

УДК 101.1: 316.325

Global Regionalization and Need Philosophical Judgment of New Forms Society Transformations

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Received 08.02.2013, received in revised form 15.02.2013, accepted 22.02.2013

The social and philosophical analysis of globalization and regionalization is presented in article as various options of development of modern society. Through their dialectic interaction the concept of global regionalization – one of most major tendencies of development of the modern world is entered. Creation of a new parametrical configuration of the society set by global regionalization locates. Further it is emphasized that this new configuration of society, is built, first of all, at the expense of emergence of its two new realities: ecologic-information and information and virtual. As a result, society transformations occurred in a deterministic framework of these realities allow to speak about a new evolutionary stage of civilization development and therefore demand deep philosophical judgment. It is a question also of need of creation of the philosophical and methodological bases for the description of interaction global and regional in harmonization of social and natural development.

Keywords: globalization, regionalization, “sustainable” development, global regionalization, noosphere, ecologic-information reality, information-virtual reality.

Point of view

At the heart of the concept of a safe sustainable development of a world civilization ideas of a globalism, i.e. complete perception of the world, creation of its new model on the basis of judgment and search of solutions of the global problems which have arisen before mankind lie. It is conventional that the solution of global problems possibly when strengthening internationalization of all public work on Earth. It means formation of uniform system of welfare economic, political and other relations, interactions and the mankind relations.

Development of tendencies of a universalization and globalization of human interaction is defined unprecedented earlier by opportunities of distribution of information. The judgment of integrity of the world conducts to formation of holistsky, planetary, globality, noospherology thinking. In the concept of sustainable world development the content of social and natural process of formation of a noosphere, noospheregenesis as internationalization or integration of public work is immanent property of a noosphere and noospheregenesis (Ursule, Ursule, 2005) is reflected.

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Considering complexity and diversity of these phenomena, it is necessary to take into account and ambiguity of their manifestation in world space. Specific feature of a current state of the world is that alternativeness of further life of a civilization is shown in dialectics of two opposite tendencies of globalization.

The first tendency – consolidation of the world community before threat of global problems: expansion and strengthening of world economic communications and the relations, creation large interstate (formal and informal) associations for the solution of various problems; any knowledge (in any case, potentially) becomes property of all mankind for short periods, etc.

The second tendency – the obvious confrontation of various public systems which is aggravating all set of global problems and being expressed in race of arms and the constant local conflicts, threatening to pass to the world; aggravation of the economic competition as between the various countries, and various state groups; neo-colonialist tendencies (export of old technologies, arms, production wastes to underdeveloped countries, etc.); nationalism, religious fundamentalism.

These two tendencies note the majority of researchers. The orientation of everyone is accurately determined by the contents and the formulation. The first tendency is positive and productive, the second, on the contrary, is negative and destructive.

The tendency to association of world space, need of its implementation is an indispensable condition of permission of global problems in any work on this perspective and therefore doesn't need detailed comments and the expanded argument. Therefore, without stopping on well-known provisions, it is necessary to pay attention to methodological aspect of interrelation of global problems and integration processes in society.

The analysis of formation of global problems and the corresponding forms of global activity shows (and it is conventional) that a basis and the precondition of emergence of global problems process of integration of all social forces and resources in planetary scale forms, creations of world system of social, ecological and information, economic and political connections, transformations of mankind into a uniform complete organism. But, thus, if integration of world system is at the bottom of emergence and developments of global problems, whether it is possible to expect that that this process can be at the same time means of solution of problems which he and generates.

Expansion of global problems opens contradictions of social development of universal character which for the permission demand cardinal change of traditional forms and methods of the social organization of activity of people, their interaction with the nature, etc. in line with the concept of a safe sustainable development.

However today we don't find some significant manifestations necessary "cardinal changes" (Stiglitz, 2003, p. 138). Integration and internationalization is real processes of the present, but they are carried out within traditional model of development therefore can't serve as panacea at this stage of development of humanity (Bauman, 2004, p. 87).

The second tendency expresses heterogeneity of world space which predetermines differentiation of its components therefore from the point of view of the solution of global problems it is considered destructive and negative. In the spatial relation this tendency prevails and is realized at local and regional levels.

Rectilinear logical conclusions inevitably bring to what regionalization of the world community is the main obstacle for achievement of planetary harmony. The modern global studies sustainable safe development of a world civilization

connect with development of the first tendency, with further integration and internationalization of world space, its transformation in certain universal and rational the organized community as a necessary condition of the solution of global problems. Practically all positive forecasts and models are based on it.

Recognizing objective positivity of integration processes in world system, a tendency to consolidation before danger of global problems, it is necessary to recognize that processes of differentiation, regionalization are objective and necessary in the same degree. Differentiation at all always means disintegration. The certain state, the region, the people, ethnos are differentiated from all other, by means of a unification, consolidation within the certain integrity; and a basis of such (at the same time) external differentiation and internal integration, threat, danger, need of protection and preservation of a community, integrity are.

So, understanding at “not global level” (the certain state, the region) impossibility of further movement on the way of sputtered out (or unsatisfactory this community) social and economic model and need of transition to model of a safe sustainable development can lead to that this community will separate on this sign from other communities that in principle doesn't exclude also confrontation elements.

To consider these two inconsistent tendencies more productively not from a means position (integration – differentiation), and proceeding from a mankind purpose-setting – sustainable safe development. Thus, this dialectic contradiction of globalization, consolidation – a destructuring of the world community, is interpreted as a ratio global and regional.

It is indicative that at general scientific level nobody denies unity global, regional and local. But at the level of designing of concepts, technologies, techniques the regional aspect is

practically ignored. Therefore general scientific concepts and categories, as well as the concept of a sustainable development correspond only to global scales. Therefore the general scientific nature of regionologically knowledge (Guseynova, 2007) so far isn't defined.

It is necessary to recognize that the analysis and the solution of the majority of world problems from positions of a global universalism while are impossible now. It is possible to give the national and religious conflicts as an example. Political and economic agreements of the organizations and the countries applying for world authority promote their temporary mitigation or, on the contrary, an aggravation, but don't resolve them.

Certainly, ideas of global integration are extremely actual and with need have to be included in a new noospherical paradigm of development. However, an error of modern science that integration, internationalization and globalization are estimated as something the positive is unconditional. Obviously or implicitly such “globality” resists to “not globality” (to locality, a regionality, etc.) as to a certain dark pole of social being (Obolensky, Pospelov, 2001).

Decision

As counteraction to it the idea of a variety of cultures, «can serve only to a certain valuable neutrality of each culture in which always it is possible to find good and bad» (McBride, 2003, S. 84) from what it is possible to draw an obvious conclusion: approaches to a noospherical paradigm demand addition, specification, including a further philosophical reflection.

Integration, internationalization of the world community has to assume consideration of possibility of realization of various tendencies in development of societies, cultures, outlooks, the international relations, instead of to exclude self-sufficiency of regional manifestations of global life.

It is possible to make it in a key of such direction, as a regionalism. Global problems are interpreted at regional level according to unique and unique features of the region. Fondly to assume that perception of the global problems connected with the main contradictions of mankind, – prevention of world nuclear catastrophe, the termination of race of arms, overcoming of gaps in levels of economic development, rationalization of environmental management identically regional. Nevertheless, objective existence of global problems creates more or less uniform field of danger and threats not only for existence of all mankind, but also for each region separately, despite its specificity.

Overcoming of this contradiction based on mistakenly understood principle of an individualization (isolation of the region, community), is connected with realization of the principles of dialogical communication and the interaction, subjects assuming submission to certain global universalis and imperatives, the moral principles and norms of the relations, the mutual accounting of positions, interests and values, correction of own behavior. Such approach provides entry of the certain specific region into fabric of the global public relations. Overcoming of the specified contradiction is gap overcoming between specificity of certain regions and a dialectic solution of the problem of a ratio «global – regional».

The regionalism arises and develops within the global and historical direction and by that it is connected with ideas of a noosphere, with judgment of global problems of the present, with the analysis of a new picture of the world and its influence on development of new approaches to the solution of global problems, implementation of the concept of sustainable safe development, with understanding of a role private (regional) in all-civilization crises.

Ideas of a regionalism didn't find in a global and historical paradigm of a noospherology still due reflection, but among the major ideas it is possible to specify the following: a) in the basis of the regionological direction the new picture of the world with which modern society as a whole yet doesn't operate lies; b) mechanistic-deterministically the picture of the world is replaced emergently or synergetic and evolutionary which represents the world as a unit, incorporating set of fundamental scientific results and synthesizing them within a complete image of development of the Universe, wildlife, the person and the society based on the negentropic principle.

The modern scientific picture of the world actively interacts with world outlook universalis of regional life in which context there is its development. On the one hand, she adapts for life, however, with another – makes cardinal changes to the developed private (regional) mentalities. Development of a modern scientific picture of the world considering a variety of modern life, acts as one of aspects of search of new world outlook meanings and answers to the historical call facing a modern civilization. The common cultural sense of a picture of the world is defined by its inclusiveness in a solution of the problem of a choice of vital strategy of mankind, search of new ways of civilization development. There is a society transformation in the various directions: information, ecological, demographic and to some other.

The technogenic civilization, already caused the first symptoms of global ecological crisis, is capable to provoke accidents in other fields of activity and does impossible a survival of the person and society transition to new «steady» model of production and consumption without essential transformation of the society. In a certain measure it justifies the thesis popular in philosophical anthropology that the person, having changed world around, can't live in it any

more, keeping initial (natural) parameters of own life (Kuchuradi, 2004) and without changing parameters of social life.

In this regard it is essential inclusion in the content of studying of global problems of the present of regionologically outlook, judgment of opportunities of overcoming of crisis situations and development on a regional basis of various versions of the solution of these problems is necessary.

Considerable influence on changes of a ratio global and regional render occurring in the society of change. Increase of value of phenomena of science, equipment and communication, overcoming of traditional cultural norms, polysubjectivity, plyuralisticaly of positions, approaches and at the same time wide circulation and domination of various ideologies, as a whole – sharp acceleration of changes became the main indicators of life of society. Society self-organization itself in a determinism of new realities – information-virtual and ecologic-information.

Other major indicator of changes is rapid development of interregional processes. In this regard the great value is got by skills of interregional communication and interaction which, in turn, influence political, economic, social and cultural stereotypes of each community.

Thus, it is possible to distinguish two from the most productive directions of realization of idea of a safe sustainable development: global and regional. At the heart of a global paradigm of knowledge the concept of a noosphere evolutionism, as way of complete perception of the world, creation of its new model on the basis of judgment and search of solutions of global problems of universal character lies. At the heart of a regional paradigm idea of the region as the concrete historical social and natural integrity acting in knowledge “elementary unit” formations of a global network of supranational educations –

“a new global order” (Abramov, Kuybar, 2008) lies.

Apparently, global and regional approaches reflect dialectic unity of a certain class of the contradictions facing Terrestrial community at the beginning of the XXI century. All variety of arising global problems is integrated at regional level according to unique features of openness or closeness of the region for global interactions. For this purpose various existential characteristics of contradictions, an originality of their distribution in the geographical environment, reflection on a condition of the biosphere and quality of life of people form the basis. In other words, the dialectic nature of globalization is fully shown.

In the most general view, it is possible to assume that globalization is a not only radical transformation taking place before processes of internationalization of economic, cultural and political life of mankind, their sharp acceleration and deep high-quality transformation, but the begun transition to new, than the state, to backbone social and territorial “units” – either global, or regional scale. There is a global regionalization, as one of leading tendencies of social development of Terrestrial community. Global regionalization at the beginning of a post-industrial era is understood by the author as the “form tendency”, the XIX century constantly accruing from the middle, world capitalization of society, as the “highest” stage of development of capitalism. Differently, the term “global regionalization” means the instruction on that circumstance that the new stage of capitalism generates also a new form of a structuration of the social and territorial world. Through the concept “global regionalization” the dialectic nature of globalization reveals.

In the methodological plan the concept “global regionalization”, apparently, arises from logic-theoretical combination of the content of the concepts “globalization” and “regionalization”,

as categories of general scientific character. The dialectic unity of contradictions arising and “regional” serves in “global” to one of the main features of modern problems (ecological, demographic, power-law, etc.). Such unity is defined by integrity of the geographical environment, existence of the most difficult interrelations in a geophysical environment of our planet, in social and natural space.

Direct impact on natural and social-natural systems, their transformation and pollution are carried out at local level (in certain settlements, industrial zones, etc.). But technogenic impacts on natural systems at this level don't fade, and extend, affecting in regional, global scales, pass from the present to the future. Of local and regional manifestations there are many global components of an environmental problem. At the same time such phenomena as exhaustion of an ozone layer of the atmosphere, increase of a radiation background of Earth are, etc. reflected in each point of our planet.

In local scale social-ecologically contradictions are generated as a result of nature reformative, political, social and economic, technical activity in this or that urbanized zone, within the concrete country therefore often instead of “local level” tell about “national level” problems.

Therefore, existential characteristics of an environmental problem define also features of their socio-political measurements. Traditionally it is considered that local problems belong to national level, regional – international, global – universal. According to it change specifics of approach to them, a choice of cures.

Regional level is the central link of this triad (local, regional, global), a mediating and binding element of emergence of a problem and its logical end. Thus, it is possible to assume that expansion of problems is carried out at regional level.

So, regional level integrates regularities of process of formation and functioning of problems of local and global levels. On the one hand, it includes all social and natural reality of local level, on the other hand, is object of action of global tendencies.

In our opinion, at the heart of regionalization, first of all, the existential relations which are investigated within system approach and self-organization in synergetic understanding lie.

However it should be noted that noosphere level of an explication of regionologically knowledge isn't presented a little considerably in scientific literature as now noosphere representations contact researchers global level though globality of a noosphere is the sufficient basis of its projection to regional level and, in particular, at concept “global regionalization” definition.

According to majority representations noospherologymans, the noosphere is theoretically possible, but not an obligatory condition of Earth in the future (Vashchekin, Muntyan and Ursule, 2000). The accepted concepts of a safe sustainable development, emergence of information civilization, greening of mass consciousness in this concept have to be considered as movement towards noosphere development. In this sense probably will speak more correctly not about a noosphere as a complete condition, and about noospheregenesis as infinite process of an ascension (Levin, 2004, p. 6-8).

Noosphere processes possess property of totality and are carried out on local, regional and global levels. At the same time noospheregenesis at local level has no sufficient extent of socialization therefore its expansion happens at regional level of social being. Therefore, at regional level all main qualities of a noosphere are shown, and the region is the minimum unit noospheregenesis.

It is possible to claim that at present, one of the most important tendencies of development of

the modern world regionalization as integration of local communities acts. Regionalization is shown in localization, formation of borders between territorial and social complexes, emergence of self-sufficient economic and political educations, in preservation of cultural distinctions of ethnoses and social groups, strengthening of feeling of their exclusiveness. Process of formation of new regions is accompanied by reorganization of their relations with the state in which they arose, and at the same time – change of the relations with the neighboring territories both in the state, and beyond its limits. Therefore, regionalization changes both geopolitical, and geo-economical structure of the world.

It should be noted that processes of regionalization became more active at once at several levels: microlevel, macrolevel and mesolevel (Abramov, Kuybar, 2008, p. 39).

At microlevel processes of regionalization were developed in the national states. Here regionalization is connected with strengthening of an originality of economic or political development of these or those territorial communities within the country, their aspiration to cultural independence, and sometimes and to separatism. In this plan the regionalization, being accompanied economical and ethnocultural differentiation, often leads to political crushing, the conflicts and instability in earlier complete state educations.

At macrolevel regionalization is shown, on the one hand, in aspiration of local civilizations to protect itself from expansion from the outside. It conducts to “collision of civilizations” that, in opinion, the S. Huntington, becomes the main problem of a new world order. He notes that in the modern world the conflict between various types of civilizations since intercivilization distinctions are fundamental by the nature (Huntington, 2003, p. 94) will be the main thing. Regionalization at this level is accompanied by

that some civilizations, having incorporated rather neutral social space, gradually outline contours of permanent conflictogenic zones – lines of “tectonic” breaks in places of contact of civilization “plates”.

At mesolevel the regionalization having supranational character, is found in aspiration to integration of the certain territories which are a part of the various states. For example, formation of the European Union. Other example – the Pacific Rim (PR) which includes nearly 40 countries. There is a new center of world economy and policy.

The called tendencies directly affect ways of designing of the latest sphere of scientific knowledge – a regionology and its philosophical and methodological bases.

From here it is possible to conclude that *global regionalization is the category of social philosophy designating one of the parties of a social form of movement of a matter, a specific type of objective reality which is obliged by the contents to the dialectic nature of globalization and points in knowledge to organizational genesis of public processes, the relations and institutes and therefore, possesses own parametrical configuration of the description of traditional discrete forms of society of various scale: global, country, regional, local, municipal, etc.*

Further the global regionalism can be considered as a form of a noospherical globalism (Kuybar, 2009) i.e. as the main, most perfect form of existence of a modern civilization, and in this plan it is necessary to develop ideas of new forms of transformation of the society, the new realities caused by emergence. It first of all ecologic-information and information-virtual realities which demand the deep analysis.

Conclusion

During the expired decades the set of fundamental opening of science and theoretical

conclusions from the public practice, embodied in new social and technical means and technologies, in new political and economic decisions, influenced considerably system of values, the relations and structures of a human civilization at all levels – global, regional and local. It is possible to say that today, more than ever earlier in the history, the mankind came to being accelerated dynamics in which take part as forces, the developments which have arisen at former stages, and the sciences generated by modern achievements and technologies. Are set in motion and positive forces, directed sets on the solution of the heavy problems which have collected from the past, and the negative, destructive forces generating in new conditions new global threats and calls.

If to consider the offered definition of global regionalization as definition of the objective, natural historical process proceeding in certain forms in a dependence from dominating ideologies, but differing qualitatively new descriptions new transformations of society in present period, they can be reduced to high-quality changes in dynamics of history, that is to evolutionary movement of a civilization and changes logically connected with it in space and time on Earth, i.e. it is possible to speak about a new evolutionary stage of a civilization.

The new principles of scientific knowledge which were open and proved these years, had more universal character and treated not only the corresponding scientific area in which were formulated. For example the principle of ecology of the subject and his environment as uniform system is the universal principle not only for the biosphere, but also for all physical Universe, as well as for society and culture.

Therefore interest of philosophers to the universal principle of post-nonclassical science approved by Ilya Prigozhin, about a negentropy, as the accruing variety, being the main mechanism

in the course of evolution so isn't casual. And it really is universal.

In the conclusion we will note that emergence in science of a new subject of knowledge – global regionalization, with need demands from philosophy of methodological development of new concepts in which in unusual way will be representations about material and ideal on the knowledge base about information base, as a new factor of emergence of a post-industrial civilization intertwine. First of all it is necessary to consider information component of all interactions in society – information reality – defining a phenomenon of ecologic-information and information-virtual transformations in being globalized society.

Besides, if the philosophy wants to comprehend new forms of transformation the societies arising in civilization process is adequate to ideas and the principles of modern science and realities of a being globalized civilization (Uvarov, 2005), it has to fill with the modern contents the classical principles and incorporate them in one new system in which the negentropic principle stated above, as well as some other the principles of post-nonclassical science would have a priority. It is a question of qualitatively new synthesis in which all knowledge accumulated in philosophy would be integrated into complete system (Gancheva, 2007), about creation of the philosophical and methodological bases of interaction global and regional into harmonizations of social and natural development (Guseynova, 2009) and comprehension, thus, new in culture and development of a modern civilization.

Without setting in advance the characteristic of new system of philosophical knowledge which can be approved in reply to civilization calls, it would be possible to assume that the new form of philosophy will be more ecological, information, cosmological and anthropological

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Глобальная регионализация и необходимость философского осмысления новых форм трансформации общества

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В статье представлен социально-философский анализ глобализации и регионализации как различных вариантов развития современного общества. Через их диалектическое взаимодействие вводится понятие глобальной регионализации – одной из наиболее важнейших тенденций развития современного мира. Обосновывается создание новой параметрической конфигурации социума, задаваемой глобальной регионализацией. Далее подчеркивается, что эта новая конфигурация социума, выстраивается, прежде всего, за счет появления двух его новых реальностей: эколого-информационной и информационно-виртуальной. В результате трансформации общества, произошедшие в детерминистских рамках этих реальностей, позволяют говорить о новом эволюционном этапе цивилизационного развития и потому требуют глубокого философского осмысления. Речь идет также о необходимости создания философско-методологических оснований для описания взаимодействия глобального и регионального в гармонизации социоприродного развития.

Ключевые слова: глобализация, регионализация, «устойчивое» развитие, глобальная регионализация, ноосфера, эколого-информационная реальность, информационно-виртуальная реальность.
