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E-mail: naukakaz@mail.ru**CONCEPTUAL BASES OF THE CONCEPT OF GLOBALIZATION:
PLURALISTIC COGNITION AND IDEOLOGICAL PRINCIPLES**

Abstract. Globalization is a legitimate process of human integration. Globalization is a new system of measuring the information connection of the epoch, which allows to integrate the scientific and practical activities of man. Globalization is changing the economic, social, cultural and information landscape of the human environment. On the one hand, it increases the interdependence of peoples in the pursuit of national interests, on the other hand, leads to the uneven development of the world community, on the other hand, strengthens cooperation and unity of the world and leads to civilized development.

The end of the Cold War and the emergence of a new one-field global system is taking place under the influence of Western countries. If globalization is one-sided, it will lead to global economic, political and cultural standardization processes, mainly in the Western model. These processes are due to the fact that the role of trade, market sector and civil society institutions has become an important link. Thus, globalization leads to the globalization of Western ideas and values.

Throughout the twentieth century, mankind has been confronted with a variety of global challenges. For him, the two world wars, the emergence of fascism and nationalism, the threat of nuclear weapons and the extinction of life on Earth, and so on. It is enough to remember. Unfortunately, we cannot conclude that we have learned from these events and prevented all the dangers to humanity. Today, six powerful forces are leading the world community to a new situation. The first is the emergence of one polarity, the second is the globalization of the world economy, the third is the weakening of nations and states, the fourth is the search for civilizational identity, the fifth is the revolt of the poor, who are the majority of the world community. political-psychological, socio-ideological violence. That is, we are talking about the six main motives of the world - power, wealth, chaos, similarity and justice.

Today, globalization is primarily related to the nature of today's international economic relations and the level of maturity of the productive forces (transport, communications, global computer networks, etc.) that provide dynamic technical progress. This great scientific and technological progress has radically changed the image of the world and led to globalization, bringing different peoples closer together. However, today's globalization is not one-sided.

As a result of the "establishment of a new order in the world" on the basis of the concentration of national reproductive mechanisms and their concentration in one space, the whole nature of modern world economic construction will be radically changed and important preconditions will emerge. In essence, fundamental movements seeking to reorganize world production can lead to a redistribution of economic powers, a rethinking of priorities, and the creation of distinctions that can change the usual patterns of global economic relations and interactions. In other words, in the process of globalization, a new type of global relations will emerge that will unite the world space into one region. Through such actions, globalization envisages "the creation of an international legal and cultural-information field, a kind of interregional information exchange infrastructure.

Keywords: globalization, conceptual, fundamentals, pluralistic, cognitive, principles.

Introduction. The steps of globalization at different levels of human civilization have taken place in ancient, modern and recent history. An example of this in ancient history is the "creation of the Roman Empire, which united a vast territory inhabited by many different peoples." Ancient Rome had a unified administrative and economic system, unified laws governing economic activities (Roman law) and a single state language common to all [1].

When discussing the issue of globalization, it is necessary to address a number of important theoretical and methodological issues and find ways to find solutions. First of all, it is necessary to think about the question of whether globalization is, in fact, a new phenomenon that has no analogues in the history of mankind, or whether it characterizes some stable trends. Indeed, if such trends have taken place in the past, shouldn't some of their consequences be a lesson to us today? The French historian Fernand Braudel in his book "The Age of the World", "Material Civilization, Economy and Capitalism in the XV-XVIII centuries" (1979) describes several stages of globalization in human history: Ancient Phoenicia, Carthage, Christian Europe, Islam, Moscow, China and India. This type of globalization takes the form of empire [2].

According to the famous Russian scientist A. Utkin, under the influence of these impulses "the world order will be restored, a new geopolitical, economic, civilized world image will be formed" [3].

Globalization gives a new character to the world community, and going to the vision of this process will allow us to get the right direction in the period of exchange of ideas about the world "[4], - said the idea of a new system that replaces the old system.

For example, very weak, insignificant impulses or fluctuations in states out of balance and order can spontaneously intensify to giant waves that destroy the existing system, which sheds light on the emergence of new changes in a qualitative, sharp, revolutionary way. The instability that affects the old system, that is, the spirit of fluctuations, not only destroys the system, but can create a new system and even remain in chaos. The limit of this destruction is the bifurcation point. For example, the forces of imbalance and chaos against the tsarist regime in twentieth-century Russia were initially too weak. Armed with the idea of Marxism, V. Lenin was only with himself and a few of his supporters, which were weak fluctuations, which later escalated and led to the overthrow of the tsarist government - the combination of fluctuations became stronger and the previous organization could not stand it. In October 1917, a bifurcation point appeared, the dissipative structure was replaced, and therefore more power was needed to maintain order. In fact, the question arises as to whether the 70-year-old Soviet government is a long-lasting chaos or an established order. And chaos requires a new order, but it is unknown how long it will be", - concluded the opinion [5].

Such a transition from the old to the new sometimes not only causes fundamental changes, radical innovations, but also calls for new and intensive changes. Such political and economic reforms of the late twentieth century gave rise to a new phenomenon called "globalization". To study this phenomenon, we first describe the new situation in the world and create theoretical and methodological prerequisites for the analysis of the views expressed on globalization. It begins with a review of the fact that globalization has had similar forms in the past. Then we analyze the different views on globalization.

Literature review. According to Dolgov B.V., who gave priority to the economic aspects of globalization, the concentration of huge production and financial resources in the hands of transnational corporations makes them, in fact, the real masters of the world, as a result of which transnational states lose their sovereignty and lose control of the financial and economic situation in their markets [6].

R.F. Matveev argues that if we look at history from this point of view, "in each epoch we see the aspirations of people to implement the ideas and programs of a global nature that have been achieved" [6].

Alexander the Great, Genghis Khan and others. Recall their desire to build a "global" empire. Jacques Attali singles out three periods in human history: religion, war, and trade. The first is the worship of God, the second is the worship of Power, and the third is the worship of Money. If at the beginning of the religious construction was a priest (in our opinion, the imam - AA), and in the war - a leader (king, etc.), in trade - a financier or merchant. His highest point was the "new nomad" who traveled the world as a citizen of the world. Danilenko noted [7].

According to Attali, the first two stages can be considered as failed steps in globalization, that is, there was an attempt to eliminate the borders between the states. For example, in the religious era, Christians wanted to unite mankind in the way of Jesus, and Muslims wanted to unite in the way of God. During the war, such efforts were made by the great commanders Alexander the Great and Genghis Khan. However, the power of religion and weapons has failed to unite mankind to the end.

Attali called the new nomads "new nomads", suggesting that the third aspiration to globalization will be realized by new members of the financial elite. They are the importers of a new form of trade, they are new citizens of the world who are far from any national or cultural views. J. Attali writes about these people: "They will radically change a person's attitude to culture, science, family, homeland, the world,

turning the rhythm of life in a negative way." "Financiers, according to Attali, will become a world power, an elite that will dominate both the state and the nation. Using modern information technologies, they turn the planet into a single financial and economic space, where man himself becomes a commodity.

In the modern history of mankind, the wars waged by France after the Great French Revolution and the Napoleonic Wars can be cited as attempts to globalize. As a result of this war, the empire of Napoleon Bonaparte was formed, which united most of Europe. Both wars of the twentieth century were global in nature. Therefore, in order to understand the nature of the phenomenon of globalization today, it is necessary to recognize the previously acquired forms of globalization.

Discussion. As we can see, globalization is a phenomenon that acquires a new character only in form. And although it is not complete in the history of human development, we have witnessed several phenomena that can be called "globalization" or "micro-globalization", which covers a large area geopolitically. Of course, historical globalization does not correspond to modern globalization, but it has also tried to integrate global culture through war, the spread of religion, and sometimes cultural and spiritual ideologies. However, this was largely due to the desire of hegemonic cultures to spread throughout the world. For example, "Why did religions such as Christianity, Islam, and Buddhism become world religions, and why did other religions remain in the national territory?" If we ask the question, we come across a phenomenon that can be called a "religious model of globalization".

"Indeed, how are the historical roots of globalization formed?" Scientists have expressed different views on the question. Some start it too late, some cite recent civilizations. For example, A.S. Alekseev noted that after Homo Sapiens, various related tribes were formed, which later merged into a nation, the nation became a nation, and globalization can be seen in the entire history of mankind. shows.

He noted that in the XIV century, the Chinese fleet sought to conquer Java, India and East Africa, and a hundred years later, Portuguese and Spanish merchants began to sail around the world with Italian captains and pilots, and considered these movements the beginning of globalization. In the 18th century, the whole of Europe spoke French and dressed in Parisian fashion.

He noted that fundamental changes and wars in history, conquests, the fact that a certain people or nation was a leader in the world or in a particular region, recognized their models of civilization to the world, and so on. Based on this, he believes that these were the beginnings of globalization.

P.N. Khmylev traces the beginning of the process of globalization to the XVII century, when it was possible to swim long distances, open geographical spaces and create fleets that facilitated the formation of world markets.

P.N. This is how we can spread Khmylev's opinion. In fact, only the possession and development of the continents restricts access to other continents, leaving only the entire Eurasian continent, and the emergence of navies allows navigation through other seas and oceans. However, the question arises as to whether this is globalization or not, and whether it should be called globalization. Or is it a geographical precondition for globalization?

V.A. Ryumin calls the current phenomenon of globalization the third wave, and also notes the first and second waves. The first is the end of the XV century and the beginning of the XVII century. He attributed this to great geographical discoveries, calling it geographical globalization, which resulted in the emergence of giant empires. They say they came through violence and bloodshed.

It is said that the first wave led to the extinction of rich cultures and whole peoples, Aztecs, Mayans, Incas. In North America, the British committed genocide and ethnic cleansing against the local population.

The second wave created the market and trade, created a single global space and industrial revolutions. Inequality between the metropolis and the colonies increased. And now it seems that we are entering the third wave of globalization.

Political scientist Zh. In her work "Globalization: Theory and Practice" Sarsenbayeva analyzes these phenomena and concludes. "Egypt, Babylon, nomadic civilizations, etc. are too old. as if ignored. The author sometimes connects globalization with wars. It is illogical to say that globalization does not necessarily take place through war, but that the culture and civilization of the victorious state must be accepted by the whole world (or half the world) and become the property of not only that people or nation, but of all mankind. can be said to be the original model. For example, in recent years, the great contribution of the Turks to world civilization has been studied. So, in our opinion, the Hun Empire (or Aryans) is the main stage in the history of this globalization".

Indeed, there have been many instances in history of what can be called "gross globalization." Their real result is the creation of empires.

An empire is a state established as a whole in a powerful vast area through the policy of aggression and subjugation of one state by another. It also aims to cover the whole world. " As a result, the researcher Zh. Sarsenbayeva concludes: "Analyzing this genesis of globalization, we conditionally show its three major hierarchical stages:

1. The formation of tribal, tribal, national associations in the first prehistoric society - pre-globalization or bioglobalization.

2. The period that includes the historical manifestations of globalization to the present day - the laying of the foundations of globalization (proto-globalization) or socio-globalization.

3. Modern globalization - the creation of a universal cultural, spiritual, socio-economic space, that is, cultural globalization

Some scholars of globalization point to "neoglobalization" as a continuation of the last stage.

Therefore, according to the evolution of mankind, so far we get a picture of the rise of the genesis of "pre-globalization – proto-globalization - globalization - neo-globalization".

In addition, Zh. As Sarsenbayeva points out, the group of fearful, skeptical, receptive, and supportive people of globalization is dynamic, initially fearful of it, and then gradually shifts to perception, or a natural and inevitable phenomenon, and therefore agrees that old age is useless.

The basic concept of globalization is the world economy, once written by Immanuel Wallerstein and Fernand Braudel. The French historian Fernand Braudel notes: "Capitalist globalization models the political and geographical space. There will be "stars of secondary importance" around a single center, city, respiratory organism, in such a spatial hierarchy, the relationship between the center and the periphery prevails.

Therefore, one of the key issues here is the question of who will benefit from globalization and who will be "swallowed". Of course, rich countries or individuals dominate here. Some opponents argue that a global consolidation of incomes is possible because the economies of poor countries grow faster than those of rich countries. In general, rapid development is not typical for all countries, economically underdeveloped countries are slower than rich countries.

Therefore, they may not benefit from globalization, but it will depend on the country's development strategy. And sometimes globalization inevitably leads them forward. And for those who pursue conservative policies in the context of man-made development, globalization is neither beneficial nor inefficient for them. Suffice it to take the situation of the countries that are still living in the conditions of the first community building in Africa.

Analyzing the pros and cons of globalization, Muzaffar Chandra, a well-known Malaysian scientist, points out that the only positive result is "by-products." "The real reason for this is the maximization of profits," he writes, so that globalization "may be one of the most serious threats to the integrity of human civilization throughout history" [8]. However, "we believe that globalization brings certain positive elements for religion and culture, so there is no need to completely avoid it ... Ethical and moral rules are taken into account in the short-term and long-term strategy of economic activity. The ethical principles of the market must be regulated". According to him, "opposition to Islam and other religious intellectuals is reflected in the morally and economically justified policies introduced in the process of globalization, combined with religion."

Scientists such as M.Chatich, B.B. Bandurin, describe the benefits of globalization as follows: Globalization can lead to increased productivity as a result of global production optimization and dissemination of advanced technologies, as well as the suppression of competition through the continuous introduction of innovations on a global scale. In this regard, the globalization of the world economy is associated with the development of economic ties between countries, the creation of modern communication and information systems, trade liberalization. Globalization is determined by three main factors: the shift away from government regulation in favor of market structures, the transformation of national borders through the integration of individual states and the development of information technology. However, along with these processes, the rapprochement and interaction of states in the world at the regional level will expand, large regional joint structures will be formed and the process of "regionalization of globalization" will mature [9].

In the context of globalization, much cheaper and more efficient communications and vehicles, lower customs duties and world trade organizations will integrate the world market as much as possible, reducing resistance to capitalism and the market economy [10]. We can analyze these comments as follows. In fact, this will increase global competition, which in turn will increase the quality of goods and lower prices due to free trade. After all, the meaning of distance will be lost, the categories of space and time may change: due to the development of technology, the transportation of goods can be facilitated and delivered to the ends of the world, space must remain conditional, and the development of communication networks is effective. It is possible, for example, to mention modern e-commerce sites (online stores). We can also pay attention to the fact that 10-15 years ago mobile phones and the Internet were cheaper than today. Time-saving e-government system, electronic system of payments and cash transactions, etc. are also optimized models for the population, etc.

As Erich Veda points out, global competition means "serving the consumer by attracting capital and labor, depending on location and qualifications." Due to the lack of capital in the poorer South than in the poorer North, the globalization of stock markets "seems to cut off the small profits of southern owners and increase the profits of capital owners in the north [11].

From this we understand that there are three different views on the process of globalization, both in public opinion and among the scientific community. The first is to reject this phenomenon, that is, to take a negative view of it, the second is to support it, to consider good as the only right phenomenon, and the third is a group of critics who analyze its positive and negative aspects. And some views are completely neutral, passive, and globalized. Opponents of it are mostly subjects of national and oriental states, representatives of traditional societies. And the supporters are radicals and Westerners. In our Kazakh society, too, the majority of the population often opposes this process.

G.A. Zyuganov describes the modern stage of globalization with four features - technological (reflected in the "extensive spread of economic activity on land"), economic (reflected in the deepening of the "global division of labor"), political (international relations between different countries are global and cultural. This is reflected in the mutual enrichment of planetary cultures of different peoples) [12]. The work of G.A. Zyuganov focuses on the political component of globalization. He views globalization from a Marxist point of view, hoping for a "new working class".

As A.S. Panarin noted, on the basis of "global liberalization" and "Americanization of the century" the status of ancient cultures of all continents decreases, all of which are seen as obstacles to the economic and political revolution of the invading American avant-garde [13].

Conclusion. As mentioned above, if we talk about the benefits of globalization, globalization will increase international competition. Competition and market expansion will deepen specialization and the international division of labor, cost-effectiveness, which will prevent waste and lower prices, resulting in sustainable economic development, save time, make space easier, and make modern elite services and goods more accessible to all. falls etc. For example, when the first mobile phones appeared, they were available only to the elite groups of society, but today they have become a means of communication for the whole population.

If we analyze the negative aspects of globalization, it depends on the nature of the world system. If the world is full of conflicts, it will be completely negative. On the contrary, if the world moves towards cooperation, then globalization will have a positive effect. Thus, globalization seems to depend on external factors, in fact, it depends on the political side of globalization, that is, on the very nature of globalization, which can be called "political globalization".

Sooner or later, globalization will provoke a revolt by those who do not give up, who are enslaved and persecuted. The French historian Jacques Le Goff called it "an attack on the ancient cultures of nations and the destruction of those cultures". Here Jacques Le Goff speaks of religion as an integral part of globalization. He emphasizes the dangers of "monotheism." "Globalization", says Jacques Le Goff, "gives religions universality, with the exception of Judaism, which is unique to a particular community, and Christianity and Islam give the idea of intolerance and even persecution to monotheism". On the other hand, since the economic aspect has become paramount, globalization has created or exacerbated hatred between the rich and the poor.

As Jacques Le Goff points out, "globalization is a force not only for history but also for culture". The word "nations without history", often used by the colonialists, in fact destroys the unique history of the people, which is often expressed orally.

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**ЖАҒАНДАНУ ҰҒЫМЫНЫҢ КОНЦЕПТУАЛДЫ НЕГІЗДЕРІ:
ПЛЮРАЛИЗМ ТАНЫМДЫЛЫҒЫ ЖӘНЕ ИДЕОЛОГИЯЛЫҚ ҰСТАНЫМДАР**

Аннотация. Жаһандану – адамзат ықпалдастығының заңды үдерісі. Жаһандану дегеніміз – адамның ғылыми және практикалық қызметін ықпалдастыруға мүмкіндік беретін дәуірдің ақпараттық байланысын өлшеудің жаңа жүйесі. Жаһандану адамның өмір сүру ортасының экономикалық, әлеуметтік, мәдени және ақпараттық келбетін өзгеріске түсіреді. Бір жағынан, ол ұлттық мүдделерді жүзеге асыру аясында халықтар арасындағы өзара тәуелділікті ұлғайта түседі, екінші бір қырынан, әлемдік қауымдастықтың тепе-тең емес дамуына жетелейді, үшінші бір қырынан алғанда, дүниежүзінің ынтымақтастығы мен бірлігін нығайтып, өркениеттік даму жолына жетелейді.

Қырғи қабақ соғыс дәуірінің аяқталуы және бірерістік жаһандық жаңа жүйенің пайда болуы батыс мемлекеттерінің ықпалы арқылы жүзеге асып келеді. Жаһандану егер біржақты сипат алса, негізінен, батыстық үлгіде ғаламдық экономикалық, саяси және мәдени стандарттау үдерістерін алып келеді. Бұл үдерістер сауда, нарықтық сектор мен қоғамның азаматтық институттары рөлінің маңызды буындарға айналуына қарай шартталады. Сөйтіп, жаһандану батыстық идеялар мен құндылықтардың жаһандандырылуына жетелейді.

Бүкіл ХХ ғасырда адамзат қатер тудыратын алуан түрлі жаһандық мәселелермен тұспа-тұс келді. Ол үшін дүниежүзілік екі соғысты, фашизм мен ұлтшылдықтың пайда болуын, ядролық қару мен жер бетінде тіршілік атаулының құрып кету қаупін және т.б. еске алудың өзі жеткілікті. Алайда, өкінішке орай, осы орын алған жағдайдан сабақ алып, адамзатқа төнетін барлық қауіп-қатердің алдын алдық деп тұжырым жасай алмаймыз. Қазіргі таңда қуатты алты күш әлемдік қауымдастықты жаңа бір жағдайға жетелеуде. Алғашқысы, бірерістіліктің (однополярность) орын алуы, екіншісі, әлемдік экономиканың жаһандануы, үшіншісі, ұлттар мен мемлекеттердің әлсіреуі, төртіншісі, өркениеттік сәйкестілікті іздестіру, бесіншісі, әлемдік қауымдастықтың басым бөлігі болып саналатын кедейлердің бас көтеруі, алтыншы, алып мемлекеттердің өзгелерге және бір-біріне саяси-психологиялық, әлеуметтік-идеологиялық тұрғыдан да күш көрсетуі. Яғни, біздер мұнда әлемнің алты басты түрткісі – күш-қуаттылық, байлық, хаос, ұқсастық пен әділеттілік туралы әңгіме қозғап отырмыз.

Қазіргі таңда жаһандану, ең алдымен, бүгінгі орын алып отырған халықаралық экономикалық қатынастардың сипаты мен серпінді техникалық ілгері жетілуді қамтамасыз ететін өндірістік күштердің (көлік, байланыс құралдары, әлемдік компьютерлік желілер және т.б.) кемелдену деңгейіне қатысты болып келеді. Осы орасан ғылыми-техникалық ілгері жетілу әлем бейнесін түбірімен өзгертіп, жаһандануға алып келді, алуан түрлі халықтарды бір-біріне жақындата түсті. Дей тұрғанымызбен, қазіргі жаһандану біржақты сипатқа ие емес.

«Әлемде жаңа тәртіптің орнауы» нәтижесінде ұлттық ұдайы өндіруші тетіктерінің шоғырлануы мен олардың бір кеңістікке жұмылдырылуы негізінде қазіргі әлемдік шаруашылық құрылыстың бүкіл сипаты түбірімен өзгеріске ұшырап, маңызды алғышарттар пайда болады. Негізінде, әлемдік өндірісті қайта ұйымдастыруға ұмтылған іргелі қозғалыстар шаруашылық өкілеттіктерді қайта бөліске салуда, басымдықтарды қайта қарауға, әлемдік шаруашылық байланыстар мен өзара әрекеттестіктердің кәдімгі көріністерін өзгертуге қабілетті ерекшеліктерді құрастыруға әкелуі мүмкін. Басқаша айтқанда, жаһандану барысында әлемдік кеңістікті бір аймаққа біріктіретін әлемдік байланыстардың жаңа түрі пайда болады. Жаһандану осындай әрекеттері арқылы «халықаралық құқықтық және мәдени-ақпараттық өрісті, өзіндік бір аймақаралық ақпараттық алмасу инфрақұрылымын құруды қарастырады.

Түйін сөздер: жаһандану, тұжырымдамалық, негіздер, плюралистік, таным, ұстанымдар.

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**КОНЦЕПТУАЛЬНЫЕ ОСНОВЫ ПОНЯТИЯ ГЛОБАЛИЗАЦИИ:
ПОЗНАНИЕ ПЛЮРАЛИЗМА И ИДЕОЛОГИЧЕСКИЕ ПРИНЦИПЫ**

Аннотация. Глобализация представляет собой законный процесс человеческой интеграции. Глобализация — это новая система измерения информационной связи эпохи, которая позволяет интегрировать научную и практическую деятельность человека. Глобализация меняет экономический, социальный, культурный и информационный ландшафт человеческой среды. С одной стороны, это усиливает взаимозависимость народов в достижении национальных интересов, с другой – ведет к неравномерному

развитию мирового сообщества, укрепляет сотрудничество и единство мира и ведет к цивилизованному развитию.

Конец холодной войны и появление новой глобальной системы с одним полем происходит под влиянием западных стран. Если глобализация будет односторонней, то это приведет к глобальным процессам экономической, политической и культурной стандартизации, главным образом, в западной модели. Эти процессы связаны с тем, что роль торговли, рыночного сектора и институтов гражданского общества стала важным звеном. Таким образом, глобализация ведет к глобализации западных идей и ценностей.

На протяжении всего двадцатого века человечество сталкивалось с различными глобальными проблемами. Для него две мировые войны, возникновение фашизма и национализма, угроза ядерного оружия и вымирание жизни на Земле и так далее.

К сожалению, мы не можем сделать вывод о том, что мы извлекли уроки из этих событий и предотвратили все опасности для человечества. Сегодня шесть мощных сил ведут мировое сообщество к новой ситуации. Первая – появление одной полярности, вторая – глобализация мировой экономики, третья – ослабление наций и государств, четвертая – поиск цивилизационной идентичности, пятая – восстание бедных, которые составляют большинство мирового сообщества и шестая – политико-психологическое, социо-идеологическое насилие. То есть речь идет о шести основных мотивах мира: власти, богатстве, хаосе, сродстве и справедливости.

Сегодня глобализация связана, прежде всего, с характером современных международных экономических отношений и уровнем зрелости производительных сил (транспорт, связь, глобальные компьютерные сети и т. Д.), которые обеспечивают динамичный технический прогресс. Этот великий научно-технический прогресс радикально изменил облик мира и привел к глобализации, сближая разные народы. Однако сегодняшняя глобализация не является односторонней.

В результате «установления нового порядка в мире» на основе концентрации национальных репродуктивных механизмов и их концентрации в одном пространстве кардинально изменится весь характер современного мирового экономического строительства и появятся важные предпосылки. Фактически, фундаментальные движения, стремящиеся реорганизовать мировое производство, могут привести к перераспределению экономических сил, пересмотру приоритетов и созданию различий, которые могут изменить обычные модели глобальных экономических отношений и взаимодействий. Другими словами, в процессе глобализации возникнет новый тип глобальных отношений, который объединит мировое пространство в один регион. Посредством таких действий глобализация предусматривает «создание международного правового и культурно-информационного поля, своего рода межрегиональной инфраструктуры обмена информацией».

Ключевые слова: глобализация, концептуальный, фундаментальный, плюралистический, познание, принципы.

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