



## THE PHILOSOPHICAL INTERPRETATION OF THE GLOBALIZATION PROCESS AND ITS SOCIAL CONSEQUENCES

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**Annotation:** A philosophical analysis of the globalization process reveals its complex, contradictory, and multifaceted nature. This process creates new realities in the spheres of human relations, culture, economics, and politics. Therefore, understanding and managing the social consequences of globalization is a crucial task for modern societies and states.

**Keywords:** Anthony Giddens, 10.5 trillion, "globalization," global risk, global information, cybersecurity.

Globalization is a set of transformations occurring on a global scale in the political, economic, cultural, and information spheres during the last quarter of the 20th century and the beginning of the 21st century. This process is characterized by the complication of international relations, the softening of state borders, the rapid development of technologies, and the expansion of social relations and intercultural exchange within societies. Analyzing the social and philosophical aspects of globalization is of great importance in determining its impact on human consciousness, social structures, and cultures.

Philosophical analysis of globalization refers to the study of the history, consequences, and moral outcomes of the interdependence of man and society through global information, cultural, and economic networks.

When thinking about the philosophical essence of globalization, it can be seen that there are various scientific schools. Representatives of this scientific school expressed various opinions on globalization and its philosophical analysis.

In particular, Anthony Giddens, one of the major scholars in modern social philosophy and sociology, and his theory of modernity are of great importance in this regard. According to Giddens, globalization is an interconnected, dynamic process in which physical distance and time limitations have disappeared, and it should be understood not merely as an economic or technical phenomenon, but as a process of social change and cultural transformation<sup>1</sup>. If we pay attention to the analysis, it should be noted that globalization in some cases manifests as a positive phenomenon, while in others it is a specific threat. This is especially true in today's information age. In this regard, Giddens and Ulrich Beck also thought and tried to describe globalization through risks and unrest. It is noted that these risks are mainly related to environmental crises (climate change, pollution), biotechnology and nuclear threats, terrorism and cybersecurity.

Of course, these thoughts are clearly reflected in the current era, when technology is developing and the process of digitalization is rapidly entering life. This is because globalization is gradually turning from a positive phenomenon in the initial periods into a threat that worries

<sup>1</sup> Anthony Giddens. Runaway World: How Globalisation is Reshaping Our Lives. – London: Profile Books, 1999. – p. 20.

humanity. This is a natural process. At the same time, it is becoming increasingly difficult to slow down or completely stop this process.

If the process of globalization continues with such intensity, in a society of global risks, people will not have full control over their future. This can be called the philosophical drama of globalization.

Today, the problem of cybersecurity, which worries the global community, causes not only unprecedented material damage but also immense moral damage to humanity. The statistics in this regard are very serious. These figures are based on research from Cybersecurity Ventures and are also considered an alarming trend by other sources, such as Statista Market Insights. It should be noted that global damage from cybercriminal activities in 2024 amounted to approximately 9.5 trillion dollars, and this figure is expected to reach 10.5 trillion dollars in 2025<sup>2</sup>.

Anthony Giddens's approach to globalization is not only an economic or political perspective, but also a philosophical approach that encompasses social, moral, and personal changes. He sees globalization as an era of threats, choices, and opportunities. His concept of "reflexive modernity" emphasizes that man is becoming an active subject in new conditions.

There are various opinions and views of local scholars regarding the philosophical essence of globalization. In particular, the researcher B. Umarov defines the process of globalization as follows: "...the process of globalization, along with giving mankind the opportunity to exchange information, strengthen ties, and expand the pace of production, has also begun to raise problems that have matured over the years and centuries. Today, humanity itself, having reached the pinnacle of technical progress, remains helpless in the face of many problems. This once again calls upon humanity to be vigilant, to use their intellect and potential only for the sake of goodness<sup>3</sup>.

One of the 20th-century French philosophers, Foucault, also created an important theoretical basis for analyzing the process of globalization through his philosophical and social approaches to power, knowledge, control, and personality structure. Although he did not use the term "globalization" directly much, his following ideas are widely used in understanding the philosophical essence of globalization:

In Foucault's *Discipline and Punish: The Birth of the Prison*, he cites the panopticon model as a theoretical basis. According to him, power in modern society operates through a mechanism that can be "seen," rather than "seen"<sup>4</sup>.

Another important circumstance is that today citizens are constantly "under surveillance" in the information space. But people don't know exactly who is watching them. If this situation is considered positive from a security perspective, the presence of a "new observer" during the exchange of personal data may become an important factor in the "leak" of information.

It should be noted that Michel Foucault's theories of control and power are of great importance in understanding processes in the modern information space. His concept of "panopticism"—that is, the mechanism for keeping people in society in a submissive state

<sup>2</sup> Cybersecurity Ventures, 23 январь 2024 йил.

<sup>3</sup> Умаров Б. Глобаллашув зиддиятлари: иқтисодий, ижтимоий ва маънавий жиҳатлари. – Тошкент: Маънавият, 2006. – Б. 28.

<sup>4</sup> Michel Foucault. *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan. – New York: Vintage Books, 1995. – pp. 195-228.

through constant observation—is gaining even more real importance in today's digital age. Methods such as online observation in the information space, data mining, big data analytics, and influence on the individual through artificial intelligence are modern forms of the theoretical model described by Foucault<sup>5</sup>.

At the same time, thanks to digitalization and the globalization of the Internet, people have already become subjects of continuous digital surveillance systems. People's data is collected, analyzed, and redirected on social networks, mobile devices, or government systems. It is a form of Foucault's "disciplined society" extended through information technology.

Of course, globalization, digitalization, and the rapid development of information technology have given the concept of power a new meaning in the modern world. Whereas previously control over economic, military, or political resources was regarded as the primary source of power, today information and the ability to control it are becoming the most influential form of power. In other words, the idea that "whoever possesses information controls the world" is being substantiated theoretically and practically. We can see this in the current multipolar world governance. However, the fact remains that groups that possess information retain the ability to edit, modify, and distribute it as they see fit. This, in turn, affects the decline of objective information in the global world and humanity's trust in information.

When thinking about the social consequences of globalization, the desire for cultural unification also occupies a special place. In particular, it should be noted that this trend is carried out by hegemonic states in various ways. At the same time, the penetration of hegemonic culture (mainly the Western model) into the world through global media and the Internet is causing the weakening and even disappearance of local cultures. Bauman describes this process as "cultural homogenization," meaning that a standardized, commercialized, and globalized culture replaces a large number of cultural diversities<sup>6</sup>. However, at the same time, some local cultures have the opportunity to express themselves on the global stage, which also intensifies the process of "glocalization" (global + local).

Another social consequence of globalization is the problem of personal consciousness and identity. It is well known that globalization also changes personal consciousness. In the context of modernity, an individual finds it difficult to associate themselves with a specific social identity. In the case of the "liquid identity" described by Bauman, the individual is forced to redefine their status, position, and group affiliation. In this process, "influence" gained through virtual life and social networks creates artificial forms of individuality. In our opinion, an example of our opinion is that today there is a very big difference or discrepancy between the specific results or reputation achieved by some people on internet sites and social networks and the real place they actually occupy in life.

It is also worth noting the research conducted by researcher M. Muminov on these issues. The author conducted a philosophical analysis of how social networks influence an individual's worldview, moral views, and consciousness in the context of globalization. Her research

<sup>5</sup> Michel Foucault. *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan. – New York: Vintage Books, 1995. – pp. 195-228.

<sup>6</sup> Zygmunt Bauman. *Globalization: The Human Consequences*. – Cambridge: Polity Press, 1998. – p. 55.

addresses issues of manipulation in the digital environment, an individual's ability to perceive information, and national identity<sup>7</sup>.

It should be noted that in today's global world, there is a clash of interests and cultures, as well as a sharp struggle in the system of traditions and values. Although this process is not manifested openly and publicly to everyone, it is clear to everyone that the struggle is being waged through various methods and means. Today, time itself shows that the struggle has shifted from a battlefield to a "field of consciousness." This requires all countries not only to ensure the inviolability of borders but also to protect the "boundaries" of public consciousness. Only through the systematic and correct organization of these large-scale tasks can the culture and spirituality of the nation and the people be preserved. One of the social consequences of global processes is information dominance and social control. Globalization has expanded information flows, but does this increase in information contribute to people thinking objectively and independently? Of course not. The abundance of information should lead to information, and then to enlightenment. But through the possession of information, ruling groups or individuals control public opinion. Furthermore, through digitalization, citizens' actions, consumer habits, and even their thoughts are analyzed - creating new types of social control mechanisms.

Based on the above, it can be said that globalization is a socially complex and contradictory process that affects all aspects of human life. The main consequences of this process are stratification, cultural fragmentation, problems of personal identity, and the growth of social risks. At the same time, globalization creates new opportunities, transnational ties, and greater access to information. Therefore, it is not so much whether it is positive or negative that matters, but rather how you treat it.

One can also speak about the economic and political consequences of globalization. Globalization can increase economic disparities. Rich countries and transnational corporations gain economic and political power, which then negatively affects the economic independence and sovereignty of poor and developing countries. This process, along with the intensification of economic inequality in the world, leads to the escalation of social unrest and conflicts.

In conclusion, it can be said that the philosophical analysis of the globalization process reveals its complex, contradictory, and multifaceted nature. This process creates new realities in the fields of human relations, culture, economy, and politics. Therefore, understanding the social consequences of globalization and managing them is an important task for modern societies and states.

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