

UDC 14 : 316.32

DOI 10.31733/2786-491X-2023-1-48-54



**Olga GOLD**®  
Ph.D. (Philosophy),  
Researcher  
(Aix-Marseille University),  
France

## PROCESSES OF GLOBALIZATION AND SECULARIZATION: ASPECTS OF HYBRID INFLUENCE ON MODERN SOCIETY

**Abstract.** The article deals with the "processes of globalization and secularization: aspects of hybrid influence on modern society", which is relevant for science. This is a social phenomenon that has historical origins and has deepened over the years. The methods used and adopted as a basis are socio-philosophical and philosophy of history: Thomas H. Eriksen aspects of the globalization of society; Kevin H. O'Rourke, Jeffrey D. Williamson's Globalization of History.

The processes of globalization and secularization under the conditions of multiculturalism, war and hybrid attacks are analyzed, which otherwise arouses interest in world science and takes on a new meaning. Investigating the issue of the phenomenon of the formation and development of polyconfessionalism, we try to discover modern aspects of society. The processes of globalization and secularization have already been discussed with the philosophical community, but in today's conditions, new methods and approaches to examining the world are emerging. The concept of "globalization", "hybridity", "secularization" was considered, which made it possible to reach a conclusion.

Today, the processes of globalization and secularization as aspects of hybrid influence on modern society are an important topic for various fields of scientific activity. The Russian invasion of a sovereign state gave the world the opportunity to feel the impact of hybrid attacks from the media, which became another real "front". The hybridization of some aspects of society as a form of influence in the Russian war is a challenge to unification with the "Slavic world". Globalization, and sometimes, secularization processes oppose the localization of culture and anti-globalization. Global phenomena are observed in secularized countries rather than anti-globalization processes. Consideration of these social processes deserves the attention of world scientists.

**Keywords:** *globalization, hybridization, processes of multi-confessionalism, secularization, transformation of society.*

**Introduction.** In modern society, understanding "processes of globalization and secularization: aspects of hybrid influence on modern society" is relevant for science. This is a social phenomenon that has historical origins and has deepened over the years. These questions are considered from the point of view of the conceptual foundations of philosophical knowledge, which is relevant for the academic circle.

The research was based on socio-philosophical and philosophy of history principles and methods:

- 1) Thomas H. Eriksen aspects of the globalization of society;

2) Kevin H. O'Rourke, Jeffrey D. Williamson's Globalization of History.

Based on the approaches to the research of the topic, the processes of globalization and secularization, as a process of modernity, we consider in the context of hybrid influence from the point of view of socialization and the transition of society from convergence to separation in conditions of war, resistance to changes in the world order and the clash of cultures and barbarism, macro-historical and local processes. Consider the concepts of "globalization", "hybridity" and "secularization".

**Analysis of recent research and publications.** Scientific literature is already devoted to the analysis of the formation and development of polyconfessionalism. Thus, research studies of polyconfessionalism in the context of constructivism, globalization processes and multiculturalism were carried out by such foreign authors as M. Bernardot, M. Weber, D. Galbraith, D. Diakowska, T. Eriksen, H. O'Rourke, W. Rostow, H. Spencer, D. Williamson, T. Friedman and others.

Changes in the religious sphere caused by geopolitical changes of the 20<sup>th</sup>-21<sup>st</sup> centuries were analyzed in the works of Ukrainian scientists O. Sagan, A. Boyko and others. The impact of polyconfessionalism on the processes of society and the cultural progress of Ukraine is considered in the works of: M. Baimuratov, M. Kozlovets, A. Kolodny, P. Lobazny, E. Martynyuk, O. Predko, V. Tytarenko, L. Filipovych, E. Kharkivshchenko, P. Yarotsky and others. However, many issues of polyconfessionalism from the point of view of socio-philosophical analysis have not yet been sufficiently revealed in scientific research.

**The purpose of the article.** The processes of globalization and secularization under the conditions of multiculturalism, war and hybrid attacks, which otherwise arouses interest in world science, take on a new meaning. Investigating the issue of the phenomenon of the formation and development of polyconfessionalism, we try to discover modern aspects of society. The processes of globalization and secularization have already been discussed with the philosophical community, but in today's conditions, new methods and approaches to examining the world are emerging.

Today, it is important to resolve issues of convergence and divergence, formation and development of secular and globalization processes in a hybridized society. Scientists today have not yet reached a public understanding of these processes.

**Formulation of the main material.** We have already addressed the topic of global and multi-faith societies as a modern phenomenon in a poly-faith society, where we noted that: the religious landscape of the planet still preserves historical-geographical segmentation and some countries look quite homogeneous in terms of the religious affiliation of their citizens, however, the events of the beginning of the third millennium, taking place in the world and in Ukraine, testify to the growth of the multicultural and globalization factor... Sharp discussions also unfold around values and identities, the foundations of which are based on religious ideas and feelings. Moreover, multi-confessionalism in an interdependent, globalized space carries the threat of escalation of world confrontations (Gold & Kozlovets, 2021, p. 42).

The first decade of the XXI century in the world was manifested by the deepening of crisis phenomena in society, the transformation of the

destabilization of social life into the permanence of life. The processes are characterized by the instability and uncertainty of political and philosophical ideas, the crisis of the main social and cultural directions, economic and social problems. In the period of such diverse processes, a crisis of personality and society arises. Therefore, it is relevant to consider the concepts of globalization, confession, multiculturalism, secularization, according to the conditions of modernity. For a detailed analysis of these problems, we will turn to scientists and authors who raise such questions in a socio-philosophical aspect.

The concept of "globalization" arose in the 90<sup>s</sup> of the 20<sup>th</sup> century, when the collapse of the socialist economy took place and capitalism in the sense of a universal system came, which described in the work of Robert Robertson, Kathleen White "Globalization" (Robertson & White, 2007).

According to the concept of "convergent processes" (already referred to in other works), it is one of such processes that leads to the spread of values beyond the boundaries and borders of one country. Globalization processes in various aspects of manifestation define a new stage of human development. Their consequences are sometimes associated with the COVID pandemic, as well as with a full-scale invasion of Ukraine. Information globalization both connects and separates societies, overcoming the concept of "state".

We will also turn to the topic of globalization from the point of view of European sociology, which outlines research approaches: "from a semantic and semiological point of view, the difficulties are numerous, since, in addition to the diversity of their use, these terms describe both states and processes (mobilization, hybridization, liquidation, for example, what is the common meaning of potential self-generation).

Moreover, their meanings are dynamic and very often fractured, in metaphors, between antagonistic poles, and in tension – including ordinary meanings and basic meanings that appear, at least at first sight, impossible or difficult to reconcile in pairs, such as speed and stopping, adaptation and maladaptation, clarity and inaccuracy, purity and impurity, fertility and corruption, etc. These different characteristics do not come together at the same time, and they do not all have the same valence. Depending on the quality of the components, their quantity and speed of transformation, the personality of the actors who wear them, their effects change" (Bernardot).

Today, the processes of multicultural synthesis/globalization/the so-called "Melting pot" play a powerful role in the formation of society, the formation of values, and the philosophical analysis of the history of the emergence of nations and states, which was already mentioned in previous works. Culture in general, as a concept of globalization, becomes a measure of the value of traditionally – historical heritage of mankind, a social and religious indicator of relations in states.

The topic is often related to migration and anti-migration processes in Europe. It is here that the question of the consequences of the arrival of peoples belonging to different cultures is often asked. In Europe, not all states have yet been able to implement models of integration into society, this remains an open problem. Therefore, scientific circles have to turn again to the questions of "pros and cons" of multiculturalism. The issue of multiculturalism is especially relevant in a multi-religious society, because religious diversification does not always provide an opportunity, even in the era of globalization, to accept other

people's values and cultural patterns. What leads to the secularization of modern society.

Globalization processes today are reduced to the spread of local phenomena of society, politics, economy, as well as a purely existential phenomenon of the individual, where the material, informational, geographical boundaries of social systems are leveled. The process of globalization leads to the unification of culture and the spread of the dominant general pattern, language patterns, monetary dimension, and information environment.

According to the American economist J. Soros, the true emergence of global capitalism, as an integral feature of globalization, occurred when the world faced an energy crisis. It is widely known that modern globalization processes take place in the so-called "neoliberal economic model".

Globalization processes in various aspects of manifestation define a new stage of human development. Their consequences are sometimes associated with the COVID pandemic, as well as with a full-scale invasion of Ukraine. Information globalization both connects and separates societies, overcoming the concept of "state" (Gold). In his writings, sociologist Fernand Braudel draws attention to the desire of cultures to go beyond traditions to create a global tradition that focuses not only on political history, but covers all spheres of life: economy, linguistics, culture, politics, etc. (Braudel).

If we touch on the issues of language, as a hybrid symbol of the people, which has a special role, because it is a phenomenon of culture, building the sovereignty of the state. Language is one of the many signs of a nation as a hybrid of modernity, as well as a code of culture/nation. And, as a symbol, it can also divide society. Mass media are also connected with language, which often convey information of a hybrid nature, which becomes a part of public demand.

Also, regarding the concept of the emergence of a nation, according to T. Eriksen, it depends on the decision of a "group of influential persons", then it is easy to call the nation a phantom, a political slogan, a means of globalization (Eriksen). Secularization as it is commonly understood, is a refusal to understand other levels of existence, as opposed to focusing on the sacred. Secularization is the process of reducing the religious weight in society, the transition from spiritual to agnostic and atheistic positions.

Secularization of society means less commitment of its members to religion. At the same time, the number of unbelieving population is increasing. This process can take a long time, almost generations replace each other. Reasons for secularization. During the early Renaissance, theocentrism was replaced by anthropocentrism and humanism. Man becomes a central figure and idea in various aspects of the philosophy of society. Culture and man no longer revolve around God. Religion is replaced by science and philosophy.

Countries with a large number of followers of Islam abandon the policy of secularization and live in a religious society. For example, Saudi Arabia shows a high level of economy today. However, there are not many non-secularized states with developed economies.

Authors V. Malakhov and D. Letnyakov note that almost all modern states are secular, and secular in their own way. Therefore, the answers to the

question of what it means for the state to be secular vary. So, in France, it is impossible to imagine a meeting of the Cabinet of Ministers, which opens with a prayer, which is traditional for the United States. In the USA, it is impossible for the federal government to fund a denomination, while in Denmark, the clergy of the Danish People's Church receive a salary, because this church has state status. In Ireland, the Constitution prohibits state support for any religion, but the Catholic Church has so much political influence that until recently it successfully blocked the adoption of a liberal law.

In Germany, the separation of state and church is enshrined in law, but at the same time, the Constitution declares that the state cooperates with the church in such areas as education and social policy. The state receives a tax for the benefit of the church, which is considered commonplace in, say, Austria and Italy, while such taxation is explicitly prohibited by law in France and the United States (Gold & Kozlovets, 2021).

Hybridization is the process of crossing modern social processes of the 20<sup>th</sup>-21<sup>st</sup> centuries. In the world, characterized by changing objective information or reality for the purpose of manipulation of influence on society. As given by Oxford learner dictionary: hybridization – the process of breeding together animals or plants of different species or varieties to produce a hybrid.

Let's turn to the opinion of sociologist Mark Bernardot, his view that "Indeed, mobility, hybridity and liquidity are increasingly used in the human and social sciences and sciences in general, but also in popular languages, expert lexicons and media and political discourse, to characterize tendencies to questioning the categories and institutions emblematic of modernity. Mobility challenges place, position, status.

Hybridity questions, transforms and supplants race, identity, the norm. Liquidity threatens the stability, permanence and very existence of known reality. As a result, they can be considered each and together, as characteristics of the current period, whether it be called postmodernity, late modernity, late capitalism, second modernity or liquid modernity... the term hybridity has become the stake of an ideological war around the cultural consequences of globalization. Its use and appreciation are extremely diverse.

For example, cultural hybridization can be condemned as one of the most harmful consequences of capitalist standardization and imperial subjugation of globalization. Z. Bauman believes that this active metaphor is promoted by a globalized hypermobile elite. But it appears, for example, in cultural studies and postcolonial studies and in anthropology more broadly, as the ultimate tool of subversion and liberation from relations of colonial rule (hybridity, mimicry, third spaces, indigenization, Brazilianization, etc.). This concept obviously affects the sociology of migration and multiculturalism" (Bernardot, Brown).

Let's give an example that concerns Ukraine, "hybrid war" is a system or complex of hostile actions that concentrate covert operations, violations of the rules of war, sabotage, cyber warfare, collaborationism, use of social networks, terrorism. Today, Russian cyber networks sometimes influence the civil population both by publishing fake news and by building "bot farms" with armies of "commentators" and other participants in the virtual space. The enemy is supported by all possible influences on the population, from within



society, primarily by spreading panic and utopian attitudes.

There are known cases of detention by the Armed Forces of Ukraine of enemy cyber-criminals and collaborators during the modern war. Civilians and representatives of religious organizations in Ukraine often become collaborators. It is known that a number of foreign religious organizations operate in our country, many of which support the people morally and materially in war conditions, and some, on the contrary, try to carry out pro-russian propaganda work.

**Conclusions.** Today, the processes of globalization and secularization as aspects of hybrid influence on modern society are an important topic for various fields of scientific activity. The Russian invasion of a sovereign state gave the world the opportunity to feel the impact of hybrid attacks from the media, which became another real "front". The hybridization of some aspects of society as a form of influence in the Russian war is a challenge to unification with the "slavic world".

Globalization, and sometimes, secularization processes oppose the localization of culture and anti-globalization. Global phenomena are observed in secularized countries rather than anti-globalization processes. Population migration processes lead to the secularization of society. Western society is secularized enough compared to others. Societies followed their own paths to secularization. Globalization brings its changes to the processes of secularization of societies. Consideration of these social processes deserves the attention of world scientists.

*Conflict of Interest and other Ethics Statements*

The author declares no conflict of interest.

**References**

- Bernardot, M. Mobilité, hybridité, liquidité : un architexte de la globalisation? URL : <https://journals.openedition.org/variations/937>.
- Brown, R. (1991). Clefs pour une poétique de la sociologie, Arles, Actes Sud, 1989; Passeron J.-C., Le raisonnement sociologique. L'espace non-poppérien du raisonnement naturel. Paris, Nathan.
- Eriksen, T. (2020) Globalization: The Key Concepts Routledge, p. 228.
- Gold, O. (2022). Hlobalizatsiyni protsesy ta informatsiyni rysy hibrydnykh viyn: suchasnyy aspekt Ukrain's'ka entsyklopedystyka: postati, podii, ponyattya: zbirnyk materialiv [Globalization processes and informational features of hybrid wars: a modern aspect Ukrainian encyclopedias : figures, events, concepts : a collection of materials]. General. ed. by d.i.n., prof. A. Kyridon. Kyiv : State Scientific Institution "Encyclopedic Publishing House", pp. 64-68.
- Gold, O. & Kozlovets, M. (2021). Confessional pluralism as a phenomenon of modernity: world and Ukrainian context. *Visn. Zhytomyr Ivan Franko State University. Philosophical sciences: scientific journal*. Zhytomyr: Zhytomyrsk. state I. Franko University, 2 (90), pp. 40-51.
- Robertson, R., & White, K. (2007). What is globalization? The Blackwell comp. to globalization. Blackwell Publ. Ltd, pp. 54-66.
- Thomas, H. (2012), Vulnérabilité, fragilité, précarité, résilience, etc. De l'usage et de la traduction de notions éponges en sciences de l'homme et de la vie. Recueil Alexandries, Editions Terra-Hn. URL : <http://www.reseau-terra.eu/article697.htm>.
- Brodell, F. (1997). Material'na tsyvilizatsiya, ekonomika i kapitalizm, XV-XVIII st. [Material civilization, economy and capitalism, XV-XVIII centuries]. Trans. from Fr. by Hryhoriy Filipchuk. Kyiv : Basics. [in Ukr.].

Ольга ГОЛД

**ПРОЦЕСИ ГЛОБАЛІЗАЦІЇ ТА СЕКУЛЯРИЗАЦІЇ: АСПЕКТИ  
ГІБРИДНОГО ВПЛИВУ НА СУЧАСНЕ СУСПІЛЬСТВО**

**Анотація.** У статті розглядаються актуальні для науки "процеси глобалізації та секуляризації: аспекти гібридного впливу на сучасне суспільство". Це соціальне явище, яке має історичне походження і поглиблюється з роками. Використані та прийняті за основу соціально-філософські методи та методи філософії історії: Томас Х. Еріксен аспекти глобалізації суспільства; Кевін Х. О'Рурк, Глобалізація історії Джеффри Д. Вільямсона.

Проаналізовано процеси глобалізації та секуляризації в умовах мультикультуралізму, війни та гібридних атак, що інакше викликає інтерес у світовій науці, набуває нового значення. Досліджуючи питання феномену становлення та розвитку поліконфесійності, ми намагаємося розкрити сучасні аспекти суспільства. Процеси глобалізації та секуляризації вже обговорювалися у філософській спільноті, але в сучасних умовах з'являються нові методи та підходи до дослідження світу. Розглянуто поняття "глобалізація", "гібридність", "секуляризація", що дало змогу дійти висновку.

Сьогодні процеси глобалізації та секуляризації як аспекти гібридного впливу на сучасне суспільство є актуальною темою для різних сфер наукової діяльності. Російське вторгнення в суверенну державу дало світові можливість відчутти на собі вплив гібридних атак з боку ЗМІ, які стали ще одним справжнім "фронтом". Гібридизація деяких аспектів суспільства як форма впливу на російську війну є викликом об'єднанню зі "слов'янським світом". Процеси глобалізації, а часом і секуляризації, протистоять локалізації культури та антиглобалізації. Глобальні явища спостерігаються в секуляризованих країнах, а не антиглобалістські процеси. Розгляд цих соціальних процесів заслуговує на увагу вчених світу.

**Ключові слова:** глобалізація, гібридизація, процеси поліконфесійності, секуляризація, трансформація суспільства.

**Submitted:** 02.03.2023

**Revised:** 31.03.2023

**Accepted:** 05.04.2023