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## PHILOSOPHICAL ASPECTS OF GLOBALIZATION

**Abstract:** *The article presents a new interpretation of the problem of globalization. In contrast to the position widespread in modern socio-philosophical theory, which interprets globalization as a process of uniting local communities and culture at the empirical level, this article considers globalization 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. This approach makes it possible to develop an unconventional interpretation of the development of civilization as a process of self-organization of human communities in time and space. Globalization and localization represent the tendencies of unification and disintegration of communities, simultaneously coexisting in the history of civilization with the dominance of one tendency. In connection with this theoretical thesis, the current positions of acceptance or rejection of globalization (radical globalism, moderate globalism, anti-globalism) seem to be insufficiently scientifically substantiated. Globalization, in contrast to the existing interpretations of this phenomenon as universalism, multiculturalism, interculturalism, is a social response to the tendencies of separation, disintegration, degradation of civilization. Globalization is periodically replaced by an alternative trend - localization, which is a social response to the tendencies of civilization unification, the unification of communities under the auspices of the dominant community. Globalization and localization are social mechanisms that regulate the process of energy balance-imbalance of civilization. In the modern period of development, the laws of unification and disintegration of communities will continue to manifest themselves at an accelerated pace, in connection with which accelerated pulsations of globalization and localization will appear.*

**Key words:** globalization, localization, community, society, civilization, integration, development.

**Language:** English

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### Introduction

Modern debates on the problems of globalization, de-globalization (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 concept of the good, which is contradictory in its essence in

conditions of various social interests in society) do not provide an opportunity to search for new foundations for the formation of a community, therefore legal philosophers are busy the search for new paradigmatic foundations for the interpretation of the community [1–3]. At the same time, it is emphasized as the vagueness of such searches, which can be nostalgic and insoluble [4], so is the vagueness and uncertainty of the very concept of community, discussed mainly within the boundaries of the discourse of modernism. The main problem of community interpretation is concentrated in the analysis of the relationship 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 from the

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interpretation of an isolated individual through an isolated state to a 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 natural state to a specific 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.

### Methods

In modern social analysis, there are three positions in the interpretation of globalization:

- ✓ radically globalist, asserting the gradual convergence of national states and cultures into a single community and culture;
- ✓ moderately globalist, asserting that along with rapprochement, an oppositely directed process will also take place;
- ✓ anti-globalization, defending the thesis that globalization only enhances the demonstration of differences between cultures and can cause conflict between them.

The article substantiates a conceptual position that provides a transition from the empirical to a higher level of philosophical analysis. To achieve this goal, the analysis of the problem is placed in an in-depth context, including, along with research of the phenomenal level, the analysis of the internal, noumenal level, which is reflected in the following innovative aspects of the analysis of the problem:

- Social matter is investigated in the context of the general energetic nature of matter.
- The problems of globalization and localization are studied in connection with the development of civilization. In this context, the global and the local are interpreted as natural processes of the evolution of civilization, which are a social response to the development of civilization.
- The author's concept goes beyond the discourse of modernism [5]. The processes of globalization and localization are studied not only in the context of modernity, but also in the historical retrospective associated with the development of civilization. We are talking about the history of civilization not in its empirical description, but in the theoretical understanding of the main processes and mechanisms of people's social life.

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 the processes of globalization of localization, two main reasons can be distinguished:

1. Subordination of the evolutionary processes of civilization to the laws of development of the universal energetic nature of matter. The evolution of

civilization is uneven, i.e. unbalanced in the energy plan, 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, determines the uneven development of man, community, civilization and, consequently, the emergence of processes of globalization, 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 nonstationary, which predetermines the nonlinear nature of evolution. The development of world civilizations is uneven; periodic rhythmic fluctuations can be distinguished in it, caused by the processes of energy fluctuations and manifested at a phenomenal level in the stages of emergence, growth, decline, and civilizations. Civilization, as a complex structure, is metastable. In order to maintain its integrity, to periodically overcome the tendency to stochastic decay, a civilization must function in an oscillatory mode that allows it to slow down processes and restore the general rate of development of substructures. Considered in this aspect, globalization localization act as social regulations for 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 a dominant community. Thus, at the internal noumenal level, the processes of globalization and localization are not opposed to each other, as stated in many areas of modern social and political analysis, but have common roots in the evolution of civilization, since 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 implemented in the process of bringing localization through the processes of globalization to a sub-equilibrium state of (heterogeneous) communities at different levels of social development to ensure the normal functioning of civilization. Different communities represent different states of social matter, therefore, globalization and localization act: as social regulators of the sustainable functioning of civilizations; as mechanisms for protecting civilization from decay. The global and the local exist simultaneously in the evolution of civilization: with the dominance of one trend, the other exists, but in a latent form.

This thesis, in our opinion, allows us to concretize the historical framework of globalization as Westernization, i.e. the statement that the history of

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globalization begins with the history of Western culture, i.e. from about 1500. From his point of view, this chronology is incorrect, since 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, decay, 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 evolution of civilization can be regarded 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 moods and practices, as a result, a state of homogenization arises in the form of new, even violent cultural movements defending cultural identity. Globalized social relations diminish some aspects of nationalist feelings associated with nation states, but can cause intensification of national feelings in more local formations: ethnic groups, places of cohabitation of an ethnic group. Ster provides, therefore, an empirical description of the globalization of localization, but does not investigate the reasons for the simultaneous existence of these phenomena.

The reasons, in our opinion, lie in their simultaneous latent existence in the process of the internal evolution of civilization with the dominance of one tendency, which does not exclude the appearance of another tendency at a phenomenal level. The second reason for the emergence and development of the processes of localization of globalization 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 its inherent animal nature. Aimed at survival in the outside world by means of aggression and adaptation, and spirituality, which takes a person outside the boundaries of the animal world, predetermined the specifics of a person's existence in a 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-saving, psychoadaptive, power, social, etc. Some of them exist in an individualized form, others in a group. The realization of group interests is associated with more or less spontaneous processes of self-organization of people into stable collectives and the development of methods and rules for collective interaction and mutual understanding, which are

passed from generation to generation in the form of educational social strategies aimed at both reproducing group stereotypes of consciousness and behavior, and development of a person 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 constantly growing complexity of 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 the phenomenal level.

### Results and discussions

If we consider the genesis of the processes of globalization and 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 the external, phenomenal level to the processes of territorialization, the seizure of new territories, new markets, new material values, new sources of material and immaterial energy, ensuring the prosperity of civilization. The war and the seizure of new territories provided a temporary approach to the equilibrium of world communities. The striving of peoples for material well-being and enrichment led to the emergence of the phenomenon of technocratism - a sharp jump in the technical potential of civilization on the basis of the rapid development of science and technology, ensuring the growth of the technical potential of civilization.

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

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 demonstrates 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." Peaceful globalization is a more advanced process than military globalization. War leads to a temporary approach to the achievement of balance in the world, and if there

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is a sharp lag in the spiritual development of the dominant community, civilization perishes due to failure to achieve balance between material and spiritual development. Through violence - war - only a temporary development of the globalization process is possible. Hence, it is clear why empires (both ancient and new) perished, since they did not ensure a balanced development (balance) of material and spiritual development in all communities that underwent 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 equalization of the level of development of all communities in the event that 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 civilization will eliminate the contradiction between the material and the spiritual and prevent their collision 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 communities involved 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 beginnings. When the material dominates the spiritual, the opposite tendency will arise - localization, leading to deglobalization, provincialism and the collapse of civilization. If globalization is based on the non-violent (spiritual) spread of civilizational norms through the development of sciences, culture, spirituality, material provision of peoples and communities, then a positive trend for the prosperity of civilization will develop. If the balance between the material and the spiritual is disturbed in favor of the material, the process of de-globalization, 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, since usually represents a non-spiritual phenomenon, i.e. the manifestation of the rapid development of the material principle of civilization, in connection with which, in the process of globalization in the rudiment, in a latent form there is another process that destroys it from the inside - the process of localization.

### Conclusion

The decline of civilization is associated with excess energy consumption, an excess of consumed energy and a lack of energy return 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 a person, 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 a person in the world around him in the absence of a developed feeling - spirituality. In this regard, localization processes, i.e. the processes of fragmentation, disintegration 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.

From a prognostic point of view, the concept of coexistence and an approximate balance between globalization (aggregation) and localization (fragmentation) is legitimate. This equilibrium non-equilibrium 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 humanity as a whole and its individual parts (social strata, groups, states, communities). New advanced communities will emerge that will influence the backward communities through the exchange of high technologies. Therefore, the dominance of a single civilization under the auspices of one community cannot last long, but new material technologies will bring together and repel heterogeneous world communities, i.e. world development will be pulsating, with the manifestation of fluctuations in globalization and localization at an accelerated pace.

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