

DOI: <https://doi.org/10.57125/FP.2024.12.30.02>

How to cite: Marukhovska-Kartunova O., Bugrov, M., Kozlovets, M., Savolainen, I., & Zaika, T. (2024). Historical and cultural dimensions of the philosophy of the future: globalisation and identity. *Futurity Philosophy*, 3(4), 20-33. <https://doi.org/10.57125/FP.2024.12.30.02>

Historical and cultural dimensions of the philosophy of the future: globalisation and identity

Olga Marukhovska-Kartunova

Candidate of Philosophical Science, Associate Professor, Head of Social Sciences Section at the Department of Foreign Languages and General Education Disciplines, University of Economics and Law "KROK", Kyiv, Ukraine, <https://orcid.org/0000-0002-5207-0671>

Myroslav Bugrov*

Assistant, Department of Philosophy and Methodology of Sciences, Taras Shevchenko National University of Kyiv, Kyiv, Ukraine, <https://orcid.org/0009-0009-8965-5006>

Mykola Kozlovets

PhD, Professor, Professor of the Department of Philosophy and Political Science, Zhytomyr Ivan Franko State University, Zhytomyr, Ukraine, <https://orcid.org/0000-0002-5242-912X>

Inna Savolainen

PhD, Associate Professor, Department of English Philology and Philosophy of Language, Faculty of Germanic Philology and Translation, Kyiv National Linguistic University, Kyiv, Ukraine, <https://orcid.org/0000-0001-5531-9770>

Tetiana Zaika

PhD, Senior Researcher, Head of the Sector of Research Work, Department of Research Work and Certification of Scientific Personnel, State Scientific Institution "Institute of Education Content Modernization", Kyiv, Ukraine, <https://orcid.org/0000-0001-6527-6604>

***Corresponding author:** myroslav.bugrov@knu.ua.

Received: May 17, 2024 | **Accepted:** August 28, 2024 | **Available online:** September 16, 2024

Abstract: The purpose of the research is to highlight the prospects for the influence of philosophy in the context of the socio-cultural dichotomy associated with the confrontation between the principles of globalisation and identity. The turn of the twentieth and twenty-first centuries was marked by a focus on the synergistic potential in the worldview paradigm, which corresponded to the meanings of global character. At the same time, the dialectical component of society's development has retained its influence, expressing the desire of a person or community to preserve identity. The purpose of the article is to identify the specifics of philosophical thought within the two dominant dimensions of socio-cultural progress - interaction and confrontation. Achieving a balance between these two tendencies is the key to harmonising the world picture and avoiding destructive manifestations of a socio-cultural nature. The methodological basis of the study is focused on the analysis of philosophical ideas on the historical and cultural status of man, society and civilisation. The analysis of scientific and philosophical works was carried out within the framework of a variation sample, which allowed to use both philosophical and dialectical, as well as synergistic methodological potential. The results of the study point to the levelling of the positions of the philosophical interpretation of globalisation and identity in the socio-cultural discourse. The analysis of 50 philosophical works published over the past five years has demonstrated approximately equal indicators in the cultural and historical characteristics of social activity. This indicates that the worldview paradigm of our time is at the stage of choosing a strategy for civilisational development, considering the two most popular ways of development: globalisation and identity. The research perspectives are focused on the role of philosophical interpretation of the prospects for socio-cultural development. Strategic thinking is an advantage of the philosophical potential in terms of forming a strategy for civilisational progress. Conclusion. Contemporary philosophical discourse is at the stage of determining the dominant strategy for the development of a person, community and humanity. Globalisation and identity reflect the principles of two fundamental worldviews - dialectics and synergy. The role of philosophy involves a thorough description of these two socio-cultural dimensions in order to determine a favourable scenario for the development of society.

Keywords: socio-cultural space, philosophy of the future, dialectics, synergetic, civilisation strategy, the concept of identity.

Introduction

Culture and history traditionally create functional and conceptual and ideological guidelines for the development of society. Philosophy, in turn, combines the functions of a driver and stabiliser of socio-cultural development. When innovative dimensions need to be introduced, philosophical ideas shape public opinion, which is loyal to transformations or revolutionary changes. Instead, in the context of socio-cultural turbulence, which potentially threatens the public welfare, philosophy moderates excessive activity, creating the basis for sustainable development.

The contemporary cultural and historical space is in a mode of waiting for a dominant strategy for the development of society. Two principles are currently claiming the role of the dominant one: globalisation and identity. These two concepts concentrate the key trends in the

development of modern society in all spheres of life - politics, economics, and culture. Under such conditions, the role of philosophy becomes relevant in the context of a potential choice that requires interpretation, explanation, persuasion, encouragement to comprehend, act and perceive.

Research Problem

The research problem of scientific research determines the level of relevance of the cultural and historical dimension of civilisation development in comparison with the dynamic factors of its functioning. Philosophy has always distinguished between institutional and conceptual and pragmatic and functional elements of society's development. Therefore, it is the philosophical potential that makes it possible to start from the realities of functionalism (primarily scientific and technological) and create the basis for strategies for the development of civilisation. The need for analytical senses is as important for the development of civilisation as the level of scientific and technological progress that completely encompasses the global consciousness.

Research Focus

The focus of the study involves directing the vector of philosophical research in favour of strategic thinking, which involves:

- creating mechanisms and tools for achieving identity at the individual, social and civilisational levels;
- formation of integrity and unity of global trends in the development of the socio-cultural space.

Research Aim and Research Questions

The purpose of the article is to highlight the correlation between the philosophical understanding of the principles of globalisation and the identity of the socio-cultural space. Philosophy is called upon to form an ideological and worldview paradigm in which the dominant dimension of civilisation development will be determined. The objectives of the study are to analyse the philosophical concepts of the last five years that form the strategy of social progress. Dialectically oriented ideas form guidelines for the formation of different types of identity, and synergistic aspects contribute to the formation of globalisation trends.

Literature Review

The problem of cultural and historical development has traditionally received considerable attention in scientific discourse. When the issue is deepened by the philosophical justification of the advantages and disadvantages of certain socio-cultural trends, the cultural and historical dimension appears in the context of analysis and development prospects. In the contemporary literature, two trends in the cultural and historical perspectives of civilisation development have emerged: globalisation and identity (Sternberg, 2021).

Cultural factors determine functional transformations in society and are expressed by the following philosophical interpretations:

- the philosophy emphasises the absence (destruction in postmodernism (Tartaglia, 2020)) of an ideal socio-cultural space (Mühlebach, 2022), which reduces the tension in the confrontation between globalisation and identity;
- field philosophy (Frodeman, 2020) is moving away from the usual academicism (Lu, 2020), moving in unison with the socio-cultural trends of globalisation and identity in order to better analyse these principles and explain their foundations to society in an accessible way;
- the template of philosophy is determined by the preference for the stabilising role of philosophy in the cultural and worldview paradigm (Kelley, 2024);
- philosophy is becoming more functional and operational (Ratchford et al., 2023), reducing the influence of the institutional and conceptual component, which characterises socio-cultural processes in a new way;
- the economic pragmatism of modern philosophy (Małecka, 2019), which often replaces the value orientations of true philosophy;
- strengthening the psychological factor in the public perception of development strategies, which strengthens the psycho-emotional sphere (Yaden & Anderson, 2021), weakening the rational dimension (Kind, 2020).

The historical dimension of the strategy of civilisation development is characterised by philosophical ideas aimed at research:

- the historical confrontation between the East (in the modern interpretation of the Global South) and the West becomes the embodiment of contradictions at the level of globalisation and identity (Xiaoming, 2024);
- classical cultural and historical experience in the modern sense is successfully replaced by natural (Prinz & Raekstad, 2020) and technological dimensions;
- increasing narrative (Leal & Wilson, 2023) and clip-art thinking, which changes the influence of philosophy on public opinion and modifies the development of socio-cultural processes;
- the loss of leadership of Western philosophical thought on a modern global scale (Wardle, 2023), which leads to a simultaneous weakening of the democratic dimension of both globalisation and identity.

A separate milestone in the review of the literature on the philosophical dimensions of socio-cultural development is the use of specific methodological paradigms - synergetics and dialectics in the context of coexistence and potential confrontation between globalisation and identity. The key aspect that philosophers of the twenty-first century focus on is the tools of socio-cultural development. Interdisciplinarity (Irven, 2019), cognitive phenomenism (Wilkinson et al., 2021), scientific pluralism (Sarihan, 2024) and multiculturalism (Oprea, 2020) are factors influencing the format of globalisation and the specifics of identity.

Research Methodology

General Background

The methodology of scientific research is focused on a qualitative study of the literature review on the problem of cultural and historical dimensions of philosophy. The key point is the formation of the literature sample used in the study. Preference was given to a variable sample,

which allowed a balanced consideration of the problem of the worldview dominant of the modern cultural and historical era and scenarios for its future.

The sample used in the study was formed from the following perspectives:

- the literature was selected for the five-year period of 2019-2024, which allowed us to identify relevant contemporary philosophical ideas on cultural and historical development;
- the scientometric platforms used to select works on the philosophical support of globalisation and identity were Google Scholar and Taylor & Francis;
- regional restrictions were not applied in the selection of literature in order to ensure the completeness of coverage of socio-cultural processes at the global level;
- the keywords used for the search included both the philosophical meaning of socio-cultural development (synergy, dialectics) and cultural and historical dimensions (globalisation, identity).

The study used an arsenal of general scientific and philosophical methods. The analytical cluster (systematisation, comparison) was key in the process of studying the literature on the role of philosophy in global cultural and historical processes. Modelling and forecasting were used in the context of potential scenarios of philosophy's influence on the socio-cultural processes of the future.

Philosophical and methodological approaches deserve special attention. The synergistic paradigm reveals the meaning of globalisation in the cultural and historical dimension in a more complete way. The dialectical philosophical tradition allows us to analyse the essence of the contradictions that arise when trying to preserve the authenticity and autonomy of individual or social norms and traditions.

Research Results

The end of the twentieth century in the historical context formed the basis for unanimity in the perception of globalisation as the dominant scenario of human development. The end of global ideological confrontations on a planetary scale, the creation of transnational entities in political, economic and cultural life - all this contributed to the establishment of globalisation as a priority in the development of society. It is not surprising that in philosophical life this period became a time of flourishing of the synergistic paradigm, the main leitmotif of which was interaction.

At the same time, the beginning of the twenty-first century demonstrates the overactive actualisation of identity at all scales - from the individual to the national. The ideas of self-determination and socially-oriented authentication have formed a global trend that has become a barrier to the dominance of globalisation. Thus, the philosophical principles of dialectics, which are focused on dichotomy and correlate best with the processes of identification, have regained their lost ground.

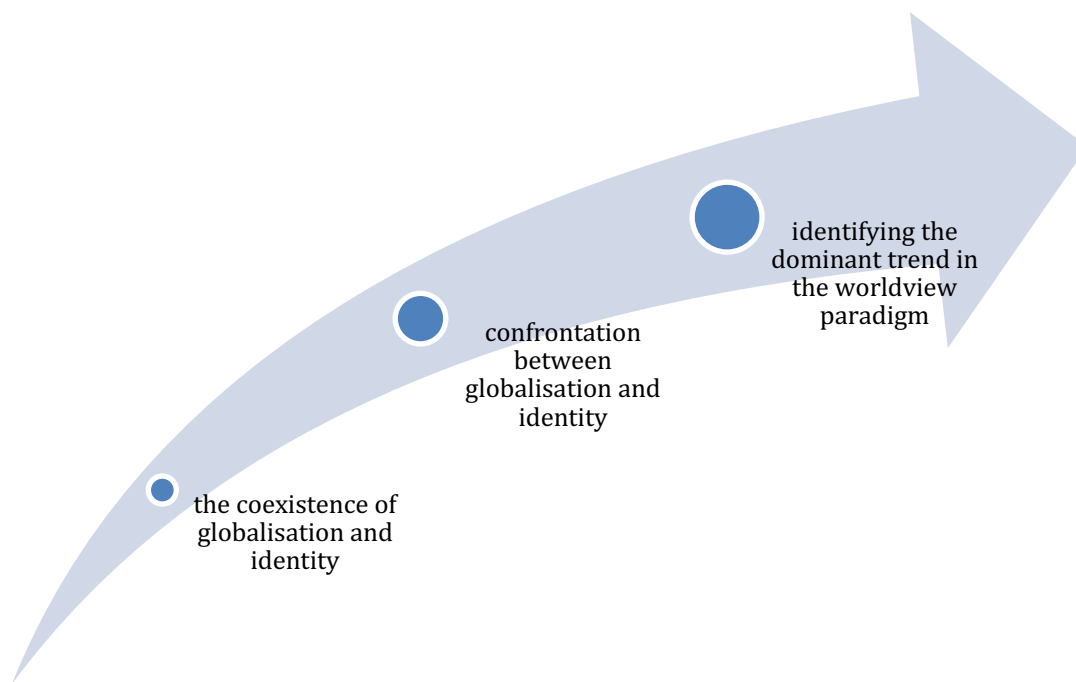
In general, the turn of the twentieth and twenty-first centuries was a period of coexistence of two socio-cultural trends: globalisation and identity. Each of these vectors of civilisational development should be based on a powerful civilisational experience (Schumacher, 2022). At

the current stage of civilisation development, both trends are supported by factors that contribute to their establishment in the public consciousness.

Obviously, such two powerful worldview trends cannot be balanced for a long time in the context of coexistence. Therefore, philosophy, which has traditionally been at the forefront of change and transformation, builds strategies for future scenarios of society's development at the planetary level (Figure 1).

Figure 1

Scenario of the development of the worldview and ideological paradigm of the society of the future



Source: author(s) own development

This scenario has been repeatedly realised in the cultural and historical tradition of mankind. The transition from a mythological to a religious worldview, the replacement of the geocentric model with a humanistic one, the transformation of scientific and technological development and natural science paradigms (Sangiaco et al., 2021) are all global changes in worldview paradigms at the planetary level. Each of these changes was accompanied by philosophical ideas and concepts that coordinated transformational changes in social consciousness to avoid global crisis and chaos. In fact, philosophers initiated, accompanied and finalised the transformation processes, which were implemented by scientific, technological, religious, educational or cultural potential.

The analysis of the literature on the status of philosophy in the cultural and historical context indicates that the period of coexistence of globalisation and identity is now coming to an end and factors are beginning to emerge that indicate the beginning of their active confrontation in the socio-cultural space:

- political factor - the revival of the confrontation between democratic and authoritarian societies on a global scale;
- geopolitical factor - the formation of classical interstate alliances as opposed to progressive international institutions;
- the economic factor (Yeganeh, 2020) - the revival of the classic trend of the national economy as a factor in the state's domestic policy (Moscati, 2020), as opposed to the integration model of the economic union (Hausman, 2021);
- cultural factor (Clack, 2020) - an emphasis on national, folk, religious or cultural policies.

The philosophical vision of these factors points to obvious changes that are gradually accumulating in various spheres of social activity. As a rule, such accumulation results in the confrontation of opposing vectors of development. Identity will require maintaining a level of autonomy and uniqueness in the face of the globalisation process, which is unalterably total in all its manifestations. For philosophy, such guidelines are a moment of rethinking key axiological and epistemological dimensions (Clay & Boeker, 2023).

An active factor in this context is the addition of innovative aspects to the existing philosophical guidelines, in particular:

- creative thinking (Malik, 2023), which allows for a non-linear understanding of the advantages and disadvantages of globalisation processes and cultural and historical identity;
- flexible thinking (Skakun, 2022), which allows to apply the potential of interdisciplinarity and multiculturalism in determining the strategy of civilisational development and its dominant element (or lack thereof);
- dynamic thinking that not only relies on historical experience, but also promptly incorporates the innovative achievements of civilisation when considering human development (Menon, 2020);
- pragmatic thinking that is driven by results and efficiency (Klenner, Sanasi & Magistretti, 2024);
- humanitarian thinking (Morska & Davydova, 2021), which leaves the human-centred dimension dominant, and positions globalisation and identity only as algorithms of the organisational and institutional nature of civilisation development;
- real-time thinking (Rosemann, 2021), which focuses on pragmatic potential and outlines clear prospects for the development of society.

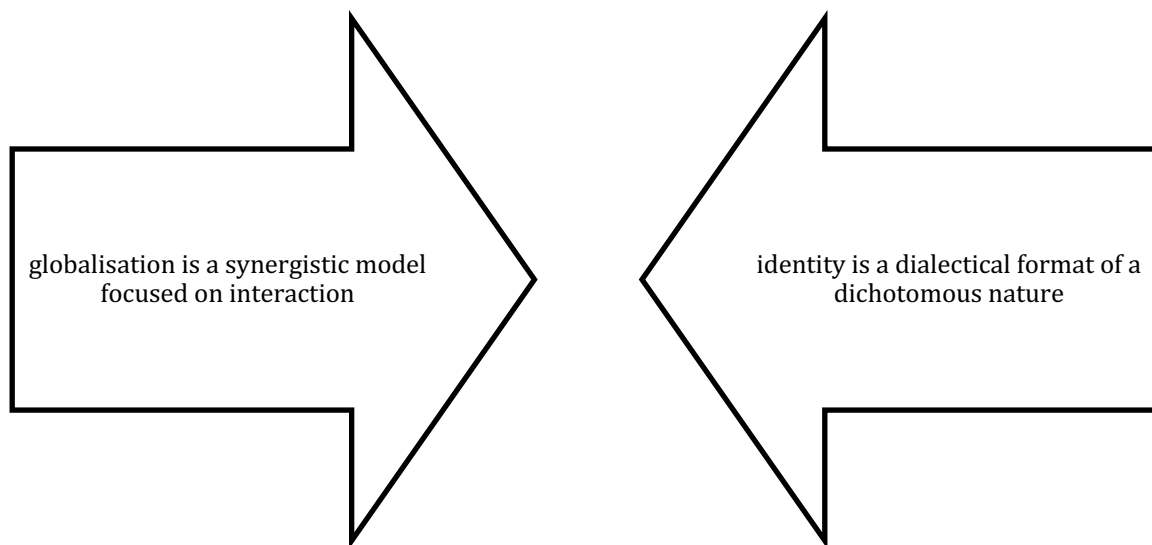
The problem is further exacerbated by the philosophical status in the modern worldview, which obviously needs to be transformed in terms of increasing accessibility. Attempts to retransmit philosophical ideas through the media (Schwartz, 2021), the popularisation of philosophical ideas based on linguistic polyphony (Egid, 2022) - all these points are aimed at conveying the key principles of globalisation and identity for individuals and society. In general, there is a tendency to universalise the philosophical understanding of socio-cultural processes (De Florio & Frigerio, 2022). Such guidelines will obviously delay the transition to the stage of confrontation between globalisation and identity.

Currently, globalisation and identity are two socio-cultural trends in the development of society that are at the stage of coexistence. Each of them has its own worldview of the

development of man, society and humanity. At the same time, each of these trends has chosen a philosophical worldview and methodological basis (Figure 2).

Figure 2

Philosophical instruments of trends in contemporary socio-cultural development



Source: author(s) own development

Philosophy, having in its arsenal various methods of analysing the situation and influencing it, offers separate models of support for globalisation and identity. The synergistic paradigm is perfectly integrated into the globalisation process, as it provides all the characteristics of interaction as a key factor in the large-scale reconciliation of interests. The dialectical model reproduces the practice of defending identity in the face of the threat of absorption by global institutions.

Discussion

The results of the study indicate the contradictions that arise in the philosophical discourse on the influence of philosophy on the scenario of socio-cultural development of the future. The key point of the discussion is focused on positioning the influence of factors on the strategy of human and humanity development in the future.

There are factors that have an equally positive impact on both globalisation and the observance of identity in the cultural and historical context. One of the fundamental factors of modern socio-cultural development is information and technological progress. On the one hand, awareness and technology facilitate identity manifestations (Chen & Wang, 2022). On the other hand, ICT has become a driver of globalisation processes in organisational and institutional terms.

Another element that determines the priority of socio-cultural development is the level of development of society in various aspects. According to Tajeddin & Ghaffaryan (2020), education is one of the determining factors that enable a society to make an informed choice

between identity and globalisation. Since each of these trends has its own positive and negative dimensions, it is important to understand their essence and the nature of their impact on a particular person, society or civilisation as a whole. Education is the factor (Walczak, 2020) that allows us to organise the existing worldview and philosophical guidelines that are offered. In addition, scientific and educational development helps to avoid the isolation of philosophy (Yin, 2020).

Considering the projected scenario of the globalisation-identity contradiction, we should not reject the option that these conceptually and functionally opposite principles may have a common future. The philosophical vision does not reject such a scenario, given the cultural and historical experience in which cases of situational or fundamental reconciliation of incompatible principles or concepts have already been observed.

The potential for such a scenario is fuelled by concepts that combine global scale and identity autonomy. Mignolo (2020) proposes an integrated theory of globalisation that breaks down the linear structure of this phenomenon, leaving room for autonomy, identity, freedom, self-determination, etc. Chimakonam & Enyimba (2022), in turn, consider it expedient to separate outdated colonial dimensions from the globalisation process, which will also contribute to the preservation of identity in the globalism paradigm. Instead, the ideas of another wing of the philosophical community point to the impossibility of combining globalisation and identity primarily because of the crisis in philosophy (Verharen, 2020), which has lost its potential for arbitrating the worldview.

Harman (2020) points out the fallacy of choosing a dominant strategy among globalisation and identity. It is worth noting that the disadvantage of such a positioning does not depend on the principles of globalisation and identity themselves, but implies the possibility of introducing an innovative format of civilisational relations in the future. Philosophy should prepare for such a scenario, and not focus on the banal imitation of the existing dominants of socio-cultural development.

On the other hand, there is a threat of actualisation of the “convenient philosophy” of Qizilbash (2019), which will perform a statement of socio-cultural processes that is not typical for this ideological and worldview paradigm. The narrative and descriptive nature of philosophy makes it more understandable and popular among the population, but this way of thinking loses its uniqueness (Egbai & Chimakonam, 2019). Such realities are a rather threatening factor in defining philosophy as a regulator of social trends and can lead to a situation where principles that are not inherent in society can be imposed on it. Such trends have already occurred in the recent past, when under the slogan of globalisation, identity norms at various levels were significantly reduced. Philosophy has always responded promptly to such processes (for example, in the field of gender (Hutton, 2019) and aspects of bioethics (Blumenthal-Barby et al., 2021)), offering an alternative to balance the positions of globalisation and identity. Therefore, the loss of philosophy as a stabilising factor can have a negative impact on the formation and functioning of the worldview.

A promising area of research is to clarify the role and status of philosophy in the processes of forming the current worldview paradigm. The popular and commonly used concept of the philosophy of the future should still be presented in a more practical format – “philosophy for

the future". Obviously, philosophy deals with the issue of future development alongside science, predicting and modelling various scenarios in the short-term and global perspective of civilisation. At the same time, if we consider the options for the development of philosophy itself, we see a fundamental difference from the planning of the same scientific paradigm. Philosophy can be active in the extra-rational dimension: conspiracy and conspiracy theories (Dentith (2023), experimental philosophy of science (Kraaijeveld, 2021), new religious formats, virtual and imaginary technological environments (Peters et al., 2023), including the unexplored potential of artificial intelligence in characterising the process of globalisation and identity norms (Van Tuinen, 2020).

Considering the prospects of confrontation between globalisation and identity in the context of philosophy, it is worth noting that any trend that becomes dominant will receive proper support from the philosophical dimension. This is the flexibility and universalism of philosophy. At the beginning of the confrontation at the stage of coexistence of these two trends, philosophy provided a thorough description of each of them. Therefore, in the future, philosophical understanding of the fundamentals and specifics of both globalisation and identity will be deeper than scientific or worldview understanding. Such a positioning of philosophy makes it a key player in shaping the worldview paradigm of the future, regardless of the option of civilisation development.

Conclusions and Implications

Thus, the cultural and historical realities of our time indicate the existence of two fundamental trends in civilisational development – globalisation and identity. The philosophical interpretation of these trends shapes their current structural and chronological characteristics and determines the prospects for their positioning in the world picture. Currently, a multi-vector type of society development prevails, which allows the processes of globalisation and identity to coexist. However, the philosophical analysis of socio-cultural realities based on the literature review on this issue shows the actualisation of the dimensions of confrontation between identity norms and the principles of globalisation.

The results of the study indicate the finalisation of the coexistence stage and a gradual transition to the format of confrontation, which manifests itself in various spheres of public life. A philosophical understanding of cultural and historical experience allows us to predict both short-term and strategic manifestations of the contradictions of civilisational development. The use of the philosophical paradigms of synergy and dialectics contributes to the establishment of globalisation and identity as universal principles of the worldview paradigm of the future.

Acknowledgements

None.

Conflict of Interest

None.

Funding

The Authors received no funding for this research.

References

- Blumenthal-Barby, J., Aas, S., Brudney, D., Flanigan, J., Liao, S. M., London, A., Summer, W., & Savulescu, J. (2021). The place of philosophy in bioethics today. *The American Journal of Bioethics*, 22(12), 10-21. <https://doi.org/10.1080/15265161.2021.1940355>
- Chen, L., & Wang, C. (2022). The Influence of Virtual Space on Contemporary Identity: The Perspective of Philosophy. *Filosofija. Sociologija*, 1, 32-39. <https://www.ceeol.com/search/article-detail?id=1035947>
- Chimakonam, J. O., & Enyimba, M. (2022). Globalisation and the challenge of coloniality of power. *South African Journal of International Affairs*, 29(2), 119-138. <https://doi.org/10.1080/10220461.2022.2077829>
- Clack, B. (2020). Wisdom, friendship and the practice of philosophy. *Angelaki*, 25(1-2), 141-155. <https://doi.org/10.1080/0969725X.2020.1717797>
- Clay, G., & Boeker, R. (2023). Rethinking early modern philosophy. *International Journal of Philosophical Studies*, 31(2), 105-114. <https://doi.org/10.1080/09672559.2023.2250186>
- De Florio, C., & Frigerio, A. (2022). Future, truth, and probability. *Inquiry*, 1-13. <https://doi.org/10.1080/0020174X.2022.2086172>
- Dentith, M. R. X. (2023). The future of the philosophy of conspiracy theory: an introduction to the special issue on conspiracy theory. *Social Epistemology*, 37(4), 405-412. <https://doi.org/10.1080/02691728.2023.2173538>
- Egbai, U. O., & Chimakonam, J. O. (2019). Why Conversational Thinking Could be an Alternative Method for Intercultural Philosophy. *Journal of Intercultural Studies*, 40(2), 172-189. <https://doi.org/10.1080/07256868.2019.1577811>
- Egid, J. J. (2022). How does philosophy learn to speak a new language? *Perspectives*, 31(1), 104-118. <https://doi.org/10.1080/0907676X.2022.2145908>
- Frodeman, R. (2020). Field philosophy: practice and theory. *Social Epistemology*, 35(4), 345-357. <https://doi.org/10.1080/02691728.2020.1752325>
- Irven, D. (2019). The chorus of philosophy: communicative praxis at the intersection of philosophy and literature. *Review of Communication*, 19(3), 195-209. <https://doi.org/10.1080/15358593.2019.1636288>
- Harman, G. (2020). The Only Exit From Modern Philosophy. *Open Philosophy*, 3(1), 132-146. <https://doi.org/10.1515/opphil-2020-0009>
- Hausman, D. M. (2021). Philosophy of economics: past and future. *Journal of Economic Methodology*, 28(1), 14-22. <https://doi.org/10.1080/1350178X.2020.1868767>
- Hutton, S. (2019). Women, philosophy and the history of philosophy. *British Journal for the History of Philosophy*, 27(4), 684-701. <https://doi.org/10.1080/09608788.2018.1563766>

- Kelley, D. (2024). Philosophy moves. *Australasian Journal of Philosophy*, 102(3), 537-550. <https://doi.org/10.1080/00048402.2024.2326432>
- Kind, A. (2020). *Philosophy of mind: the basics* (1st ed.). Routledge. <https://doi.org/10.4324/9781315750903>
- Klenner, N., Sanasi, S., & Magistretti, S. (2024). Pragmatism as a philosophy-in-use for future-making: learning from the Bjarke Ingels Group. *Proceedings*. <https://doi.org/10.5465/AMPROC.2024.17495abstract>
- Kraaijeveld, S. R. (2021). Experimental philosophy of technology. *Philosophy & Technology*, 34, 993-1012. <https://doi.org/10.1007/s13347-021-00447-6>
- Leal, A., & Wilson, P. (2023). A tale of two disciplines? Philosophy in/on translation. *Perspectives*, 31(1), 1-15. <https://doi.org/10.1080/0907676X.2023.2148984>
- Lu, W. (2020). Field philosophy and its institutions in the East and West. *Social Epistemology*, 35(4), 405-415. <https://doi.org/10.1080/02691728.2020.1752326>
- Małecka, M. (2019). The normative decision theory in economics: a philosophy of science perspective. The case of the expected utility theory. *Journal of Economic Methodology*, 27(1), 36-50. <https://doi.org/10.1080/1350178X.2019.1640891>
- Malik, S. A. (2023). The use of philosophy of science in the creationism-evolution debate: An Ash'arī perspective. *Theology and Science*, 21(3), 421-437. <https://doi.org/10.1080/14746700.2023.2230430>
- Menon, D. M. (2020). Walking on water: globalisation and history. *Global Perspectives*, 1(1), 12176. <https://doi.org/10.1525/gp.2020.12176>
- Mignolo, W. D. (2020). Coloniality and globalization: a decolonial take. *Globalizations*, 18(5), 720-737. <https://doi.org/10.1080/14747731.2020.1842094>
- Morska, N., & Davydova, N. (2021). Philosophy and the future of human rights: peculiarities of the relationship between recent science and technology. *Future Economics & Law*, 1(3), 16-25. <https://doi.org/10.57125/FEL.2021.09.25.02>
- Moscato, I. (2020). On the recent philosophy of decision theory. *Journal of Economic Methodology*, 28(1), 98-106. <https://doi.org/10.1080/1350178X.2020.1868777>
- Mühlebach, D. (2022). Non-ideal philosophy of language. *Inquiry*, 1-23. <https://doi.org/10.1080/0020174X.2022.2074884>
- Oprea, A. (2020). Pluralism in political philosophy: a commentary on Dowding and Walsh. *Australian Journal of Political Science*, 55(4), 456-462. <https://doi.org/10.1080/10361146.2020.1822777>
- Peters, M. A., Jackson, L., Papastephanou, M., Jandrić, P., Lazaroiu, G., Evers, C. W., Cope, B., Kalantzis, M., Araya, D., Tesar, M., Mika, C., Chen, L., Wang, C., Sturm, S., Rider, S., & Fuller, S. (2023). AI and the future of humanity: ChatGPT-4, philosophy and education - Critical

- responses. *Educational Philosophy and Theory*, 56(9), 828-862. <https://doi.org/10.1080/00131857.2023.2213437>
- Prinz, J., & Raekstad, P. (2020). The value of genealogies for political philosophy. *Inquiry*, 67(7), 2084-2103. <https://doi.org/10.1080/0020174X.2020.1762729>
- Qizilbash, M. (2019). On "affluent philosophy" and future generations: Amartya Sen and Tim Mulgan's "Broken World." *Journal of Human Development and Capabilities*, 20(2), 145-161. <https://doi.org/10.1080/19452829.2018.1563053>
- Ratchford, J. L., Pawl, T., Jeffrey, A., & Schnitker, S. A. (2023). What is virtue? Using philosophy to refine psychological definition and operationalisation. *Philosophical Psychology*, 1-26. <https://doi.org/10.1080/09515089.2023.2203157>
- Rosemann, P. W. (2021). How Did We Get Here? Reflections towards a philosophy of the present. *Studies: An Irish Quarterly Review*, 110(439), 279-291. <https://dx.doi.org/10.1353/stu.2021.0056>
- Sangiaco, A., Tanasescu, R., Donker, S., & Hogenbirk, H. (2021). Mapping the evolution of early modern natural philosophy: corpus collection and authority acknowledgement. *Annals of Science*, 79(1), 1-39. <https://doi.org/10.1080/00033790.2021.1992502>
- Sarihan, I. (2024). Disagreement and progress in philosophy and in empirical sciences. *Social Epistemology*, 1-13. <https://doi.org/10.1080/02691728.2024.2362657>
- Schumacher, L. (2022). The history and future of philosophy's relationship with theology. *International Journal of Philosophy and Theology*, 83(5), 318-330. <https://doi.org/10.1080/21692327.2022.2137563>
- Schwartz, C. (2021). Comparing Journalism and Philosophy as Forms of Power. *Journalism Studies*, 22(5), 555-574. <https://doi.org/10.1080/1461670X.2021.1889397>
- Skakun, I. (2022). Philosophical and methodological prospects for the future of synergetics in the scientific picture of the world. *Future Philosophy*, 1(4), 42-53. <https://doi.org/10.57125/FP.2022.12.30.04>
- Sternberg, Y. (2021). Identity, Culture and Globalisation. Leiden, The Netherlands: Brill. <https://doi.org/10.1163/9789004475618>
- Tajeddin, Z., & Ghaffaryan, S. (2020). Language teachers' intercultural identity in the critical context of cultural globalisation and its metaphoric realisation. *Journal of Intercultural Communication Research*, 49(3), 263-281. <https://doi.org/10.1080/17475759.2020.1754884>
- Tartaglia, J. (2020). Philosophy and the mirror of nature. In A. Malachowski (Ed.), *A Companion to Rorty*. <https://doi.org/10.1002/9781118972199.ch5>
- Van Tuinen, S. (2020). Philosophy in the light of AI: Hegel or Leibniz. *Angelaki*, 25(4), 97-109. <https://doi.org/10.1080/0969725X.2020.1790838>

- Verharen, C. C. (2020). The future of ethics and education: philosophy in a time of existential crises. *Ethics and Education*, 15(3), 371-389. <https://doi.org/10.1080/17449642.2020.1774718>
- Walczak, P. (2020). Importance of Teaching philosophy and ethics in the light of the challenges of future education. *Future Human Image*, 14, 102-107. <https://doi.org/10.29202/fhi/14/12>
- Wardle, D. (2023). Existence as first philosophy. *South African Journal of Philosophy*, 42(4), 338-347. <https://doi.org/10.1080/02580136.2023.2288759>
- Wilkinson, S., Green, H., Hare, S., Houlders, J., Humpston, C., & Alderson-Day, B. (2021). Thinking about hallucinations: why philosophy matters. *Cognitive Neuropsychiatry*, 27(2-3), 219-235. <https://doi.org/10.1080/13546805.2021.2007067>
- Xiaoming, W. (2024). Further Discussion of the Fundamental Differences between Chinese and Western Philosophy. *Social Sciences in China*, 45(1), 20-35. <https://doi.org/10.1080/02529203.2024.2326737>
- Yaden, D. B., & Anderson, D. E. (2021). The psychology of philosophy: Associating philosophical views with psychological traits in professional philosophers. *Philosophical Psychology*, 34(5), 721-755. <https://doi.org/10.1080/09515089.2021.1915972>
- Yeganeh, H. (2020). Salient cultural transformations in the age of globalization: implications for business and management. *International Journal of Sociology and Social Policy*, 40(7/8), 695-712. <https://doi.org/10.1108/IJSSP-02-2020-0030>
- Yin, W. (2020). Philosophy of Gongcheng (engineering): A Chinese field philosophy case study. *Social Epistemology*, 35(4), 358-367. <https://doi.org/10.1080/02691728.2020.1752329>