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## СОЦІАЛЬНА ФІЛОСОФІЯ SOCIAL PHILOSOPHY

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### THE PROCESS OF GLOBALIZATION – A VIEW ON MIGRATION: SOCIAL – PHILOSOPHIC ANALYSIS

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*The article is dedicated to the problem of today, which is associated with the processes of globalization and the waves of migration of the population during the war. Today we are faced with two global conflicts of humanity, which spill over into world politics, economics, and culture. Conflicts especially plague Europe and the Mediterranean. The migration processes that took place after the war in Ukraine reflected a rich diet in society for the acceptance of others, identification, and multiculturalism in particular. Methods: social and philosophical developments and philosophy of history, convergent and divergent processes: T. Kis, W. Rostow, H. Shelsky, O. Fleitheim, J. Tinbergen, and E. Martinyuk as descendants of convergent and divergent processes in political, social and religious life; John K. Galbraith – the investigator of the phenomena of "industrial partnership", "globalization", "information partnership"; M. Kozlovets– explorer of the concept of "identification" in the establishment of the historical process of matrimony formation. Globalization processes were the origin of the ancient Greeks, who, through migrations, brought this way of life to those living within the coastal territories. The phenomenon of migration lies in the fact that it only responds adequately to changes that occur in a small place in marriage, and also adapts to the new needs of marriage, which arises with skin problems, new and global forms In our time, without globalization processes, common European and international moral and ethical norms cannot develop. Migrations cause multiculturalism and sometimes lead to multi-confessional marriages. In society, in turn, there is a need for fostering a different and tolerant marriage. Migration is also associated with nutritional acculturation, assimilation, self-identification and isolation in society.*

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**Key words:** *acculturation, globalization of society, population migration, multiculturalism, Mediterranean, Ukraine, France.*

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## ПРОЦЕС ГЛОБАЛІЗАЦІЇ ЯК ВІДПОВІДЬ НА МІГРАЦІЇ СОЦІУМА: СОЦІАЛЬНО-ФІЛОСОФСЬКИЙ АНАЛІЗ

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Стаття присвячена актуальній проблемі сьогодення, що пов'язана з процесами глобалізації суспільства та хвилями міграцій населення під час війни. Сьогодні ми стикаємось з двома глобальними конфліктами людства, які впливають на світову політику, економіку, культуру. Особливо ці конфлікти стосуються Європи та Середземномор'я, Близько-Східного регіону. Процеси міграції, що посилилися після війни в Україні відрефлектували багато питань в соціумі щодо прийняття іншого, ідентифікації, мультикультурності в сучасності. Методи: соціально-філософські розробки з філософії історії, конвергентних та дивергентних процесів Т. Кіса, У. Ростоу, Х. Шельського, О. Флейтхейма, Я. Тінбергена та Е. Мартинюка як дослідників конвергентних та дивергентних процесів в політичному, соціальному і релігійному житті; Дж. Кеннета Гелбрейта – дослідника явищ "індустріального суспільства", "глобалізації", "інформаційного суспільства"; М. Козловця – розробника поняття "ідентифікації" у становленні історичного процесу формування суспільств. Глобалізаційні процеси були притаманні періоду древніх греків, які міграціями вели відповідний спосіб життя тільки в межах приморських територій. Феномен міграції полягає в тому, що вона повільно, але адекватно реагує на зміни, які відбуваються в суспільстві, адаптується до нових потреб соціуму та набуває з кожною хвилиною нових і глобальних форм. В наш час, без глобалізаційних процесів не можуть розвиватися сталі суспільні європейські та загальнолюдські морально-етичні норми. Міграції стають причиною мультикультуральності та інколи ведуть до поліконфесійності суспільства. В соціумі, в свою чергу, виникають потреби в вихованні поваги до іншого та толеризації суспільства. З міграціями також пов'язані питання акультурації, асиміляції, самоідентифікації та ізоляції в соціумі.

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**Ключові слова:** акультурація, глобалізація суспільства, міграція населення, мультикультуралізм, Середземномор'я, Україна, Франція.

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**Formulation of the problem.** For thousands of years, the phenomenon of population migrations has had a city in the global world and history. Such processes affected almost all corners of the planet. Today, we have again become spectators and participants (each has its own more or less active role) in this process, which adds to the actualization of the issue.

Let's pay attention to the processes related to the war in Ukraine and population migrations. And, it is logical to pay attention to the war in the Middle East that started today, which has been going on for several days, but the consequences are predicted to affect the migration processes of the world, and first of all, the Mediterranean region.

**Methods of research.** It was based on socio-philosophical developments and philosophy of history, principles and methods of convergent and divergent processes in political, social and religious life: T. Kis, U. Rostow, H. Shelskyi,

O. Fleitheim, Y. Tinbergen and E. Martyniuk as researchers of convergent and divergent processes in political, social and religious life; J. Kenneth Galbraith - researcher of the phenomena of "industrial society", "globalization", "information society"; M. Kozlovets – the developer of the concept of "identification" in the formation of the historical process of the formation of societies.

**The purpose of the article.** Research of today's problems related to globalization processes and waves of population migration; questions about the rights of emigrants; in particular, we explore this content as relevant during wartime.

**The degree of the problem development.** In a general sense, the phenomena of globalization and migration were studied from various aspects in the works of Aristotle and Plato, Herodotus and Homer, as well as throughout almost the entire history of

human civilization. The topic of migrations in the sense of globalization is touched upon in the works of S. Benhabib, R. Brubaker, R. Baubek, E. Balibar, M. Bernardot, A. Zolberg, T. Hobbes, R. Condorely, U. Kymlychki, J. Locke, G. Spencer; Ukrainian scientists: A. Boyko, O. Dobrodum, M. Mykhailova, L. Nagornaya, M. Kozlovets, E. Martynyuk, E. Nikitchenko, L. Fylypovych and other researchers.

In human history, migrations were not an accident or a deviant line of development. These processes were present throughout the history of almost all continents. Many social and political phenomena, transformations, conflicts, wars, demographic growth or decline, changes in production and irrigation and other reasons have always been accompanied by population migration. Such processes for several centuries in a row play a special role in the processes of polyconfessionalization, multiculturalization, transformation, colonialism, industrialization, and the development of national states and the global world market. Globalization processes were inherent in the period of the ancient Greeks, who proved their way of life only within the framework of the seaside territories.

**Discussion and results.** Political scientist R. Voytovych claims that "global terrorism, which scattered the modern world, presented it with the need for global migration, which led to the mixing of languages and confessions, which, of course, created new challenges for social development. The result of global migration was the dispersal of human potential in search of realization of relevant interests. Today, global migration acquires particularly stable trends that regulate the state policy of most countries of the world, according to which each national state is faced with the objective necessity of developing its own development strategy based on the trends of the impact of global migration" [8: 2].

Strong and constant waves of migration, writes professor of sociology

Rosalia Condorelli – caused by the processes of economic and digital globalization, as well as the strengthening of the processes of cultural differentiation, have led to the fact that modern Western societies have faced a serious social organizational problem: how the recognition of cultural differences and the example of social integration can make it up? In this regard, the characterization of all systems as being able to adapt to environmental disturbances and survive through self-organization, balancing organizational integrative constraints and emergency situations, i. e., far from complete differentiation, not being even a minimal connection (far from equilibrium or on the verge of chaos), can constitute a valid reference point for sociological reflection, starting from here, of the current policy of integration of cultural differences in our complex society (pluralism, multiculturalism, interculturalism) and their consequences for social integration [ 3 ].

Political science professor Sayla Benhabib points out that "Rights of Others" explores the boundaries of political community, "focusing on political membership – the principles and practices of engaging foreigners and strangers, immigrants and newcomers, refugees and asylum seekers in existing state systems. Borders define some as members, others as foreigners. But when state sovereignty is eroded and national citizenship disintegrates, the definitions of political membership become much less clear. Indeed, few issues in world politics today are more important or more troubling. In his lectures, theorist Seila Benhabib, echoing Immanuel Kant, calls for moral universalism and cosmopolitan federalism. It advocates not open, but transparent borders, recognizing the rights of refugees and asylum seekers to admission, as well as the regulatory rights of democratic countries. "The Rights of Others" is an important intervention in modern political theory, which is of interest to a large number of students and specialists in the field of politics, law, philosophy

and international relations. Theoretician professor Sayla Benhabib proves the idea of "foreigners" who have such rights as the host society and do not limit their individuality [1].

Historian L. Nagorna, addressing the topic of multiculturalism, notes in the article "Fairways and Underwater Reefs of Multiculturalism" that it inextricably cooperates with migration processes – at first multiculturalism was considered mainly as a tool for adaptation – acculturation and assimilation of migrants into a new habitat with certain guarantees of preservation their linguistic, cultural, religious traditions. This concept included, first of all, tolerance for a wide range of cultural differences, respect for the rights of minorities, and the right of an individual to choose an identity acceptable to him. However, the term gradually acquired an ideological sound and is now usually associated with a specific form of liberal ideology with a distinctly integral content and a strategic line for achieving agreement in multi-ethnic, multicultural societies. Theoreticians of multiculturalism (R. Brubaker, R. Baubek, E. Balibar, A. Zolberg) argue for "differentiated citizenship", "special rights of subordinate minorities". "Transnational citizenship" is considered, in particular, as an effective means of including immigrants in the political life of a united Europe. Not all supporters of multiculturalism are unanimous in understanding the limits of its application as a policy in multi-ethnic societies. The concepts of sandwich civilization, which are presented as examples of logically complete, "authentic" multiculturalism, appear to be the most radical. In contrast to moderate ("palliative") multiculturalism, they advocate, in fact, the transformation of states into a community of almost completely autonomous ethno-cultural groups in determining their legal status and oppose "unification pressure" in any form. Obviously, if you follow this path, you can easily destroy the legal space of the state and provoke the collapse of statehood according to the Lebanese

model. Much more popular in the modern world are liberal interpretations of multiculturalism, which are based on the advocacy of moral relativism and tolerance for otherness [13: 1].

The migration issue is related to the phenomenon of law, on such foundations are based, in particular, the approaches of the theorist of multicultural citizenship W. Kimlichka. It is dangerous to give some members of society the right to somehow limit the rights of others, he proves. Since ethno-cultural conflicts have become the most widespread source of violence in the world and "there are no simple answers and miraculous recipes" to mitigate them, it is precisely on the basis of the protection of human and citizen rights that everything should be done so that the fate of ethnic and national groups is not decided by nationalists – xenophobes, religious extremists or military dictators [11: 5].

Although a different opinion about tolerance is held by, for example, one of the most famous critics of multiculturalism, the Slovenian philosopher and sociologist Slavoj Žižek. For example, in his work "The irritable subject: the missing center of political ontology" in the chapter "Multiculturalism", the author writes that the multiculturalist is tolerant towards the Other as long as he is not a real Other, but an aseptic Other to modern ecological wisdom, shocking rituals and so on, the moment he encounters the real Other (with women who are forced to wear the burqa, with the torture of the enemy to death, etc.), with the way in which the Other regulates the specificity of his own pleasure, tolerance disappears [10: 268].

The author had to speak at the conference "La conférence francophonie interdisciplinaire internationale" in Romania, in the city of Galats, dedicated to the topic of migration and minorities in 2022, where it was noted that: "the issue of migration and minorities is taking on new features in the world as part of the invasion of Russian troops into Ukraine in 2022 year This concerns the processes of formation of patriotism

as a phenomenon of a multi-religious country and the general image of a citizen on the world stage. One of the influential factors of migration processes today is multi-confessional societies. We will also remind you about the concept of acculturation (from the Latin ad – to and cultural – development) – this is the process of mutual influence of cultures, the acceptance by one nation in whole or in part of the culture of another nation. A distinction should be made between "acculturation" and "assimilation" in which people lose their culture in contact with another. The assimilation paradigm is a process of uniform approximation of features and characteristics of immigrants to the widespread characteristics of the existing society" [4: 1].

M. Mykhaylova's philosophy is determined by the thought of migration processes – "first, immigrants not only assimilate, but also influence the everyday life and mentality of the host society; secondly, not all cultural minorities are ready to change to the extent required by the social policy of the host state; third, in a society where the traditions of individual freedom are predominant, assimilation policies may require the introduction of restrictions not only to arriving immigrants, but also to citizens who were born and raised in this country. Philosopher M. Mykhaylova defines assimilation of migrants in countries accepting new fellow citizens [12].

The article "Population growth by 1% every year: why should Ukraine open its borders to migrants" by contemporary author FinPoint co-founder and managing partner SerhiyBudkin optimizes the issue of Populate or Perish – examines: globalization processes spreading with increased military operations in Ukraine and unresolved issues of consequences pandemic of 2019; globalization processes in various aspects of manifestation, which define a new stage of development. It both unites society and divides it, leading to global or local conflicts. Globalization processes and hybrid wars in the philosophical sense give the world an opportunity to

effectively respond to today's challenges. Globalization processes today reflect social phenomena and their consequences affecting the economy, politics, information transmission, population migrations, and hybrid methods of warfare. Ukraine can choose the path of post-war autarky and closure of national society from migration, or it can choose the path of Australia, which was economically devastated by the war in 1947; a country in which there were not enough workers for anything, but in ten years it became the richest country in the world in terms of GDP per capita. And it seems to me that Ukraine will have no choice, because the dilemma of Population or Perish will face the country after the war much more acutely than it faced Australia in the 1940 s.[6].

Migration processes take place under the conditions of globalization, although the very concept of "globalization" of society arose in the 1990s. when the collapse of the socialist economy took place and capitalism in the sense of a universal system came, in Robertson's work "Globalization" [14: 99]. It is well known that globalization is a progressive process of modern society, it can also act as a democratic process of society.

Hybridization as a phenomenon is a process of modernity that disrupts the stable system of society and replaces stable social phenomena. This process is also a response to population migrations in the world as an influence of cultural patterns and "salad bowls" or "melting pots". This is what created America today. This has already been raised in other works of the author [9].

The opinion of a political scientist and professor of the University of Aix - Marseille, France– Marc Bernardot regarding modern hybridizations in the work "L'architexteliquide du travail digitalisé" proves the connection of aesthetic, cultural, social concepts with the global concepts of mobility, hybridity and liquidity that constitute, on his view, "a new conceptual triptych capable of explaining contemporary changes in globalization. They are in the process of replacing the classic environment-race-

time triangle (from which it inherits the concept of the network) that has dominated representations of organicist metaphorical registers since the humanist and industrial revolutions. Mobiles, sub-levels that have long been invisible have become central, space and time, narrowing or speeding up, becoming changeable and unstable, uncertain. They question identities, classifications and boundaries to the point of posthumanism. Entangled in a postmodern linguistic knot with these two concepts, with which it shares many characteristics, the medium is endowed with a multiplied, invasive power both through its intrinsically informal character and through its great universal capacity to create an image (life, death, time, power...). These terms have a dimension and both facts and stories together reveal the idea of escape, people's loss of control over their destiny, when modernity promised to rule and control history forever, and nature, the state and progress [2].

In Emmanuelle Caccamo and Maude Bonenfant book "Rhétoriques, Métaphores et Technologies Numériques: L'influence du langage sur notre perception de la digitalization du Monde" the authors pay attention to multiculturalism and globalization today, warning that "The development of computer technologies such as connected the city, massive data (big data) and artificial intelligence, is supported by a set of persuasive discourses. With the help of various linguistic processes, figures and rhetorical strategies, these arguments are aimed, in particular, at legitimizing the increasingly digitalization of societies. Metaphors play a crucial role here. Although they may have an aesthetic or pedagogical function, they may also play an ideological role and thus convey certain moral and political values and distract us from fundamental questions. The well-known example of the IT "cloud" metaphor conveys an almost ideal vision of digital technologies and, unfortunately, helps convince people of the "intangible" nature of

networks and computer systems. The light and vaporous images of the figure hide the scale of the ecological catastrophe associated with digital developments" [4].

Let's turn to the basics of integration, according to M. Bernardot, as a kind of hybridization of society, in our differentiated and globalized society, from a sociological point of view, he connects these reflections with the latest scientific achievements of the theory of new systems or the science of complexity about how all systems work, how natural and social. Incorporating the sociological tradition of processes of differentiation as rules of social functioning, modern sociology has adopted emergent, far from equilibrium (entropy), self-organization, unpredictable and surprising processes of organizational change, operative closure as specially adapted concepts for representing social systems and, above all, our modern society, which is characterized by increasing complexity due to the processes of differentiation, individualization and globalization. Thus, the language of complexity may justify the caution with which normative multiculturalism is thought to be viewed, which implies it by tying it to a vision of society conceived in such a way as to dangerously visit that range of maximal differentiation that must be avoided, which is defined as the range of uncontrollability. Islamic radicalism and signs of rejection of nationalism in the West show that this is not just a theoretical possibility. The complexity framework is where all the debate should take place. Here, the integration proposal of interculturalism can gain more importance, avoiding the risks of monoculturalism, on the one hand, and social balkanization, on the other [2].

Today, migrations increase cultural, political, economic, religious diversification in the world and specifically in individual countries. The migratory transformations of the population, intensifying after the attack of the Russian aggressor and taking new forms and focusing on the European Mediterranean region, which are the

poles of global processes today, strengthen the processes of convergence in society. The world has divided into new poles of influence, which only emphasizes its global scale. Scientists who have taken on the role of "scientific and cultural diplomacy", those who are outside the borders of our country become part of global research, they must further explore the phenomena and help society overcome globalized evil and terrorism in the near future.

**Conclusion.** The phenomenon of migration consists in the fact that it slowly but adequately responds to changes that have taken place in society, also adapts to new needs of society, and

acquires new and global forms with each wave. In our time, social European and universal moral and ethical norms cannot develop without globalization processes. In society, in turn, there are needs for the education of respect for others and tolerization of society. Issues of acculturation, assimilation, self-identification and isolation in society are also connected with migrations. Migrations become the cause of multiculturalism and interculturality, and sometimes lead to polyreligious society. This topic, taking into account modern processes, needs further scientific research.

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