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BIFURCATION OF THE GLOBALIZATION'S MANIFESTATION ON POLITICAL ONTOS

In the present article the socio-philosophical analysis of political phenomena in the context of globalized society was carried out. Political Ontos is considered as a central category, its definition is suggested and its essential characteristics are described. Political Ontos is understood today as a complex dynamic system, capable of self-organization and self-balancing. It was shown that the system reacts to any local political event and may at any time change its overarching. Also it was suggested that the cause of the volatility of the modern geopolitical space are manifestations of bifurcational trends that permeate the entire system. These trends are the result of incompetent and irresponsible political decisions as well as the mixed impact of globalization on different socio-cultural environments.

Key words: political, political ontos, bifurcationality, globalized society.

Political Ontos is an ambiguous phenomenon, so it can be interpreted in different ways. Its nature can be explained only by understanding an in-depth substance of ontological and identification of a true purpose of a man as a special intellectual component of being as such and as a creator of not only a functioning model of political environment but also a variety of other alternative models of political life. It is a man who is endowed with a unique and creative self that allows him to design any artificial "micro-environment" in usual (or sometimes unusual) natural habitats.

In modern philosophical literature, one of the most completed one is the position of Heidegger on the definition of the essence of being. Ontical is presented by him as a kind of phenomenon, referring to the order of things (as opposed to the ontological - belonging to the order of being). If things in existence (Seiendes) belong to the subject-sensual world, being (Sein) is a condition of possibility of existence, the ultimate semantic possibility of any questioning. A special place in a number of things takes Dasein, the being of a human. Dasein, according to Heidegger, is such being where "it is a matter of being itself," it is a "place" where the question may be raised about the meaning of life. Dasein is characterized in "Being and Time" as "the closest ontically" but "ontologically the farthest." Thus, ontical includes all manifestations of this diversity of subject-sensory world that are empirically knowable to a man that was formed in the past i.e. it has begun to exist in time and space, and it was preserved in the form that we now observe. It continues to be formed in the present and we, at the same time, accumulate new knowledge and experience. And, in all probability, it will exist in the future, realizing the enormous potential of all the alternatives of possible developments.

For avoidance of any doubt, things in existence is this diversity that is the same as being. Being and things in existence are different similarly to the differences between true and truth, real and reality. As what is true, is extremely a lot, but the true being in this "extremely a lot" is the same. The real is diverse, but it is a same reality. Being is what it is, it is not the same as datum, because it covers not-datum as well¹. Heidegger argues that things in existence can be determined in its being at the same time without an explicit concept of meaning of being².

Heidegger showed that time, in the sense of "being in time" is the criterion for the division of the existential regions³. However, the "temporary" can not even then only mean "being in time." And the "non-temporal" and "supertemporal" in terms of their being is "temporary" too⁴.

Thus, it is a man who is slowly opening new facets of beingness and who is demonstrating in practice their increasingly bold cognitive intentions, able to convert non-datum (information, ideas) and put it in the plane of the datum ("objectify" these ideas, decipher the codes). However, a man realizes that his intellectual and creative nature enables him to single-handedly manage things, affect the development of a

¹ *Философский словарь* (2006). Киев: А. С. К., 800.

² Хайдеггер, М. (2003). *Бытие и время*. Харьков: Фолио, 23.

³ Хайдеггер, М. (2003). *Бытие и время*. Харьков: Фолио, 34.

⁴ Хайдеггер, М. (2003). *Бытие и время*. Харьков: Фолио, 35.

holistic society, despite the fact that it is a super-complex system that in turn tends to self-development, self-equilibrium, self-improvement.

An idea of management as such is central to considering most natural, social and spiritual factors, because it explains the mechanism of their interaction, operation, formation and even appeals to the source i.e. some special conditions that made beingness possible in space in time. Historically, it has gradually transformed into a theory of government and contributed to the emergence of new theories of postmodern society. Today it is regarded as a fundamental principle that determines patterns of development of a holistic being, society and other complex systems, including genetic programs.

Modern realities of life are rather ambiguous, because a bifurcation trend appears in a globalized society. In an ever changing world, the worldviews are reviewed, as well as new criteria of everyday life are introduced. In fact, the global consciousness appears and politics become a basis of everyday life. Due to the irreversibility of the process of transition of the old political system to a new state symmetry, a holistic geopolitical space is broken. Thus, a model of the state of various countries and even continents is radically rearranged being characterized by the changing forms and methods of governance and more effective use advanced tools of political power, as well as creating new political institutions.

Political and social is perceived today as virtually inseparable unity, although architectonics of each of these measurements is extremely complex because it has topological properties. Their space-time metrics sometimes coincide, and sometimes do not. It is not always one or the other aspect of social or spiritual life that relates to the political realities, but very often the policy that affects the society as a whole.

Political is a variety of all pertaining thereto things (datum and not-datum), it significantly affects the integrity of the political configuration of ontos, it defines the principles of life policies. If we assume that a person cannot be a "political creature" or "political animal," as Aristotle called it, then society cannot be "politically the society", as it brings together all the individuals. Each of them shows his or her individual will in the evaluation and treatment of any events, including political ones.

It was always been difficult for a man to separate private and public; his motives, intentions, attitudes, aspirations, goals have always depended on a variety of factors - the depth of accumulated knowledge, level of education, mental features of individual cultural codes, ideological affiliation, etc. Of course, these abilities and qualities are manifested in individuals asymmetrically. While acting, individuals always take into account their personal interests, or the interests of a family, or the interests of a state, etc., all of which are related to the personal interests. Thus, each individual forms an individual ontos and personal meaning of life, that, in Heidegger's sense of the word, "ontically closest" but "ontologically most distant" relative to the true being, and such individual ontos and individual meaning are numerous. They are layered on top of each other, forming a variety of interpersonal, intercultural, inter-civilization and inter-sectoral, inter-party, inter-governmental links and relationships.

Communication processes that occur in the social environment because of the interaction or antagonism of individual subjectivities become more complex and have a pronounced nonlinear character. It turns out that each individual subjectivity is mysterious and unpredictable. Each of them creates a special turbulent environment that is a different reality where the individual rights and laws act. Truly, only a person is able to manage so many complex things and live in two worlds at the same time, namely, the one where there is a transformation of their inner spiritual world and the other world of the external design subject to the change by the individual, i.e. a society where engaging in communication with other people is an important part of this world. Only he as a "political man" fully understands the sense of power over himself and others, and is aware of its light and dark sides.

The establishment of a constructive political communication at the global level is an important and complicated task that can not be solved immediately. Destructive tendencies, which have recently occurred in the geopolitical space, due to a US or other worlds leaders' foreign policy in relation to competitors, might not contribute to the creation of the special environment that would enable the different countries to interact and enrich each other in terms of cultural, economic, scientific, technical, social, as well as some time to coexist harmoniously balanced and as a complex whole. Modern philosophers E. Knyazev and S. Kurdyumov, using the term "co-evolution" means by it not just a process of fitting parts to each other in the formation of a complex whole, their mutual position of the resonance and synchronization of the pace of development, but also as an inactivated cognition of the world by a man, being aware of synergies and constructing subject and his environment. It is also an interactive connection between human organizations and private individuals, a general partnership, partnership and solidarity, joint efforts in the construction

and reconstruction of the world, and thus its own psyche. It also includes finding a universal affinity of everything with everything and mysterious connection between past, present and future¹.

Considering the phenomenon of social, E. Knyazeva and S. Kurdyumov emphasize that one of the main internal systems of social development at the present time is a need to radically change a person's life in order to change a social life for better. After all, the man is an elementary unit of society who transforms the social environment at the level of elements by changing the intrinsic properties of the environment, that allows changing the set of possible ways of development of this environment, as well as contributing to the attainment of the preferred future state of society as a complex system. This important setting has been formulated and still is formulated exactly as an opposite one: it is necessary to change a society and social conditions of life in it in order to change the person's life².

It should be noted that the accumulation of political knowledge throughout the history of mankind was carried out through collective efforts of representatives of the political and intellectual elites of society. Today, the collective consciousness is almost coherent to political. The establishment of such a complex communication contributed to the formation of a new quality of collective consciousness, namely the *global consciousness*. The modern global geopolitical world is so complex and unpredictable and transgressive that almost everyone in one way or another, depending on their internal resources and material resources, is about to join the politics or be involved in it, or actively oversee the course of political events.

The global political world order is unstable and it is balancing on the acute fractures of historical events, due to the deepening deliberate distortion of nodal facts of world history by many political players. Responsible attitude to the historical truth for a long time contributed to the maintenance of its support structure and maintained its relative stability. Today in all probabilities the splitting holistic space-time historical continuum had taken place after which the past, present and future started to coexist as an indissoluble unity. To my mind, the present for political ontos is more creative, rather than the past or the future, because it is associated with daily activities that involve "real" creators of history. Political now finds itself continually on the agenda of current political events and, at the same time, it fixes connections between the past and the future. The present is the most important since it bears full responsibility to future generations for the adoption of inefficient policies. It is in the present where something can be changed or corrected. The present determines the quality of all subsequent political developments. Being in the present time, one can dramatically change the direction of history; carry out one or the other of civilizational choice that significantly affects the development of the global geopolitical system in the future. Thus, any event is a potential point of bifurcation, capable of changing the entire world order. J.-P. Sartre whilst defining moment noted that unlike in the past, that is, in-itself, the present is for-itself. What is its existence? There antinomy inherent in the present. On the one hand, it is determined as being readily. The present is something that opposed to the future, that has not yet come, and with the past, that had already gone³.

Even the "being" in the past, one can control the future, however, from the present. An ancestor that preserved historical information can be translated into an extant "conductor". It should be emphasized that this "frozen" in the past man always shows the same experience, but this experience will be invaluable both for the present and for the future. We are talking about the critical importance of savings correct historical memory, which should be taken into account when considering the current political events and the responsibility of the historian ("conductor"), which should not take the facts in the hermeneutic sense of the word and understand them every time a new way depending on the context of the historical time. The practice showed that ignoring the historical truth leads to serious consequences.

According to E. Knyazeva and S. Kurdyumov, classical linear superposition principle is no longer valid in the complex and nonlinear world in which we live: the sum of partial solutions is not a solution of the equation here. The whole is not equal to the sum of its parts. Generally speaking, it is neither more nor less than the sum of its parts. It is qualitatively different in comparison with the parts that are integrated into

¹ Князева, Е.Н., Курдюмов, С.П. Синергетические принципы коэволюции сложных систем. *Сайт С.П. Курдюмова. Опубликовано в: Глобализация: синергетический подход.*
<<http://spkurdyumov.ru/philosophy/filosofiya-nestabilnosti/>>.

² Князева, Е.Н., Курдюмов, С.П. Синергетические принципы коэволюции сложных систем. *Сайт С.П. Курдюмова. Опубликовано в: Глобализация: синергетический подход.*
<<http://spkurdyumov.ru/philosophy/filosofiya-nestabilnosti/>>.

³ Сартр, Ж.-П. (2009). *Бытие и ничто. Опыт феноменологической онтологии.* Москва: АСТ: АСТ МОСКВА, 220.

it. And, in addition, an emerging whole alters parts. Co-evolution of different systems is the transformation of all subsystems through the mechanisms of establishing coherent communication and mutual coordination of the parameters of their evolution. Nonlinear synthesis is an association of non-rigidly mounted, fixed structures and structures with different "age" at different stages of development. This combination of elements of "memory", notably is the "memory» of different depths."¹

The points of bifurcation can occur in each subjective locality, if there is a discrepancy, inconsistency, tension, conflict. In the political life of society, constantly antagonizing majority and minority exhibit polar opinions leading sometimes to the actions of protest. Artificial blurring of the notions of the majority and minority breeds denial of any restrictions (in particular is essential for the regulation of social relations) and leads to long-term unbalance within the existing integrated system. E. Knyazeva, S. Kurdyumov also note that not only the order parameters determine the behavior of the individual elements (the principle of subordination), but each element contributes to the definition of the order parameters as the dynamic characteristics of the system, and in unstable states (near bifurcation or torque increasing), the behavior of an individual element can become significant and determine the formation of a new collective pattern of behavior. It is important to understand that becoming a whole due to the modification or deformation of parts (because they belong to a different environment, where other rules of conduct are applicable) and by changing the parts, the whole may awaken new and unusual, previously unseen properties of any part or some parts may cause them to being². Globalization is a kind of background of modern geopolitics. If it is viewed as a project of the Western world that is designed to ensure unification of the cultural values, "erase" the national borders and imposition of an alien way of life, globalization just tends to dilute history, re-identify a person, attach it to ersatz-past by repeatedly rewriting it, and «vaccinated» that person against the love to their land and the state.

According to K. Delokarov and F. Demidov, globalization is a complex and multidimensional phenomenon than is interpreted in the works of those researchers who have focused on the geopolitical and geostrategic aspects of modern civilization transformation³. They also emphasize that globalization in its intention seeks to shape its own world that is non-linear and is described more fully in the language of nonlinear dynamics; it is a process that is still in development and has not got a clear magnitudes⁴.

It can be concluded that the political as a variety of datum and even no-datum effective and ineffective management ideas and tools of political power (that is still being improved over time), one way or another, naturally seeks to establish coherent communication between the different political systems, political ideologies, cultural codes, forms a common universal political culture. Opponents cooperate in the event that they have common interests, common values and in case they are equal. However, spreading dubious values of the crowds in rather violent way, in those environments that are not yet ready to change, the globalization apologists of the Anglo-Saxon model take into account only the initial conditions, but do not consider the consequences of such an expansionary policy.

I agree with the opinion of K. Delokarov and F. Demidov that while being an open, multi-dimensional phenomenon, globalization includes both the processes of the organization of the international community on certain recipes of leading industrialized countries of modern civilization, and the processes of self-organization of the international community, related to the needs of the efficient functioning of modern civilization⁵.

¹ Князева, Е.Н., Курдюмов, С.П. Синергетические принципы коэволюции сложных систем. *Сайт С.П. Курдюмова. Опубликовано в: Глобализация: синергетический подход.* <<http://spkurdyumov.ru/philosophy/filosofiya-nestabilnosti/>>.

² Князева, Е.Н., Курдюмов, С.П. Синергетические принципы коэволюции сложных систем. *Сайт С.П. Курдюмова. Опубликовано в: Глобализация: синергетический подход.* <<http://spkurdyumov.ru/philosophy/filosofiya-nestabilnosti/>>.

³ Князева, Е.Н., Курдюмов, С.П. Синергетические принципы коэволюции сложных систем. *Сайт С.П. Курдюмова. Опубликовано в: Глобализация: синергетический подход.* <<http://spkurdyumov.ru/philosophy/filosofiya-nestabilnosti/>>.

⁴ Делокаров, К.Х., Демидов, Ф.Д. Глобализация и нелинейный мир. *Сайт С.П. Курдюмова. Опубликовано в: Глобализация: синергетический подход.* <<http://spkurdyumov.ru/philosophy/filosofiya-nestabilnosti/>>.

⁵ Делокаров, К.Х., Демидов, Ф.Д. Глобализация и нелинейный мир. *Сайт С.П. Курдюмова. Опубликовано в: Глобализация: синергетический подход.* <<http://spkurdyumov.ru/philosophy/filosofiya-nestabilnosti/>>.

In their conclusions, the quoted above authors showed that if until recently the order in these countries existed mainly due to the organization of the internal capacity of the latter (as demonstrated by the advances in technology, science, economics), then eventually the possibility to maintain low entropy largely exhausted at the expense of internal resources of the substances, energy and information. It is this fact that makes these countries rush to spread to the whole world of neo-liberal values and open market. Openness is theoretically necessary for all. But today it is most relevant to the industrialized countries of the world, because they need an influx of "substance", energy and information from the outside to maintain the achieved level of the order. Without a systematic, for example, use of energy and other resources of other countries, "brain drain", the maintenance of its degree of order may face the unsolvable problems within this degree of order that could lead to an increase in entropy of the system¹.

In turn, V. Vanyarho and V. Chkuareli ask a fair question: what is the structure of the world as a result of acquiring the various streams of globalization? In their view, intra-cooperation in the global economy has increased the role of supranational objective factors in the structural and restructuring processes and actually undermined the once immutable principles such as sovereignty and national development strategies. Therefore, many of the nation and the state fair in the processes of globalization².

I agree with their opinion on what a sedentary structure of the world under the influence of the historical process (and in the last decade - under the influence of "guiding center" in the form of multinational companies) is transformed into a dynamic structure of self-organization of humanity, that is built in every state³, so the process of globalization, accelerating processes of formation of cities, contributes to a homogeneous sub-space, space-time continuum of self-organization. A large number of people, built-in artificial information and spatio-temporal rhythms of megacities, experiencing synchronization of processes of thinking in emotional perception of information and, as a result, synchronization of processes of self-organization, responsible for the appearance of cells and all physiological processes. As a result, at a certain length of time there is a single dynamic structure of thought processes that manages self-organization of the dynamic structures of the processes of life support. If this model is real, the excess number of megacities above the allowable limit may cause unpredictable behavior problems can cause a clear threat to their development and even existence⁴.

V. Vanyarho, V. Chkuareli noticed that the solution to the problem of stability of a state belonging to the dynamic structure of the global financial system or a problem of stability of the human body that is "embedded" in the dynamic structure of the processes of self-organization of the metropolis, or a problem of stability of any biological object located within alike objects, is associated with the problem of investigating the properties of the whole in its parts⁵.

Of course, today's globalized society is in a non-equilibrium state, and it is subject to numerous fluctuations for quite understandable reasons. Firstly, the entropic tendency arose because of inefficient policies of the major industrialized countries in relation to the representatives of the other part of the world that often geographically take a huge amount of space. The USA or other world powers trying to preserve the "commanding heights" and the status of a world leader, may infringe even allies who donate their personal state interests. Thus, the political will of the stronger dominates the view of the weaker opponents. Second, the global financial system is also designed to capitalize minority, it is based on their desire to enrich themselves at the expense of others. Such a selective approach to the needs of people generates numerous conflicts that are caused by imbalance in determining the price of the national currency and

¹ Делокаров, К.Х., Демидов, Ф.Д. Глобализация и нелинейный мир. *Сайт С.П. Курдюмова*.
Опубликовано в: *Глобализация: синергетический подход*. <<http://spkurdyumov.ru/philosophy/filosofiya-nestabilnosti/>>.

² Ванярхо, В.Г., Чукуарели, В.О. Глобализация как процесс самоорганизации. *Сайт С. П. Курдюмова*.
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⁵ Ванярхо, В.Г., Чукуарели, В.О. Глобализация как процесс самоорганизации. *Сайт С. П. Курдюмова*.
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prices of currency flows of other states. Consequently, the gap between rich and poor countries only widens. Such an expansionary economic policy negates the value of the lives of millions of people, leaving them unable to develop, provide themselves with all the necessary goods, destroying the traditional family model.

The political practice has shown that political Ontos is not characterized as a monocentric one. Unipolar world led to an increase in entropy, a violation of the natural order of events. Military, ethnic, religious and other conflicts that have arisen as a result were caused by rather artificial causes. Not only each person is a separate world, but every country, culture, civilization, the state represents a whole range of individual qualities, characteristics, traits, characteristics.

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