

## PHILOSOPHICAL ASPECTS OF GLOBALIZATION

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### Abstract

The article presents a new interpretation of the problem of globalization. In contrast to the position widely spread in modern socio-philosophical theory, which interprets globalization as a process of unification of local communities and cultures at the empirical level, in this article globalization is considered not only at the empirical, phenomenal level, but also at the internal, noumenal level. At the noumenal level, the global and the local have common roots in the development of civilization and represent a social response to the evolution of civilization.

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## INTRODUCTION

Modern debates on the problems of globalization and deglobalization (localization) are conducted mainly within the boundaries of legal, political, sociological discourse.

In modern debates within the boundaries of legal philosophy, the definition of the place and meaning of the global local is in line with the search for a definition of the meaning of the concept of community in the new paradigms of post-liberalism and post-communitarianism. The traditional paradigms of liberalism and communitarianism, due to their conceptual vulnerability (liberalism defends the priority of freedom - a formal epistemological concept, communitarianism relies on the inherently contradictory concept of the good in the context of various social interests in society) do not provide an opportunity to search for new foundations for the formation of a community, so legal philosophers are busy the search for new paradigmatic foundations for the interpretation of the community [1–3]. At the same time, both the vagueness of such searches, which, according to D. Warner, can be nostalgic and insoluble [4], are emphasized, as well as the vagueness and uncertainty of the very concept of community, discussed mainly within the boundaries of the discourse of modernism. The main problem of interpretation from society is concentrated in the analysis of relations between the individual, the state and the system of states according to the principle of internal analogy: the analogy of international relations with internal processes in the state. Discussions move in the direction from the interpretation of the isolated individual through the isolated state to the global state (global village). At the same time, global problems are interpreted in different ways. Legal conceptualism sees a normative imperative behind global problems. The community develops from a state of nature to a concrete political community. Another point of view is that the global nature of goals creates global responsibility. In this connection, legal philosophy is looking for a responsible community, a good society, etc.

## LITERATURE REVIEW

The genesis of the processes of globalization and localization is considered at the internal (noumenal) and external (phenomenal) levels.

At the internal, noumenal level, among a number of reasons for the emergence of globalization and localization processes, two main reasons can be distinguished:

1. The subordination of the processes of evolution of civilization to the laws of development of the universal energy nature of matter. The evolution of civilization is uneven, i.e. is unbalanced in terms of energy, in connection with which the processes of globalization of localization naturally arise as social regulators of maintaining the energy balance of civilization.
2. The duality of human nature: the contradiction of the material and spiritual principles of man, causes the uneven development of man, community, civilization and, consequently, the emergence of processes of globalization and localization in different periods of development.

Civilization, as one of the structures of the world, containing information about the material and mental forms of human activity, is constituted on the principle of non-stationarity, which predetermines the non-linear nature of evolution. The development of world civilizations is uneven, it is possible to single out periodic rhythmic fluctuations in it, caused by the processes of energy fluctuations and manifested at a phenomenal level in the stages of emergence, growth, decline, civilizations. Civilization, as a complex structure, is metastable stable. In order to maintain its integrity, periodically overcome the tendency to stochastic decay, civilization must function in an oscillatory mode, which allows slowing down processes and restoring the overall rate of development of substructures. Considered in this aspect, globalization-localization act as social regulators of maintaining the energy balance of civilization. Globalization is a cultural response to the decay, crisis, fragmentation of civilization. Localization is a cultural response to unification, the unification of civilization under the auspices of the dominant community. Thus, at the internal noumenal level, the processes of globalization of localization are not opposite to each other, as is stated in many areas of modern social and political analysis, but have common roots in the process of evolution of civilization, because. represent a social response to the process of its development, expressed in the process of maintaining the energy balance of civilization, ensuring its normal functioning and protecting it from crisis, decay, and disappearance. The process of regulating the energy balance/imbalance of civilization is realized in the process of bringing localization to a sub-equilibrium state through the processes of globalization of the (heterogeneous) communities at different levels of social development to ensure the normal functioning of civilization. Different communities represent different states of social matter, so globalization and localization act: as social regulators of the sustainable functioning of civilizations; as mechanisms to protect civilization from decay. The global and the local exist simultaneously in the process of the evolution of civilization: with the dominance of one trend, the other exists, but in a hidden form. This thesis, in my opinion, makes it possible to concretize the historical framework of globalization as Westernization, i.e. the assertion that the history of globalization begins with the history of Western culture, i.e. from about 1500. From his point of view, this chronology is incorrect, because globalization cannot be attributed to a precise historical period. However, globalization in the history of Western culture (1500) is a manifestation of the next fluctuation of globalization in the process of evolution of civilizations as a social response to the decline, disintegration, fragmentation of the previous civilization and the beginning of the formation of a new civilization; this fluctuation will be followed by a localization fluctuation, and so on. On the other hand, the author's thesis about the simultaneous existence of localization globalization processes in the process of civilization evolution can be considered as a theoretical conclusion similar to N. Stehr's empirical studies aimed at revealing the shortcomings of globalization as a unification of local, regional, national forms, which is based on the dubious assumption of opposition processes of generalization and fragmentation. The process of globalization leads to the intensification of local sentiments and practices, resulting in a state of

homogenization in the form of new, even violent cultural movements that uphold cultural identity. Globalized social relations reduce some aspects of the nationalistic feelings associated with state nominations, but may cause an intensification of national feelings in more local formations: ethnic groups, places where an ethnos lives together. Stehr thus presents an empirical description of the globalization of localization, but does not investigate the reasons for the simultaneous existence of these phenomena. The reasons, in my opinion, lie in their simultaneous hidden existence in the process of the internal evolution of civilization with the dominance of one trend, which does not exclude the emergence of another trend at a phenomenal level.

The second reason for the emergence and development of globalization localization processes at the internal, noumenal level is due to the dual nature of man: the contradiction and uneven development of his two principles: material and spiritual. The duality of human nature, embodied in the animal nature inherent in him. Aimed at survival in the surrounding world through aggression and adaptation, and spirituality, which takes a person beyond the boundaries of the animal world, predetermined the specifics of human existence in the community at a phenomenal level. At this level, social evolution is carried out in the processes and results of meeting the interests and needs of people - life-supporting, life-protecting, psycho-adaptive, powerful, social, etc. Some of them exist in an individualized form, others in a group form. The implementation of group interests is associated with more or less spontaneous processes of self-organization of people into stable teams and the development of methods and rules for collective interaction and mutual understanding, which are transmitted from generation to generation in the form of educational social strategies aimed both at reproducing group stereotypes of consciousness and behavior, and at human development as an individual. The processes of socialization and acculturation of a person are carried out in the course of assimilation of cultural elements transmitted from generation to generation (language, patterns of behavior, customs, morality, social roles, etc.). But, despite the ever-complicating socialization and acculturation of a person, the contradiction between the material and spiritual principles does not disappear, but acquires specific forms of functioning at each historical stage of the evolution of civilization, which predetermines the specific forms of the processes of globalization of localization at a phenomenal level.

## **METHODOLOGY & EMPIRICAL ANALYSIS**

If we consider the genesis of the processes of globalization of localization, initially (at the time of the emergence of civilization), material needs, concentrated in the need for human survival, prevailed over spiritual ones. This internal contradiction between the material and the beginning of the formation of spirituality led on an external, phenomenal level to the processes of territorialization, the capture of new territories, new markets, new material values, new sources of material and immaterial energy, ensuring the prosperity of civilization. War and the seizure of new territories provided a temporary approximation to the balance of world communities. The desire of peoples for material well-being and enrichment led to the emergence of the phenomenon of technocracy - a sharp jump in the technical potential of civilization based on the rapid development of science and technology, which ensures the growth of the technical potential of civilization. The material superiority of a particular community over other communities led to conflicts - an inevitable clash of interests in the possession of even greater material wealth through the seizure of foreign territories and material values through wars. Thus, technocracy stimulates the emergence of the process of globalization, on the one hand, and, on the other hand, leads to the destruction of the balance of civilization on the basis of the destruction of the balance of world communities included in civilization, and to the emergence of an imbalance in the development of civilization, which leads to the emergence of a process of localization, the collapse of empires. Into smaller communities, and, in the case of an extreme state of disequilibrium of the social system of civilization, wars arise. On the one hand, war is a negative phenomenon as an indicator of the extreme disequilibrium in the development of civilization, since in war there is a tendency to achieve material superiority of one community over others through violence. Considered in this aspect, the war is an indicator of a sharp lag in the spiritual development of the dominant community from the

constantly growing material potential of this community. At the same time, war has a positive effect on the advancement of high technology.

At the external, phenomenal level, the processes of globalization of localization can be carried out in two forms: a rigid, violent, material form (wars, conquests, seizures of new territories, etc.); and a mild, non-violent form of spiritual evolution (the extension of the norms of life of the dominant community to other communities).

## RESULTS

Globalization is inherently a peaceful process, albeit an aggressive one, therefore globalization is most often carried out in the process of peaceful expansion of the norms of the dominant community to other communities (although the history of culture also shows examples of military globalization - Ancient Rome). The peaceful form of globalization is more characteristic of the era of modernism. "The process of globalization makes wars meaningless and certainly not profitable for most countries" (Charles Maines). Peaceful globalization is a more advanced process than military globalization. War leads to a temporary approach to achieving equilibrium in the world, and if there is a sharp lag in the spiritual development of the dominant community, civilization perishes due to failure to achieve a balance between material and spiritual development. Through violence - war - only a temporary development of the process of globalization is possible. From this it is clear why empires (both ancient and new) perished because they did not provide a balanced development (balance) of material and spiritual development in all communities subjected to globalization (for example, in the Roman provinces in Ancient Rome). When a balance of material and spiritual development is achieved, globalization can lead to a gradual leveling of the level of development of all communities if the spiritual principle of a person dominates over the material principle, which will ensure the prosperity of civilization. The creation of progressive, advanced laws for the development of communities within a civilization will eliminate the contradiction between the material and the spiritual and prevent their clash in the process of civilization development. If the process of globalization contributes to the achievement of a balance between the material and the spiritual in all the communities included in this process, then the trend of globalization and, consequently, the prosperity of civilization will continue. This will continue until there is a sharp imbalance between these two principles. When the material dominates the spiritual, the opposite trend will arise - localization, leading to deglobalization, provincialism and the collapse of civilization. If globalization is based on the non-violent (spiritual) dissemination of civilizational norms through the development of sciences, culture, spirituality, material support for peoples and communities, and then a positive trend in the prosperity of civilization will develop. If, however, the balance between the material and the spiritual is disturbed in favor of the material, the process of deglobalization, localization, and the collapse of civilization will begin. At the same time, the death of a certain civilization does not mean the disappearance of civilization in general (for example, Ancient Rome), it represents the beginning of the formation of a new civilization. Thus, the dual meaning of globalization should be noted. On the one hand, globalization is a positive phenomenon as a social regulator of maintaining the energy balance of civilization, i.e. maintaining its equilibrium state. On the other hand, globalization has negative aspects, as usually represents a non-spiritual phenomenon, i.e. a manifestation of the rapid development of the material beginning of civilization, in connection with which, in the process of globalization, another process is in its infancy, in a hidden form, destroying it from the inside - the process of localization.

The decline of civilization is associated with excess energy consumption, an excess of consumed energy and a lack of return of energy to the environment. Excessive consumption is inherent in the individual, and the social stratum, and the community, and civilization as a whole. Excessive consumption is due to the natural origin of man, the consumer aspirations of an uncivilized person. Therefore, in the process of crisis, decline, decay of civilization, the predominance of the material principle is manifested, aimed at the survival of man in the world around him in the absence of a developed sense - spirituality. In this

regard, localization processes, i.e. the processes of fragmentation, the collapse of civilization, are most often carried out in a violent form, in the form of war, as evidenced, for example, by the phenomenon of barbarism. The phenomenon of barbarism is also subject to the laws of the universal energy nature of matter (quantum theory, the theory of fractals) when the crowding of peoples in a limited area leads to an overconcentration of people, and when the ratio of mass and energy becomes critical, this leads to the emergence of a desire to capture new territories and material values other peoples and civilizations that are in decline. The invasions of barbarians (Huns, Mongols, Tatars, etc.) are a factor in accelerating the decline of a weakened civilization, and, as a result, a factor in the emergence of a new civilization. The invasion of the Huns in Europe is associated with the excessive accumulation of individual tribes in large communities and the lack of resources for life in the places of their settlement. There is an expansion of such communities to foreign territories. Then the expansion of new territories and peoples leads to the mixing and settlement of peoples over quite vast and resource-rich territories. Civilized peoples living in these territories assimilate nomadic peoples who master new technologies of production, food, life, etc. Thus, aggression is replaced by wilting, resettlement of nomadic peoples, their assimilation and the disappearance of the wave of aggression, expansion, enslavement of the indigenous population. The formation of a new civilization and a new fluctuation of globalization begin.

## CONCLUSIONS

In terms of prognosis, the notion of coexistence and approximate equilibrium between globalization (aggregation) and localization (fragmentation) is justified. This equilibrium nonequilibrium state will depend on the influence of two factors; the external state of the environment and its influence on the development of civilization; internal - the state of spirituality of mankind as a whole and its individual parts (social strata, groups, states, communities). New advanced communities will emerge that will influence backward communities through the exchange of high technology. Therefore, the dominance of a single civilization under the auspices of one community cannot be long, but new material technologies will bring together and repel diverse world communities, i.e. world development will be pulsating, with globalization and localization fluctuating at an accelerated pace.

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