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## PHILOSOPHICAL ANALYSIS OF ECONOMIC ASPECTS OF GLOBALIZATION IN JAPAN

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**Annotation.** This article is devoted to a philosophical and economic analysis of the process of globalization of culture. The phenomenon of globalization itself and its impact on the development of national cultures is considered. It is shown that globalization shapes and at the same time is itself formed under the influence of way of thinking, philosophy, customs, moral and cultural values, religion and economical aspects of social life.

**Keywords:** economics, globalization, culture, world system, humanity.

**Аннотация.** Данная статья посвящена философскому и экономическому анализу процесса глобализации культуры. Рассматривается сам феномен глобализации и его влияние на развитие национальных и экономических культур. Показано, что глобализация формирует и одновременно сама формируется под влиянием образа мыслей, философии, обычаев, нравственных и культурных ценностей, религии и экономических аспектов общественной жизни.

**Ключевые слова:** экономика, глобализация, культура, мировая система, человечество.

**Annotatsiya.** Ushbu maqola madaniyatning globallashuv jarayonini falsafiy hamda iqtisodiy tahlil qilishga bag'ishlangan. Globallashuv hodisasining o'zi va uning milliy va iqtisodiy madaniyatlar rivojiga ta'siri ko'rib chiqiladi. Globallashuv tafakkur tarzi, falsafa, urf-odatlar, axloqiy va madaniy qadriyatlar, din va ijtimoiy hayotning iqtisodiy jabhalari ta'sirida shakllanayotgani va ayni paytda o'zi ham shakllanayotgani ko'rsatilgan.

**Kalit so'zlar:** iqtisod, globallashuv, madaniyat, jahon tizimi, insoniyat.

From the point of view of economic science, globalization is the merger of national economies into a single, global system based on the rapid movement of capital, the new information openness of the world, the technological revolution, the commitment of the developed industrial countries to the liberalization of the movement of goods and capital, to the communicative convergence, to the planetary scientific revolution; for it, international social movements, new modes of transport, telecommunication technologies, and the international system of education are characteristic." [1]

On the basis of this definition, it is possible to identify the time frame, or rather the starting point of globalization, namely the end of the 1980s, since the main technical achievements (for example, computers and the Internet) began to be widely and massively used from this time. [2] As for the end of globalization, it seems that it is still going on for the period of the 2000s, since the global financial crisis of 2008 does not indicate the end of globalization, but rather once again indicates the highest degree of interdependence of the economies of all countries of the world. For the reason that it is too early to talk about the end of the globalization process, this phenomenon has not yet been able to give an accurate and internally consistent definition, unlike other historical phenomena that have both temporal and spatial frameworks.

Further, the system of world economies and the principles of its organization (liberalization) are oriented towards a specific civilization in which globalization has not only emerged, but which also determines the vector of its development, namely, Western civilization (the United States and Western Europe). This point is confirmed at a high level in the UN report "Alliance of Civilizations" (2006), which notes that "socially, politically, and economically, the West is driving globalization." [3] On the other hand, in the second half of the 20th century, Japan emerged as one of the leading economic powers, i.e. a country geographically located in the eastern region, so it can be argued that the nature of globalization processes largely determines the Japanese state along with Western Europe and the United States of America.

This allowed globalization specialist S. Amin to speak of globalization as tradition, meaning the combined efforts of the United States, Japan, and Western Europe. Since, along with the term "globalization", such terms as internationalization and modernization are circulating in science, indicating similar (but differently interpreted) processes and trends taking place in modern conditions, it is necessary to compare these terms and identify how they differ from each other, which will at least make it possible to understand what globalization is not. Internationalization presupposes relations between two or three nations, i.e., the set of nations entering into certain relations is limited. Globalization, on the other hand, leads to "simultaneous expansion and expansion in all directions," in other words, it embraces the whole world, all state and interstate entities. Internationalization does not necessarily have to take place between Western countries and Japan, nor does it necessary for them to be indirectly related to the action being carried out.

Globalization in the new conditions presupposes the indispensable participation of twenty of the world's largest economies, including Japan, in a

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process in which these countries play a dominant role. The subjects of internationalization are only nation-states, and the subjects of globalization are not only nation-states, but also transnational corporations (TNCs), which are supranational entities that are not directly subordinate to the state, although they arose on the basis of the cooperation of such a triad as the United States, Western Europe, and Japan.

According to the American philosopher E. Toffler, transnational corporations can sometimes "cooperate with their 'native nations,' sometimes exploit them, sometimes implement their policies, and sometimes use the state to pursue their own policies." [6], [11] For example, among the multinationals, the most famous are Sony, Walt Disney, and 20th Century Fox, whose main offices are located in the countries of the triad. Nevertheless, it should be noted that globalization is largely driven by internationalization, although it is not identical to it.

Modernization is closely linked to the Western and non-Western world's view of modernity. Western man is accustomed to thinking of himself as advanced and modern, for whom there is no more modern form of human organization than Western society in the synchronic cross-section of reality, and consequently modernization, understood as the attainment of modernity, is inconceivable in the West.

The Western world, on the other hand, has felt outdated compared to the West since the period of European colonialism. In order to reach the modern level of the West – in the field of technology, science, prosperity, civil liberties, etc. – it was necessary to apply a state, i.e. top-down (from the elites to the masses) policy to achieve modernity with the West as the goal of development, which is modernization.

According to cultureologist V.G. Fedotova, modernization, being a phenomenon of the non-Western world, is "not just development, but its specific type, in which the transition from traditional society to modern society takes place." [8] Here it is assumed that if there was a traditional society in the West, it is inevitably in the past and cannot replace the present of Western man, his modernity. On the other hand, the philosopher A.M. Ushkov notes that it is necessary to avoid an overly simplistic division of social organisms into traditional and modern, since the "traditional" may turn out to be quite modern, and not just "closed" or "stagnating", and the "modern", in turn, can be represented by a tradition of political innovations, a "tradition", the protection of which implies a certain "closeness".

With regard to the non-West, a natural question arises as to whether the process of modernization can be completed there, or whether it is inherent in all

non-Western countries from the point of reference as soon as they got acquainted with the West and realized its superiority over them.

Let's assume that non-Western countries have adopted more or less Western values, social institutions, etc., i.e., having become part of the West, they have achieved the desired modernity (or, more precisely, a sense of modernity), which was observed in the world after World War II [9], [10], [11], then modernization loses its meaning, it has completed its mission and is no longer needed. For example, Japan, one of the leading economic powers, applied a policy of modernization during the Meiji period (1868-1912) and during the American occupation of the country (1945-1952). However, since the second half of the 20th century, and especially in the current conditions of globalization, Japan is carrying out reforms based more on its own historical experience, as well as on international experience, rather than solely on the West as an indisputable authority in the construction of modernity.

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