner of the initial capital borrows money from banks or similar institutions and returns it through the work and knowledge of others. The new value of the assets is exclusively regarded as ownership of the investor of the capital even when the added value is acquired through the exploitation of society's natural resources. The injustice is even greater when the generated profit is shared only on the basis of the invested capital, namely, ownership of assets as capital. In order to create the required economic foundations and more just percept of development and achievement of objectives in the general and individual interest it is necessary to base social relations on three equally worthy elements which are **capital, knowledge and labour**.



In the process the term **labour** implies the routine, qualified execution of specific job assignments pre-defined and set by the employee's executive branch. **Knowledge** implies the creative, expert and scientific work of part of the employees in the system, or from other systems, who participate in the creation of the system, process and its development. It goes without saying that capital does not acquire new value without the participation of knowledge and labour, so there is no reason for not being treated equally in a given system. How large the share of capital on the one hand, and labour and knowledge on the other, will be in the system depends on its structure and field of activity.

This proposed social relations model is analogous to Einstein's tenet from the theory of relativity, namely, that *space, energy and mass cannot be viewed separately* since they form the unique whole of the universe. Accordingly, a social relation based on the unity of capital, knowledge and labour should be the basis or at least the transitional form toward integral and coordinated human development. In social relations established in this manner man is ensured greater freedom which is proportionate with his management of the means of life and work, namely, he becomes free when he becomes the subject of his fate, his will. Today his knowledge and labour are not treated as capital, preventing thus the development of his freedom by the existing limitations of current social relations.

The justification of this proposal is grounded in the fact that in the last 20 years an increasing number of individuals acquired capital in form of shares of some business system at the expense of their labour and applied knowledge in that system. This circle of individuals is constantly growing so in addition to top management, the members of the lower level management also acquire capital in this manner, including experts-specialists. The second example which confirms the appropriateness and possibility of such social relations are the numerous, large, middle and small enterprises founded with minimum capital that have become world known and important companies that developed on the basis of the knowledge and work of their employees. Therefore there are no obstacles that would prevent the inclusion of all participants in business operations initiated on the basis of such relations.

Another set of examples ascertains the justifiability of implementing the proposed social relations, namely, the fact that today numerous successful companies have greater value on the market than the value of their assets, namely, capital. The gap between the material and market values is exclusively the result of knowledge and labour and should not be attributed only to the owners of capital.

When assets and funds in the ownership of the state are at stake, it is first necessary to clarify that they belong to all members of the social community and that all of them should benefit from that. Unfortunately, today we are witnessing that the greatest benefits from the enormous riches of a society-state are enjoyed by the owners of business systems linked to their exploitation (natural resources) and politicians and state employees. Significant changes are required in this segment as well in which it is necessary to establish a social relation between the state-authority and the members of society. Therefore, the revenues collected through taxation should be the only funds for financing state and local administration institutions.

Within the proposed model of social relations it is necessary to make another crucial change in the interest of each individual and social community as a whole. This change relates to all funds generated by the exploitation of natural and other resources (concessions, rent, etc.) at the disposal of society and which should not be used only for covering the management costs of the state and local authorities. Considering that they belong to all members of the social community those resources should be used exclusively for development programmes in the interest of all members of a social society in accordance with needs and set objectives.

There can be a number of answers to the question of how to achieve the proposed social relations, whereby the worst solution would certainly be one imposed by force. It is a matter of the awareness and responsibility of social leaders, in the function of peace and the more secure survival of man and his

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environment. The transition to social relations in which capital, knowledge and labour are treated in the same manner is possible to achieve in a relatively short period of time because in each business system the share of capital, labour and knowledge can be established quite precisely and unequivocally. It goes without saying that the ownership of a system cannot be appropriated by any legal or forceful way but it can become a process of the future development of that system. It is by no means a revolution of forceful change of social relations but an agreement and decision on how to establish future relations in society with a view to human development and the building of improved relations in society. On the other hand it is a known fact that people take their jobs and responsibilities more seriously when their property is at stake so it is realistic to expect not only the greater engagement of individuals in the system where they are co-owners but also more intensive work on their own development in view of better future results.

Whether we want to acknowledge it or not, we live in times were capital reigns, a fact that is further aggravated by negative developments in the process of globalization. Numerous examples can confirm that individuals and groups have acquired their capital mainly through the exploitation of people and even more so by seizing the resources which belong to everyone in society. It would therefore be appropriate and humane to make a minimal correction in social relations and have work and knowledge be treated as capital in every development process, in every segment of man's life and work.

IV. Political and Legal Conditions of Human Development

The political framework of every social community is the **state** as a system of a national or nationally mixed community of people with its institutions and bodies and the framework includes political parties, social and political movements, non-governmental organizations and other interest groups. Although politics is usually associated with governments, political behaviour can be observed in any group or institution made up of individuals. Politics implies an initial diversity of opinions so the conciliation of differences among the key stakeholders is also one of its goals that can be achieved by proposing solutions deemed rational and appropriate.

The main purpose of political parties is to gain power at elections which are the usual mechanism of representative democracy. The function of political parties boils down to the execution of power once they had won at the elections or in preparation to come into power. Unfortunately, once they do come into power, political parties mostly manifest their power of ruling society and in very small measure the power of serving the people who have chosen them to manage society.

The existing methods of forming and of the functioning of political parties have two key drawbacks:

a. Most political parties are formed on ideological premises which are today increasingly manifesting their incompliance with the times and needs of society because in present day society the grounds of divisions on the basis of class and ideology are diminishing by the day
b. All political parties are mainly working in the interest of their leaders, financial supporters, big businesses and a small portion of their membership so that the interests of the voters are implemented in a relatively small measure through the rule of a political party.

Evidence of these claims is reflected in the ever smaller differences between the ideologies of political parties and growing emergence of independent representatives in the political leadership of society which is at the same time proof of the dissatisfaction with the activities of political parties even in developed, affluent countries. It can also be stated that continual and integral development of life and work does not exist in any social community because the function of development has not been fully defined and shaped to cover all the fields a developmental process should include. In more developed and affluent societies the economic segment is developing in a relatively satisfactory manner, while living conditions and environmental protection less so with the least attention devoted to the development of the members of society as individuals. The lack of connection between the developmental process in which one group of people establishes the needs and goals, another formulates solutions and the third implements them and benefits from them, poses a special problem. The second observed shortcoming is the reverse proportionality of the developmental process according to degrees of complexity and areas where intensive development of services is established, somewhat less of technology, namely, methods of their realization while the social-political community as a whole develops the least.

The existing state of social relations is in contrast with the definition that sovereignty and power belong to every individual in society, which they transfer, through corresponding processes, in particularly democratic elections to the ruling structures in society in the function of common interests. Precisely for that reason any deviation from the achievement of common goals of the social community and use of acquired power to one's personal interests can be considered as an amoral and illegal act.

Therefore the need is imposed of modifying the classical model of political parties or else substituting it with a MODEL OF CIVIC INITIATIVES. It implies ruling society on the basis of a set and thoroughly operational zed programme established according to the needs of the social community and which can be precisely

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monitored according to previously defined criteria and standards. The precise monitoring of achieved goals can be the only measure of success of the authorities ruling society, making any shallow, petty-political assessment of popularity, or similar polls superfluous. There can be numerous programmes of this kind at election time and based on similarities they can be connected, supplemented and corrected. Civil initiatives can be represented by any formal or informal group of people, associations, clubs or groups that can offer the social community a meaningful programme based on examined needs and interests of the members of that community [8].

In this connection the most important thing is to secure all three parts of the process, which are:

1. Preparation of the proposed decisions, solutions and requirements of the social community
2. Adoption of the decisions and solutions and approval of the requirements
3. Monitoring and control of the implementation with assessment of achieved results

The sub-process of preparing decisions, solutions and requirements is of greatest importance since in it the needs of society are established, data generated that are included in the sub-process of decision making and through them the dominant impact exerted in the entire management process. Today, people who live and work in a society are the ones who take least part in this process due to which the needs of the members of social communities are rarely included in programmes of political parties-authorities. This is done by those in power and the bureaucratic apparatus instead of them. It is therefore necessary to change the existing social-political relations and ruling methods in order to enable the greatest possible participation of people in the elaboration of proposed decisions, solutions and demands of social communities. In this way the real interests will be established and the knowledge of a larger number of people can be applied and solutions implemented more easily. Precisely for these reason the model of civic initiatives is proposed as the form of organization of the social community, and the term management in place of the term rule.

Adopting decisions and solutions in terms of selecting a living and working programme for a specific period of time can be implemented through regular elections or, if necessary, by referendum. In the process, a group of implementers of the chosen programme is selected, who on the basis on election results become the group which manages the implementation of the programme. In addition, it is necessary to select among the members of the social community bodies that will monitor and control the implementation of the decisions and solution from the adopted programme and which will periodically and at the end of electoral periods assess the level of realization of the set goals, decisions and solutions. State institutions, namely, the state administration should consist of bodies whose employees will act as expert and administrative support to the group managing the implementation of the programme and carry out all other regular, standard state administration tasks. The Management would be represented by the leading team for managing the implementation of its electoral, thoroughly elaborated development programme. The ministers of individual departments can be members of the management team or professional politicians capable of efficiently and professionally leading their ministries and at the same times members of the Management.

The question is how to solve the issue of the three-fold division of powers in this model, provide for the harmonious political and practical functioning of structures managing society and foster relations with other societies.

The proposal in Picture 1 is based on specific structural differences among the current standard structures of state administration and societal management and the proposed model. That is why there are considerable and substantial differences in the selection of individuals leading society, in all processes and majority of the work content of parts of the presented state structure:

1. The programme chosen by the majority of the members of the social community in line with their needs is the basis of the social and political activities of the administration and management structures
2. The legislative structure consists of individuals chosen by the majority that participated in proposing parts of the electoral programme and not proposed by political leaders according to the criteria of political correctness and affiliation
3. The selected representatives of the legislative structure are at the same time the institute of supervision and control of the implementation of the electoral programme, a role also played by the opposition in parliament
4. The management structure is made up of groups-teams who have operational zed the programme of the needs and development of the social community and are qualified to manage and implement solutions
5. The state and local administration institutions are the expert, political and administrative support to the management structure in the implementation of the electoral programme
6. The main political competences rest with the directly elected president of the state who with the institutes at his disposal monitors the constitutionality and legality of the implementation of the electoral programme
7. In addition to its standard competences the judicial system has special responsibilities linked to the full

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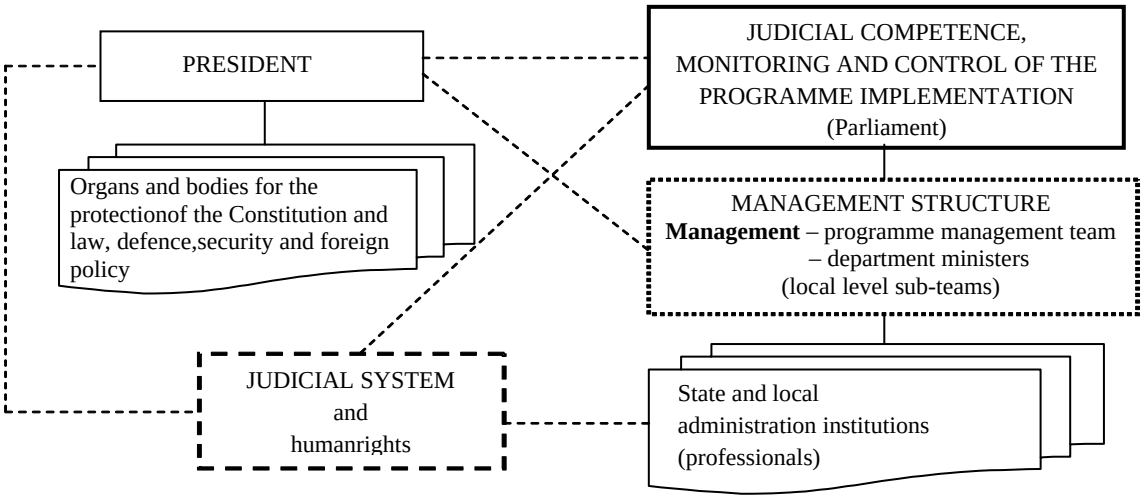
respect of human rights and urgent resolution of instances in which these rights have been violated



Picture 1 : Structure of the state and management of society

This model of organization and management of the social community is based on a detailed programme of its development in all segments of life and work and in accordance with the set objectives defined in line with the needs of people in the community. The second crucial characteristic is that the people leading the social community must possess expertise, experience, references and a reputation, in line with the development programme of the community and be in the function of its implementation. The same stands for the management of smaller social communities whose development programmes are a composite part of the programme for the entire social community.

The integrity of its structure and processes evolving in it are of essence for the human community since it enables the speedier realization of all standards and development activities with minimal possibilities of bureaucratization which makes way for a more efficient and enhanced state administration.

In the development of the human community-state structure it is essential to establish unambiguously the competences for each social activity, enabling thus easier control and lessening the possibility of abuse. At the same time it provides for the greater throughput of the development processes with all their content defined in the electoral-development programme. The organizational structure for development and investment activities should only have the administration setup as a permanent body and be supplemented by team members who participated in the elaboration of the development programme.

Due to the uniformity of competences and character of the state as an organizational structure of the human community, it is deemed much more appropriate to bestow to the president of the state competences for affairs of security (police), defence and protection as well as foreign policy. In this way the state administration is freed from these complex affairs and they cannot be abused or used for political intrigue purposes which is a common practice today even in more developed societies. It represents a supplementation of the competences of the state president in the supervision and protection of the implementation of the constitution and law since the basic organization rule prescribes that the functions of realization and control cannot be under the same competences of an individual or institution.

The final structuring of the human community-state, including regional and local levels, will depend on its character and specificities, size, material and other potentials and its development programme. This structure can be periodically changed, according to its status, needs, outer environment and other determining factors.

The implementation of the proposed model of civic initiates has considerable advantages in the sense of the speedier and more efficient realization of the actual needs of individuals and the social community as a whole and contribution to the development of all social community members and greater respect of human rights. At the same time it lessens possibilities of corruption, imposition of objectives and solutions that are not in the interest of the majority in the social community, bureaucratized behaviour of the state administration and can certainly cut the costs of the state apparatus.

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The essential presumption for the implementation of the civic initiatives model is the full respect of human rights and the exercise of full and if possible most direct forms of democracy. At the same time the described model in itself supports the greater respect of human rights. Article 1 of the Universal Declaration on Human Rights asserts the same when declaring that all human beings are born free and equal in dignity and rights, which is the point of departure in the model in question.

Human rights are guaranteed to every individual on the basis of existence as man and they are inalienable, meaning that they cannot be taken be taken away from anyone.

Human rights are considered to be guaranteed rights of an individual to protection from the state, rights that belong to him on the basis of his existence as a human being, rights which under all circumstances remain viable and which the state cannot limit in any way. In the political vocabulary human rights denote the totality of the right to freedom which the individual can demand on the basis of his existence as man and which the community has to guarantee on ethical grounds. Every individual has human rights even when the laws of his country do not recognize them or when they violate them because human rights are *inalienable.* In order to live in dignity all human beings have concomitantly the right to freedom, security and a decent standard of living, so human rights are *indivisible*.

It should be pointed out that in the last few decades the substance and legal forms of human rights have progressed considerably through numerous declarations, laws and decisions. However, practice shows that human rights are violated in numerous ways, something not even the developed countries are immune to since the level of human rights in them is proportionate to the affluence and position of individuals in society.

The only solution for advancement in this respect is the incorporation of human rights in all forms and levels of upbringing and education and social system with relations that are not based on the exploitation of humans. It is necessary to sanction any individual who violates and every society which tolerates the violation of human rights, including the intervention of the international community in regard to any attempt of inflicting harm, resorting to war and violence. These principles should be elaborated in detail and integrated into the laws of all countries, both rich and poor and applied in all circumstances. The legal system of every human society in respect to its laws and judicial system and its institutions should be based on the regulation of social relations and activities primarily in regard to the rights of individuals and environmental protection.

As a state is made up of all the individuals in its social community, in regard to human rights, every individual should primarily be protected and the state and its institutions only after that because they are only the framework, form for developments and relations in society. The same stands in regard to environmental protection priorities in relation to capital and use of natural resources. All this requires considerable changes in the creation and adoption of laws and requires exceptional efforts of the legislative system to really act justly and impartially, including all responsibility in line with the rules which follow from its independent position in society. The complexity of these tasks requires additional efforts and significant changes in defining the legal system of any society in terms of this humaneness.

V. Science and Education for Development

It is indisputable that the *development of science* made the world a much more comfortable place for living and contributed to the solution of numerous concrete problems which made life and work of man and the human community burdensome. The development of science opened up numerous fields, disciplines and branches of science in the fields of natural, technical, technological, medical, agricultural sciences in the arts and humanities. However, at the same time there is a lack of knowledge on the interrelations between some specific scientific perceptions and their mutual impacts, particularly in the domain of the humanities and their connection with other fields.

The development of science opens up completely new technologies producing thus both unimagined possibilities as well as threats. Unfortunately, the development of social awareness and humanity's ethics as well as social relations are at great variance with technological development which has been put exclusively at the service of attaining super profits even at the cost of the unreasonable use of natural resources, bringing us all to the brink of an environmental catastrophe. The first significant change needed in the human community would have to be a considerable change of social awareness and moral that would substitute creativity for personal benefit by creativity for general wellbeing and replace the callous exploitation of innovation and creativity of a small part of the human community with the creativity of its majority [5].

Today, the interdisciplinary scientific study of human behaviour and of social and environmental factors that influence human behaviour has resulted in the dependence of numerous natural sciences on the methodology of social sciences. However, in reality the problem of science in the function of development is much more complex because if man is set in the centre of development then the development of man as a being in all its segments is crucial. This requires before all free science [9], science free of egotistical interests

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and limits imposed today by the global power holders, science that opens new possibilities for the establishment of a new scientific doctrine, namely, new scientific system. Only with such free science it is possible to resolve the contradictions of the our civilizational development and bridge the gaps created by current social relations in the fields of science and research between our technological possibilities and existing research efforts, namely, achievements. Such an approach to science can be linked to the issue of education in which the majority should be given the possibility to participate in the resolution of developmental and social relations issues and provide access to knowledge needed for their resolution.

This is no longer only a technical but an issue of essential choice between a truly democratic system of social relations and the contemporary form of a type of totalitarianism in most spheres in which the real life of man and world evolves. The requirement for education and man's development cannot be just a phrase without content and it should include the whole range of human life so that his freedom would not be reduced to games on the political arena in which the common man is only a voter. The future relation toward knowledge should primarily be geared at making it accessible to the greater part of society and preventing at times its senseless appropriation by a small circle of individuals so that the information obtained through scientific research would not be manipulated and its credibility tarnished. A similar relation should be established in regard to other types of information significant for our lives which are presently often used for various forms of manipulating the public, particularly on the part of the media. The nature of information, namely, knowledge is such that it cannot be appropriated or limited in any way. The issue of the ownership of knowledge is contradictory given the simple fact that all our achievements are based on the work of numerous previous generations in the course of many centuries.

Media sciences should in no measure resort to meticulously elaborated deception methods, deceitfulness and open untruthful reporting to the public causing thereby numerous misunderstandings and conflicts in society. As the media are one of the main pillars of freedom, democracy and struggle for human rights their responsibility is immense. In that sense drastic changes are required, before all for every publicly spoken or presented word as well as in terms of human rights. Such a viewpoint implies a requirement for suitable relations in the scientific community and is quite appropriate since science has always been based on openness, communication, critical attitude. Those are precisely the tenets of its power to resolve problems and change our reality for the better. In addition, the content of our knowledge was created mainly through creativity and communication of those whose right to ownership is alienated and not those who take on the role of owners. For that reason the appropriation of the right to ownership of knowledge should be treated as an unfair act toward the creators of knowledge and enable access to it to all those in society who need it.

Placing science in the full function of human development and changes of social relations can to a large degree abolish the existing varied and substantial differences among people and nations as well as political disagreements and conflicts and possibly solve the question of the fate and meaning of our material existence. The transfer of knowledge in the world in the sense of spreading science depends on the social need to use it in the human community. The feeling of needing knowledge is decisive in determining the demand for knowledge, its accessibility, capability of renouncing all forms of dogma, of social learning, way of thinking and value orientation of the social community. New quality stems from creative thinking and subtle levels of reflection [5].

The contribution of the individual to his own development and to the development of the social community, and thereby to social relations will be significant if the community directs and stimulates him in that direction through education, upbringing, creative work and production of material and cultural goods. In order to achieve that man must build his future in various forms and shapes of self-development which depends on the level of awareness and quality of the knowledge he possesses. The need for a high level of education presupposes a higher level of collective awareness of the social community without which there can be no development or correction of individual relations toward society. Understanding the world is not possible without man's knowledge and awareness.

Man as an individual is the most powerful influential factor not only of his development but also of the social community he belongs to. The development to date, particularly in the last 100-200 years shows that economic and technological-technical know-how are predominant in resolving problems. The character of these problems indicates the need for the greater participation of social and humanistic knowledge and this deviation can be registered in educational processes throughout the world where this knowledge is not adequately represented in relation to needs. In order for man for develop himself and the society he belongs to more qualitatively it is necessary for him to learn and adopt, especially in the initial phase of the educational process, numerous basic facts about himself and society. This implies knowledge on moral, human rights, logics and philosophy, psychology, communication at all levels and forms, relations in society, politics and democracy and development itself in its narrower and broader senses. The greater part of this knowledge can be provided to very young children too through appropriate methods. The knowledge in question will form and develop to the greatest degree the awareness

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of individuals and thereby the awareness of the entire social community they belong to. [10,11].

The type of man's education and upbringing in the social community is to the most part determined by the objectives of that community. If the objectives of the human community are in line with the proposed goals presented in this paper, society will primarily focus on the development of each individual in the function of the set objectives. Contrarily, when society is not too preoccupied with the development of individuals in society and the goals are geared at accumulating riches and power on the part of the minority, education will focus on the exploitation of individuals in support of the narrow, selfish goals of the society leaders. This leads to the inadequate development of man's potentials and awareness and results in dissatisfaction.

In order to preserve the species and the living world on the planet man must among other things primarily posses the potential for human development. [5]. Therefore, man should built a state of morality and strive toward higher states of awareness, more qualitative and exact education with a view to taking more meaningful actions. It has been established that in connecting natural, social and humanistic sciences the role of awareness in human development has priority and that knowledge can be forged only through rational, logic and conscious efforts. Thereby the development of the individual and human community will be proportionate to the development of awareness. For that reason the quality of life and development, together with social relations is established by the state of awareness in every human community where a special role is played by the state of consciousness of those who lead and manage the community. However, leaders in human societies cannot act outside the collective consciousness of their community regardless of the level of their personal awareness and quality of their knowledge. The social need for the use of knowledge is a matter of the level of collective consciousness in a human community so the need for a higher level of knowledge implies a higher level of collective awareness in the community without which there is no development and change of social relations.

VI. Conclusion

One of the key premises of a considerable change of social relations is the fact that the resources of a social community which formally and essentially belong to all its members are predominantly used by smaller groups of people who exploit them for their own interests and acquisition of wealth creating in that way an even greater gap between the rich and the poor. The situation is even worse when it is taken into consideration that in the process they pollute the environment of all members of a human community – everyone pays and only some benefit. The entire experience and history of social relations are characterized by exploitation, violence, crises and contradictions and the great majority of society's forces are under the control of the minority. Undoubtedly the human community in its history and its development had to traverse the road it followed up to now. On the other hand, it is unfortunate that up to now so little has been learned and applied from the defined notions of humaneness and civilization. This places an emphasis on the question of the development of human awareness and consciousness in terms of the preservation of the human species and its development. In today's modern age of man we are witnesses of the continued strengthening of world centres of power and their narrow interests to the detriment of the weakest. The power of social leaders is attained in political and economic processes from all members of the social community and can be taken away from them in the same manner. This in the end depends on the level of their awareness as well as the awareness of the social community on the whole.

History shows that human consciousness evolved very little and slowly through all periods of the so called civilizations so that seems to be a factor of crucial importance for future development on humane grounds. In spite of that, throughout history the human brain has successfully dealt with the complexity of the phenomena it encountered and actually that complexity often did not pose an insurmountable problem. In a large number of cases a gap appeared between the officially presented reality, namely, some of its parts supported and advocated by corresponding public institutions, and the reality which corresponded to the actual state of social awareness. The consequences of these different realities were often far-reaching, due to their effects on the dysfunctions in social life, so changes of social relations are not only required but necessary [5].

The development of awareness determines predominantly the development of man as an individual and the same can be established for collective awareness as the level of development of a particular human community. Awareness represents the perception of existence along with experiencing oneself and the surroundings as well as understanding the existence of individual consciousness. Experience shows that only rarely people reach the potentials and capabilities they posses or have a high level of consciousness so only rare individuals become champions in some reality, present or future. It can therefore be said that the people who have positively and to a greater degree used their potentials and capabilities should channel part of them toward changing social relations, life and work in their environment so that a larger number of people can develop to a greater degree the use of their potentials and capabilities. This is at the same time the

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responsibility of those who have in their environment the greatest overall human potential and awareness.

Evidently the solution of this problem can be achieved only through meaningful, qualitative organizational breakthroughs that will change the basic conditions and circumstances of science, development and social relations on the grounds of humaneness. Precisely because of that new solutions are proposed that can generate a completely new, independent organizational system based on science, education and required changes of social relations, namely one prepared and capable of dealing with these problems. A reason more why the obligation is imposed on humanists, scientists, intellectuals and conscious individuals to take on to a much larger role as social leaders in the interest of the majority.

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