

MIGRATION PROCESSES AS ATTRIBUTIVE CHARACTERISTICS OF POST-GLOBALIZATION

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Abstract. The beginning of the XXI century can be described as post-global. It is conditioned by various and even contradictory events and processes: the legacy of globalisation with the structures of the WB, EU, UN, NATO, which continue to function today, but, as the present shows, need to be modernised in view of the international relations of the modern times; mass migration, which significantly affects the development of local economies in particular, as well as the geo-economy in general, the «brain drain» and «brain gain» in certain regions of the world. These processes also have a significant impact on socio-cultural processes, namely acculturation.

The scale of migration processes at the present stage of world development requires clarification of their content, causes and consequences, since they have a significant impact on all spheres of human and social life. The article determines that the defining characteristics of migration processes are socio-economic, military, environmental, religious, demographic, political, ethnic, educational, moral and psychological, etc.

The article focuses on such a type of migration as forced migration. It is generally accepted that migration is a purely personal choice, however, forced migration is a consequence of events and processes that a person is unable to influence or change. The authors of the article note that the processes of forced migration from Ukraine, which are a consequence of the Russian-Ukrainian war, need to be carefully studied to minimise the consequences, as the scale is catastrophic. According to the UN Refugee Agency, 7.9 million people have fled Ukraine, and 5.9 million have become internally displaced. The main reason for the displacement of people was the security situation. Of course, the vast majority of citizens have returned to Ukraine, but residents of the areas close to the hostilities are still living and will continue to live outside their homes for a long time, as much of the living space in these regions has been destroyed. The authors state that it is necessary to develop mechanisms and conditions for the return of citizens. It is necessary to use the education and skills acquired abroad and adapt them to the realities of our own society in order to create new prospects for its further development in the political, socio-economic, religious and cultural spheres.

Keywords: globalization, post-globalization, migration processes, migrants, forced migration, refugees

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Introduction

The first two decades of the XXI century have made significant adjustments to the understanding of globalisation. Today, the development of the world is driven by various processes and events that are quite controversial, ambiguous, and multi-vector by nature. These include: globalisation (the existence and development of such structures as the EU, NATO, WTO, etc.); the Brexit procedure, for which no real mechanisms have been defined yet; mass migration, which significantly affects the development of Western economies; socio-cultural processes (synthesis of cultures, conflict of cultures, cultural diffusion and expansion, etc;) the global Covid 19 pandemic, which, at first glance, is a problem for the entire world community, but on the other hand, each country is left alone in the fight against the disease, and the invention of vaccines has given rise to «vaccine nationalism», which significantly deepens the gap between developed and developing countries. All of this necessitates a philosophical generalisation and forecasting of the consequences of these processes. After all, the world has become polarised, where not only «globalising countries» but also other structures direct the development of the world in the direction they want. Thus, the dialectic of the global and the local becomes the driving force behind the civilisational progress of modern society. For example, in the USA, which is actually a multicultural and multinational republic, the majority of states (27) recognized English as the official language, while ensuring the existence and free use of other languages. This was largely regulated by the Civil Rights Act adopted back in 1964. Today, 15 languages are mainly used in the USA, among which the largest number of citizens use English (231 million people). Spanish is in the second place (38 million); Chinese is the third (2.9 million); French is in fourth place (1.3 million), German (1.1 million) rounds out the top five. Taking into account that the country also has a fairly large Spanish-speaking population, the 2020 US presidential election was conducted in two languages — English and Spanish. This is just one of many examples where the contradiction between the local and the global is resolved by finding a progressive path of development.

Relevance of the study is due to the intensification and scale of migration processes at the post-globalization stage of human development, which significantly affects economic, political, social, and cultural relations both within societies and at the global level.

Statement of the problem. Based on the analysis of the theories of globalization and post-globalization, to develop approaches to studying the causes, direction of migration processes and their impact on social development.

The novelty of the research is that the authors systematically analyzed the main theories of globalization and post-globalization, and this, in turn, made it possible to discover that migration processes at the current stage of the development of international, intercultural and interethnic relations have a large-scale nature. The authors also focused on the following attributes of migration processes: socio-economic, demographic, political, religious, ethnic, educational, moral and psychological, military and environmental.

Methodology. Both general scientific and philosophical methods were used in the research process. In particular, the comparative method made it possible to find out the specifics of modern social changes and compare

them with past historical experience. The systemic approach helped to examine the dynamics of globalisation processes and their manifestation in all spheres of society. The synergistic approach made it possible to explain the post-globalisation process as a transition to a new quality of social life. The dialectical method made it possible to show the contradiction between the «local» and the «global» in the development of modern society.

Analysis of the basic results of previous studies and literature on the topic. In the XX century, a large number of theories of globalisation emerged, which can be divided into several main groups. The first one shares the idea of globalisation as the emergence and development of global civil society, a «new» development of democratisation (I. Wallerstein, R. Cohen, H. Bull, etc.). The second group of researchers associates the unfolding of globalisation processes with the emergence of US hegemony and its impact on the development of national economies and politics (N. Vinnikova, R. Zaporozhchenko, etc.). The third group of scholars argues that the consequences of globalisation processes are the development of a unipolar world where cultures are unified. That is, in the future, the world will be a hybridised valley of Disneyland and McDonald's (W. Gladstone, J. Vacher de Lapouge, K. Yuwei, K. Walz, etc.).

Outline of the main material

As is known, the term «globalisation» was introduced into scientific circulation in the 60s of the XX century. The 1961 edition of Webster's Dictionary was one of the first sources to define the term. However, according to the well-known globalisation theorist R. Robertson, studies of globalisation processes reached their peak only in the 1980s. Although in fact, globalisation processes began much earlier. According to the scientist, the preconditions for this began to form with the development of European civilisation in the XV century.

Regarding the interpretation of the essence of globalisation processes, the well-known professor of sociology at the University of Tasmania, M. Waters, believes that it is necessary to ask the question: how will the globalisation processes end and what will the globalised world look like? In his opinion, the most optimistic scenario for the world's development is that the planet will look like a holistic social and cultural entity. In this context, the theorist emphasises that society and culture are unlikely to look harmoniously integrated. Rather, they will tend towards a high level of differentiation, multi-vectoriality, and perhaps even chaos. But the important point is that the territorial principle will no longer play an important role in social and cultural life. M. Waters argues that «globalisation is a social process in which the geographical boundaries of social and cultural systems are erased, and the population is increasingly aware of the disappearance of these boundaries» [7]. Secondly, the scientist argues that the processes of globalisation are aimed at ensuring that political, economic and social activities acquire a global scale in terms of their consequences. Indeed, in the current context of globalisation processes, the geopolitical role and functions of nation states are being rethought. For example, international organisations such as the UN, EU, NATO, IMF, WTO, etc. were established in the XX century, but current political, economic and cultural processes already indicate the need to reorganise these structures, especially the UN Security Council.

There is an opposite point of view. The well-known English sociologist and philosopher Z. Bauman argues that globalisation does not imply the creation of a single world community, but leads to the fragmentation of the world. The author notes that globalisation processes are creating a new world disorder. Since the 90s of the XXth century, according to Z. Bauman, no one controls the course of events, the world is developing on its own. First of all, this is due to the changing role of the state, as a large number of states are now «interlocking» and thus giving up part of their sovereignty. The fragmentation of the world has proved to be convenient for unrestricted global finance, trade, and information. New mobility provides significant benefits to capital that is not currently tied to a region or locality. Today, virtual capital influences the course of events in the real world. Based on the above, the author uses the term «glocalisation» to describe the unfolding of globalisation processes at the end of the XX century. The term refers to the dialectical existence and development of such processes as «globalisation» and «localisation» and is based on the redistribution of wealth, poverty, freedom and dependence. The current situation in the fight against the consequences of the global Covid 19 pandemic is precisely characterised by the dialectic of globalisation/localisation, where, on the one hand, this is a global problem that the whole world must address, and on the other hand, «vaccine nationalism» puts the interests and health of its citizens first, while the rest of the world waits, thereby causing mutations of the virus, which can lead to new outbreaks of the disease in densely populated regions of the Earth.

Z. Bauman argues that the processes of globalisation should be considered together with the processes of localisation. These are two processes that form the essence of «globalisation». «Integration and fragmentation, globalisation and territorialisation are complementary processes. To be more precise, they are two sides of one process: the process of redistribution of sovereignty, power and freedom of action on a global scale, catalysed by a radical leap in technology» [1].

Further development of the interpretation of the term «glocalisation» is observed in the theory of R. Robertson, who argues that the term is most likely of Japanese origin. Today, this is not surprising. «The global in itself and as such is not opposed to the local. It is more correct to say that what is often called local is, in fact, part of the global» [6]. Therefore, we should not consider globalisation one-sidedly, because in order to clarify its essence, we are resorting to the analysis of localism. «The problem of the form of globalisation is connected with the ideologically coloured concept of the world order. In view of this state of affairs, I want to clearly emphasise and thereby put in order the understanding of two seemingly antagonistic trends: homogenisation and heterogenisation. These simultaneous processes ultimately turn out to be complementary and interpenetrating, although sometimes, of course, they can and do intersect in specific situations» [6]. Therefore, it should be noted that the global should not be opposed to the local, because in the local we can find the global. Therefore, drawing preliminary conclusions, we can state that at the current stage of globalisation processes, it is advisable to describe them as glocalisation. Where local diversity and authenticity become the key to the deployment and penetration of global processes. That is, glocalisation is a dialectical unity of the global and the local, where the global becomes

local (adaptation of international «models» to national cultures), and the local becomes global («sushisation», «McDonaldisation» of the world).

Representatives of the theory of globalisation, often called westernisation, justified this connection by the fact that the world order is conditioned by the uneven development of countries. Some countries are achieving post-industrial development, while others are still at the industrial or pre-industrial level. In this regard, globalisation is not a defining characteristic of our time alone. The beginning of its development should be attributed to the mid-XVth century. This stage of globalisation is characterised by the fact that the development of many new territories was driven by European influences. The main factors were the rapid development of international trade, transport, communications, etc. Thus, the globalisation of the XIX — and early XX centuries had a clear direction, moving from Europe. At the present stage of society's development, globalisation manifests itself as a chaotic global competition of economic, social and cultural models. Since the mid-XX century, the economic and political situation in the world has changed radically. Until now, the United States of America was considered the main «globaliser». However, the relations between the centre and the periphery have acquired a new format — they are characterised as relations between those who actively act and those who react to these actions. Thus, today globalisation appears as a contradictory phenomenon that has both positive and negative consequences. Among the positive ones, we would like to mention the creation and development of international trade, which has gradually become global, close interaction of markets, intensive development and implementation of scientific and technological achievements of the modern world. The negative consequences include the growing role of transnational corporations (TNC), the emergence and deepening of global problems, including the growth of global poverty, climate change, etc. The globalisation process involves not only the signing and ratification of relevant agreements. People themselves must change, but in what way? Humanity must realise the changes taking place around us. In this context, R. Robertson calls on humanity to realise these transformations: «Globalisation, as a concept, refers to the “compression” of the world and the intensification of world consciousness as a whole, to a specific global interdependence and awareness of the global whole in the XX century» [6, p. 58–60]. In his view, the process of globalisation is neither positive nor negative, and the world will not necessarily become more harmonious as a result of globalisation, it will simply become more systemic.

According to the German sociologist U. Beck, «globalisation is a process in which nation states and their sovereignties are “woven” into the web of transnational actors and subject to their own capabilities, orientation and identity» [4]. In his concept, the theorist notes that globalisation is an inevitable process and names a number of reasons why it is impossible to stop globalisation processes: first, the expansion of geography and the growing density of contacts in the field of international trade, the global interaction of financial markets, the increasing power of transnational concerns; second, the continuation of the information and communication and technological revolution; third, the demand for respect for human rights, i.e. the principle of democracy, which, unfortunately, is sometimes only declarative; fourth, «pictorial» flows of information that cover the entire world of the cultural industry; fifth, post-international, polycentric world politics, where along with governments there

are transnational «actors» whose power and number are constantly growing (concerns, non-governmental organisations, TNCs); sixth, the issue of global poverty; seventh, the problem of global environmental destruction; eighth, the problem of transcultural conflicts in the local areas [4].

Thus, globalisation processes are complexly structured and multifaceted. Globalisation is a general philosophical concept that reveals the essence of various socio-cultural phenomena and processes. Obviously, it is not limited to the technocratic achievements of civilisation, the achievements of global consequences in the economy, politics, and the development of the latest information technologies. It is a change in the entire hierarchy of human life. It is an internally contradictory, paradoxical process that includes the phenomena of integration and disintegration. These concepts are of the same order. Two opposite processes that make up a common unity.

The aim of the study is to comprehensively examine migration processes in the post-globalisation era; the causes, intensity and direction of migration processes, as well as to identify their essential features, which will allow for the appropriate use of various social practices to direct and manage these changes.

Researchers of globalisation processes also identify threats that the modern world inherited from the XX century. These include poverty, economic problems, lack of resources, mass diseases, international terrorism, weapons of mass destruction and the inability of international organisations, including the UNO, and national states to protect humanity. The development of global information technologies has negative consequences also because it tends to control both individuals and states in general. The development of transnational corporations generates confrontation between states, and migration processes are a threat in the context of the growing trend of illegal migration. Among these threats, researchers also identify an increase in the number of divorces and single-parent families as a result of the spread of mass culture. The family remains a powerful institution for socialising individuals, instilling norms, values and behavioural patterns in people, which help to form their personality. The next threat is the weakening of the national character of the state. People have always been united first into tribes, communities, polities, and states, primarily seeking to protect their lives, realise their opportunities, and ensure fundamental rights and freedoms, but in the process of globalisation, the role of nation states is diminishing, resulting in extremist movements, armed conflicts, and other negative phenomena, which in the new context makes the problem of national identity more urgent. «Under the pressure of globalisation, a “global identification” is emerging, which indicates the formation of a ‘global identity’. The latter is often perceived as a threat to the diversity of existing collective identities: political, cultural, national, local, regional» [3]. Thus, the end of the XX century can also be characterised as an era of large-scale migration flows, as people were constantly looking for a «better life» both within the state, for example, moving from rural to urban areas, from region to region, moving from state to state, etc., and to other states — external migration. In this sense, it can be argued that migration processes have attributive characteristics, among which the most important are: socio-economic, demographic, political, religious, ethnic, educational, moral and psychological, military, environmental, etc. In view of this, migration is driven by a whole

range of motives. They depend on both subjective and objective reasons. Migration, as a rule, always takes place at the personal request. Every individual has the right and opportunity to choose a place of residence and work, i.e. to meet various material, spiritual, professional and qualification needs. However, special attention needs to be paid to the study of forced migration, which has become widespread since the beginning of the full-scale Russian invasion of Ukraine in February 2022. According to the website of the UN Refugee Agency, 7.9 million people have left Ukraine, and 5.9 million have become internally displaced [<https://data.unhcr.org/en/situations/Ukraine>]. Together, this is almost a third of Ukraine's population.

Indeed, the XX century was quite a stormy period in the development of humankind. This legacy continues to influence the development of relations in the XXI century. The European Union is experiencing a crisis of identity, moreover, the identity of Europe and the mutual responsibility of Europeans. The problem of identity exists not only at the European level, it is relevant for each individual state. The question of national identity was one of the issues that Europeans hoped to avoid in the first decades after the Second World War. However, as a result of migration flows and growing cultural diversity, almost every European country and individual has had to face this problem. In particular, the intensification of the processes of recognising the autonomy of Catalonia and the Basque region in Spain, public resistance to migration flows in Germany and France, etc. However, globalisation processes do not require the abandonment of individuality and national identity, as it is a general civilisation process that takes into account the development of each individual culture and civilisation as a whole.

Post-globalisation is a new stage in the development of globalisation processes, which, on the one hand, are still aimed at spreading Western values and standards of living, but on the other hand, actualise the mechanisms of revival and affirmation of national identity, cultural individuality and ethnic uniqueness of communities.

There are several reasons for the crisis consequences of globalisation today: The «cult» of economic efficiency, which has led to the dehumanisation of modern society, increased exploitation, which has led to new forms of slavery, the destruction of state sovereignty, the diminishing role of nation states, etc. The main conditions for the implementation of post-globalisation as a social project are, firstly, the formation of a multipolar world; secondly, a return to the values of national sovereignty and the rehabilitation of nationalism as a political concept; thirdly, the reorientation of the education system to transmit the values of national culture and foster patriotism. This requires constant public monitoring of Internet resources and the development of legislation that would allow blocking destructive websites. For example, in the United States, the youth social network Tik Tok was banned for distributing content on organising young people into criminal gangs.

Thus, post-globalisation, unlike globalisation, which integrated from the centre to the periphery, and the latter was forced to obediently adopt all standards from the centre, is moving from the periphery to the centre, where the latter must accept all the diversity and individuality of social groups, communities, nations, etc. In other words, the unfolding of globalisation processes seemed to threaten the crisis of the national state and identity, but led to the

opposite effect — an «explosion» of national, religious, ethnic identity, which led to the formation of new types of social practices with a constant increase in the multipolarity and multi-subjectivity of global development. Under such conditions, «each country, or rather, its active and passionate part, seeks to preserve and develop its civilisational identity as a result of the awareness of its originality in the economic, political, spiritual and cultural spheres and its place in the world, and most importantly, its mission, which makes it possible to acquire subjectivity in international processes. Without it, statehood collapses, the consolidation of citizens and understanding between the population and the authorities disappear, and the country ceases to be a subject of history» [2]. Migrants, both forced and voluntary, strive to preserve their identity, culture, and traditions while in other countries. But at the same time, they also carry a certain mission, in particular the passionate part of migrants. And this is not just about familiarising the host country with the peculiarities of their national culture, but, above all, about trying to present their country in the most favourable light and get support in solving the problems faced by the state. In other words, migrants represent and defend the subjectivity of their state. For example, in 2022, Ukrainian forced migrants, through various means, such as speeches and demonstrations, were able to consolidate support for Ukraine among different countries. Being in a state of war, Ukrainian society is facing a rather complicated problem — the outflow of citizens abroad, especially promising, educated, active youth. Therefore, we have to develop mechanisms and conditions for the return of citizens who believe in their homeland's revival and further prosperity. The education and skills acquired abroad should be adapted to the realities of our own society in order to open up new horizons for its further development in the political, socio-economic, religious and cultural spheres.

At the current stage of development of international relations, particularly in Europe, when the ideas of nationalism and ethnicisation are frequently raised, it is necessary to clearly distinguish the idea of national self-assertion from the idea that has no real implementation and only abuses the feelings of citizens. A poll by the Gallup Institute of Public Opinion showed that Americans' dissatisfaction with the level of immigration to the country reached a ten-year high of 63%. Only 28% of citizens answered that they were satisfied with the level of immigration. The war in Syria has caused a wave of migrants. 6.6 million people left the country. 6 million found temporary shelter inside the country. A whole generation of children was born in different countries of the world. 5.5 million — found refuge in neighboring countries — Turkey, Lebanon, Jordan and Iraq. About a million people left for Europe — this is the largest number of refugees since the Second World War. Post-globalisation implies the establishment of nation-states as civilisational entities. At the same time, each state, on the one hand, develops locally, and on the other hand, tolerates the interests of other external players. «Nationalism is a common thread of contemporary populism, and global elites are often characterised as its other. But nationalist sentiments are by no means unique to populists, and it remains the case that the number of nation-states in the world continues to grow, and many significant political struggles today are around national identity and the rights to a territorially defined nation-state: the cases of Palestine, the Catalan independence movement in Spain and the movement for an independent Scotland are three such cases that come readily to mind» [5].

Thus, the peculiarity of the modern post-global stage of socio-cultural relations is that they are technocratic in nature, which almost completely ignores the humanitarian and cultural component. And «this leads to negative social consequences, large-scale migration processes, which leads to geopolitical consequences that pose serious challenges to all countries of the world, creating threats to national security» [9].

Conclusions

Post-globalisation has resulted in a «polar» world, which also provides an opportunity to overcome the global crisis that has resulted from the neoliberal system of transnational corporate capitalism. International cooperation should focus on the individuality and uniqueness of individual regions and countries, taking into account the peculiarities of their historical development, political traditions, specific forms of economic activity, culture, etc. This will contribute to both the establishment of national standards (quality of life, education, culture, etc.) and their integration into the global world space on an equal footing.

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