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GLOBALISATION: PROS AND CONS

Today, globalisation has become the main topic for discussions in both academic circles and the society overall. The impacts of globalisation are quite diverse. Although emphasis is put on its positive aspects, the negative aspects of globalisation do not go unnoticed. The purpose of the paper is twofold: to analyse the advantages and disadvantages of globalisation and to understand how to cope successfully with the challenge that it poses for us.
Keywords: globalisation, economy, society, civilisation.

Сьогодні глобалізація стала основним приводом для дискусій у сучасному науковому й громадському співтоваристві. Вплив глобалізації досить різноплановий. Незважаючи на акцентування її позитивних сторін, негативні аспекти глобалізації не залишаються непоміченими. Мета цієї статті − вивчити позитивні і негативні аспекти глобалізації і зрозуміти, як можна успішно впоратись із викликом, який вона ставить перед нами.
Ключові слова: глобалізація, економіка, суспільство, цивілізація.

Сегодня глобализация стала основным поводом для дискуссий в современном научном и гражданском обществе. Влияние глобализации достаточно разнообразно. Несмотря на упор на ее позитивные стороны, негативные аспекты глобализации не остаются незамеченными. Цель этой статьи − изучить положительные и отрицательные аспекты глобализации и понять, как можно успешно справиться с вызовом, который она ставит перед нами.
Ключевые слова: глобализация, экономика, общество, цивилизация.

Globalisation, as well as comfort, has multiple meanings. For different people, it can mean completely different things. The answer to the question what globalisation is has not yet been found. Is this is a new stage for civilisations or society has already undergone these processes? Is globalisation going beyond cultures and nationalities? Can globalisation lead to a single space without races, nationalities, religions? Or is it,

nevertheless, a process of neo-colonisation and the dominance of a strong cultural environment that supplants the weak ones?

It should be noted that the range of globalisation processes is great. Some authors dispute the assertion that globalisation processes in society are fundamentally new and unexplored phenomena. Undoubtedly, from the point of view of internationalisation of economic and other ties between countries and continents, it has a long history. For example, with regard to culture, Greek culture had spread throughout Africa, Europe and Asia thanks to Alexander the Great. Trade relations developed thanks to the Silk Road, a trade route between China and the Mediterranean region, which allowed not only buying and selling goods, but also making a cultural exchange. In the end, colonisation throughout the world was one of the main factors that underlay globalisation.

Nevertheless, there are reasons to state that with the advent and active introduction of information and communication technologies into everyday practice, globalisation processes begin to acquire a qualitatively new content and their active introduction into everyday life has incomparably extended and accelerated the process of internationalisation or not only economic, but also Political and socio-cultural ties.

The last decades of the 20th century were marked by revolutionary innovations in the field of information and telecommunications equipment. A direct consequence of scientific and technical progress was the compression, condensation of space-time in the framework of the formation of a single global international system of planetary scale. At the present stage of the development of society, people and states are interconnected by complex systems of information and communication flows, where distances, territorial boundaries, geographical barriers are no longer of any significance. Anyway, similar processes referred to as information and cultural globalisation form in the minds of each individual a sense of belonging to the global world community.

To this day, the Euro-centric or West-centric socio-political paradigm has dominated the world arena. The formation of an industrial society, which replaced feudalism, primarily resulted

in the emergence and active dissemination of a new value-world-view system. It is based on the Western Christian religious tradition, the Renaissance and reformational cultural upheavals, the immense wealth of socio-philosophical and socio-political teachings of the Enlightenment. The core idea of the Eurocentric world was the concept of modernisation, scientific and technological progress, which was accepted and confirmed by the whole spectrum of social, humanitarian and natural sciences as an inevitable path of the gradual development of human civilisation. The upper hand was gained by a rationalistic type of thinking and a rationalistic approach to solving the basic ontological problems of human existence. Here we can find both up- and downsides of these consequences.

The undoubted advantage of globalisation is the fact that now in the area of education, some of the new communication and information technologies, which, of course, are related to the process of globalisation, allow students, researchers and young people to remotely gain access to ideas and information, from the world's best libraries. They can view libraries in different countries without travelling there. From this point of view, globalisation helps people spread the values associated with knowledge, promote values related to health, etc.

Globalisation has made communication much easier and cheaper than before. Globalisation also allows people to show compassion regardless of language, nationality or religion. Globalisation has made a great contribution to the world economy. The achievements of science and technology allowed enterprises to easily cross territorial boundaries. Consequently, companies tend to become more productive and competitive, which increases the quality of goods and the standard of living in the world.

However, the end of the Cold War simultaneously marked the decline of the Eurocentric world model. At present, the international situation is characterised by a clash of two value-ideological paradigmatic attitudes. On the one hand, this is the use of globalisation processes in the sociocultural sphere to foster an equitable multicultural dialogue between different societies, on the other hand, the desire to artificially hold the dominant positions of the West-centric world by forcibly

introducing unified models into politics, the economy, the social sphere, and the science of other countries.

It should be recognised that information along with food and the desire for security is one of the basic human needs. And in this case, the hostile information and psychological interference in the system of public consciousness and psyche can cause destabilising consequences and threaten the country's national security.

Thus, the contradictory component of globalisation is the threat to the cultural diversity of the human community, which is seen in unleashing of information-psychological wars as the most effective method for solving geopolitical contradictions at the present stage of world development.

So, under the influence of globalisation, a new information and communication space has formed, which entails changes, first of all, in the cultural and social spheres. The result of globalisation processes can be cultural homogenisation or reduction of cultural diversity in the world; globalisation is quite capable of leading to an increase in the uniformity of different cultures.

Another point to be noted is that, with the end of the Cold War, liberal countries have become more interested in promoting the principle of free trade, where market mechanisms should be dominant, and governments should not interfere in economic activities. The economic and military power of these countries give them the opportunity to achieve this goal, urging many other countries to make structural changes in their economic, political, cultural and social spheres. As a result, this process has had a profound impact on various aspects of human life in many societies, especially those involved in this process. Not only does it change many types of lifestyles, but also involves overcoming time, spatial and cultural distances in a new way. Moreover, these processes are usually caused by revolutions in transport technologies, communications, the internationalisation of the capitalist notions of the world system and post -industrialism.

Globalisation became an economic phenomenon in the 1960s. But with the development of communications and the huge technological revolution brought about by liberal systems, it

has become a continuation of world capitalism, which seeks to create a liberal global community within which liberal values predominate. If you think about various aspects of globalisation, it becomes clear that with all its advantages, it largely depends on the consequences of expanding the market economy, the main motivation of which is the accumulation of wealth and maximisation of profits.

Although the current mechanisms of globalisation provide some opportunities for achieving technological progress and can move towards democracy and political rights or even open unprecedented "horizons" of freedom of information, this process, on the other hand, opens the way to injustice and inequality in the distribution of wealth among and within societies. The most serious effect of this process on a person's life is widening the gap between the poor and the rich not only at the global level, but also at the local national level. Therefore, the injustice and inequality associated with this process and their various consequences for societies, religions, cultures, moral systems and even sciences can undermine its claim that it is a harbinger of a new century of global solidarity. On the contrary, the process in its current formula can destroy the social systems of less powerful societies and threaten the future of human civilisation.

It can be concluded that although globalisation is a process in which capital, goods, services and labour cross national borders and become transnational in nature, it is often accompanied by a flow of interconnected ways of life, tastes, ideas, and even values, through promoted local Political institutions, cultural models and social relations. This also creates new opportunities for many people to increase their wealth and improve their well-being. On the other hand, the potential of people of different cultural and religious backgrounds provides an opportunity to learn and understand each other better than ever before. Therefore, it is important that a person does not reject either side of this inevitable process of globalisation.

As a short-term and medium-term strategy, one should try to introduce ethical and moral norms into some of the dominant economic institutions whose activities and goals are related to

this process. Globalisation is an inevitable process, and we must encourage individual companies and governments to take a more balanced approach, taking appropriate steps to address issues related to financial or economic progress to solve social and environmental problems of the world.

However, regardless of our attitude to globalisation, our moral responsibility, as individuals, public organisations or governments, are to review the process of globalisation in such a way as to enhance its advantages and reduce or eliminate its shortcomings.

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