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The Philosophy of Security in the Globalizing Culture System

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Abstract

The article presents an attempt to analyze modern theories of security within Western philosophical concepts. The authors' goal is to conceptualize modern philosophical notions of security. To reach it, the authors use the following methodology: phenomenological and hermeneutical analysis of texts, as well as historical, cultural, and comparative analysis. The novelty of the research lies in the fact that the modern trends of development of the philosophy of safety here are connected with the drive to conceptualize the essence of security as a sophisticated and complex system, with its structure including several subsystems, such as the human being, the society, the authorities, and the international community. The authors' reason that the synthesis of these concepts and their ideas gives ground for an integral concept of security. It could take into account the points of concepts that indicate the material, ontological content of threats from the outer, globalizing world, and the mental content of threats constructed by consciousness, responding to the increasing influence of modern informatization and virtualization processes. According to the authors, within the integral security concept, and based on the complementarity principle, it is necessary to synthesize the ideas of the national-state concept of security, the "international community" concept, the "soft power" concept, and the postmodern concepts. Such concepts, dedicated to the modern threats, regard the possibility of protection from them only within the framework of the collective security system that takes into account the defense from external and mental threats to the individual, society, and the state.

Keywords: Security, National Security, Nation and State, World Community, Soft Power, Postmodern Concepts Literature.

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Introduction

Throughout the XX century and up to its last decades, despite the extensive expansion of its conceptual meaning, security went on to be considered a stable state of sustainable and systemic equilibrium of social systems. In them, traditional cultural patterns are protected and preserved regardless of the impact of innovations. At that time, the conceptual understanding of the security phenomenon in the classical science was influenced by the definition of security as a state of equilibrium of an object that persists despite the influence of various conditions and is achieved with the use of specific institutional and instrumental measures acting as an attribute of security. However, the past decades of the late XX and early XXI centuries have significantly expanded the content of interpretations of the security concept, as all the humankind has become aware of the issue of the necessity of survival (Toynbee, 1948). The need to ensure security in the modern era has increased exponentially. Because during the second half of the XX century, globalization has had a contradictory effect on the evolution of state relations in ensuring security. On the one hand, the impact of globalization triggers the activation of interaction between various states, cultures, and peoples, which leads to an acceleration of their development. In the new conditions, the united humanity mobilizes its intellectual resource base and academic potential. In its turn, it leads to the emergence of new political approaches and alliances of countries aimed at better ensuring national, regional, and international security (Tien, Van Tien, Jose, Duc, & Ngoc, 2020).

Simultaneously, the spontaneously developing processes of globalization are getting out of control of the world community, which exacerbates a wide range of social problems and leads to an intensification of threats to the security of peoples and states. In particular, the deepening of interdependence entails a redefinition of the political and economic map of the world, where the more developed states form a group of subjects of globalization. In contrast, the less developed ones become its object. It leads to an intensifying unevenness of the world's development and, consequently, to the aggravation of the instability of the world economic, political, and cultural situation. The growth of xenophobia, radicalization, and ideologization of international relations follow these processes. It leads to an aggravation of the political, economic, and cultural situation, both at the international level and within each of the regions and countries experiencing the complex impact of globalization processes. Concurrently, it is becoming increasingly clear that protecting against these threats and overcoming them is no longer a matter for individual states, since resistance to the complex problems caused by globalization is possible only within the framework of the collective security system. There are several philosophical approaches towards understanding this issue, which is related to the new reality of a globalizing world and the need for a systematic organization of resources to solve security problems.

The authors' goal is to conceptualize modern philosophical ideas on security. To tackle this problem, the authors use such methodologies, as phenomenological and hermeneutical analysis of texts, historical-cultural, and comparative analysis. The novelty of the research is based on the fact that the modern trends in the development of the philosophy of security here, in the article, are associated with the drive to comprehend the essence of security. We regard it as a complex and intricate system, whose structure includes many subsystems, including the human being, society, the authorities, and the international community.

Analysis of the current state of research

The human security, the security of the society, and the state in the modern period is a subject of study of many scientists, among whom are the following: H. L. Mackinder, H. Morgenthau, A. T. Mahan, F. Ratzel, N. Spykman, K. Haushofer, U. Beck, A. Giddens, N. Luhmann, W. Lippmann, A. Wolfers, J. Burton, J. Nye, M. Heidegger, J. Habermas, D. Bell, Z. Bauman, U. Eco, and other

representatives of modern philosophy and sociology. They have developed theoretical ideas of national and cultural theory of the state, the concept of “world community,” “soft power,” and postmodernist concepts of security.

Results of the research

The research proves that the modern evolvement of security interpretations has significantly changed the nature of the concept of security, as it has now reached the level of awareness of the need for the survival of all humanity. According to this comprehension, modern threats give rise to the need to develop new technologies that effectively ensure personal security in current conditions. Due to their multidimensional nature, these technologies should have an integral character to protect the individual, society, and the informational thesaurus of the entire culture. At the same time, to the present date, a noticeable feature of understanding the essence of security is the need to protect two sides of each object’s life, which includes its ontological, existential part and, on the other hand, its virtual, conceivable part.

The Western paradigm

In modern research, security appears in a wide variety of images applied by various philosophical trends, which are related to the ideas of the position of the formal state, system-philosophical and postmodern discourses. The most influential one is the discourse of philosophy, related to the expression of the security studies of the leading Western States, such as the United States of America, Germany, Japan, and other NATO-member countries. In the publications of H. L. Mackinder, G. Morgenthau, A. Mahan, F. Ratzel, N. Spykman, K. Haushofer's (Burton, 1996), prevails such presentation of the idea that justifies the actualization of the national security system at the state level. In particular, the concept of the “real policy” by G. Morgenthau contains the philosophical grounds for the need to upgrade the policy aimed at ensuring the national security of the United States (Morgenthau, 1948). This author presents the position that the United States acts as a defender of the world democracy and therefore has the right to interfere in the internal problems of the countries that they regard as a personification of the anti-democratic forces and think that they pose a threat to the world democratic order. Protecting the national interests of the United States is associated with the implementation of policies aimed at exporting democracy and helping the countries in crisis, such as Iraq, Yugoslavia, Libya, Ukraine, and Syria. The American nation, according to this concept, is the carrier of the national interests, and it structurally includes such levels as the American individual, the American society, and the American state. The nation is represented as a subject of international relations and the historical process, acting as a political community of citizens of the state. They consider themselves to be citizens regardless of their nationality, religion, or other characteristics. In addition to political manifestation, a nation has a kind of expression in the economic and cultural spheres. They have been formed in the course of the historical development of the peoples that make up the nation.

Thus, the content of national interests is determined by these peoples’ daily life activities and the spheres, connected to them and uniting them, which includes the languages, traditions, way of life, as well as the needs to have their territories, national resources, and cultural traditions. In the concept of G. Morgenthau, the state is inseparable from the nation and acts as a form of its existence. Therefore, the state cannot have the needs comparable to those of the nation, and it is considered that the purpose of the state is to protect the nation. The state fulfills the goals assigned to it by the nation, striving to realize its national interests. In its turn, the purpose of the nation is to maintain and to improve the state. G. Morgenthau justified the belief, widespread among analysts representing the state security discourse that the state's drive to protect national interests can only

be limited by the capabilities of the state itself, and therefore the most appropriate tool for their implementation is war (Morgenthau, 1948).

In general, the philosophy that reflects the position of the power discourse on security can be demonstrated in the statement that the life and values of a person, whose priorities are freedom and security, depend entirely on the policy of the state that exists to protect them.

During the last decades of the XX century, the formal state concept of security has been facing a crisis, as its theorists have been forced to reconsider the provisions and approaches to the international, national and regional security, defended by this concept. This process was influenced by changes in the international arena, where the confrontation between the NATO and the countries of the Warsaw Pact had disappeared; the tension between the East and the West had decreased; and, the authority of peaceful struggle strategies against undemocratic regimes had increased. Besides, the international and domestic political situation in the world commenced being affected by the long-term economic crisis, and the associated problems of actualization of the Islamic influence, as well as the instability of undemocratic regimes in countries with resource economies (Garrett, 1998).

System security paradigm

The complex conditions of the joint struggle against security threats have put the world's leading countries in a situation when they need to start considering the special security aspects of their alliances and relations partners. Another factor to consider is a possible sharp aggravation of the international situation. It could even provoke a regional conflict, local clashes between military units, or terrorist actions. Thus, the functioning of the security system ceases to focus only on the goals related to the protection of an individual nation or its national interests. At the level of international relations, the system should consider both the interests of other states, and the entire world community.

The theory of G. Morgenthau, G. Kissinger and Z. Brzezinski (1970) was challenged by philosophical concepts representing the so-called system approach. They, defining national security, sought to emphasize that security should be characterized by integrity, sustainability, the stability of the country, of the society, and the state as a single social system that continues to maintain this state despite the destructive actions against it.

These concepts, developed by U. Beck, A. Giddens, N. Luhmann, W. Lippman, A. Wolfers, and J. Burton (1996), sought to take into account the entire complex of social interactions of this system. They included the need to correlate the concepts of regional, national, and international security; the crucial importance of having such issues related to basic needs and human rights, as the problem of nutrition and hunger, education, the right to work, personal freedom, and environmental protection in the analysis of the national security. They reflected the drive to reduce the role of the large states in the process of international conflicts settlement and to increase the role of world social movements. Consistently, the main issue discussed by the new concepts was limiting the military force factor used in the name of achieving security. A common idea that distinguished the content of the new concepts was the belief in the need to prohibit the military force in resolving controversial issues of political and economic nature. According to the widespread during this period opinion, the national and state security should be determined not only by the power of the armed forces, but also by social and economic achievements that ensure every person's desire for well-being, justice, equality, and freedom.

As noted by modern researchers, such as U. Beck (2009), A. Giddens (2005), and N. Luhmann (2000), the philosophical understanding of security issues is primarily backed by the actualization of

several threats associated with the society's entry into the stage of the increasing mega-risks. This point of view is also shared by W. Lippman, who wrote that the state is safe only when it does not seek to achieve peace at the cost of giving up its interests, but on the contrary, is waging war for their implementation. The same ideas were defended by A. Wolfers, who noted that the criterion of the security is the absence of fear that the national values may be threatened by any danger. Their difference from other concepts is the structural division of such notions as the "security of the individual", "security of society", "security of the state" (Wolfers, 1962).

These concepts ought to take into account the full range of social interactions of this system. It included the need to correlate the concepts of regional, national and international security; the importance of having in the analysis the national security issues related to basic needs and rights of human beings, such as the problem of nutrition and hunger, education, the right to work, personal freedom, and environmental protection. The content of the new concepts could be distinguished by the belief in the need to prohibit the military force in resolving controversial issues of a political and economic nature. They reflected the desire to reduce the role of larger states in the process of resolving international conflicts and increase the importance of international social movements. It is justified that the major problem discussed by the new concepts was the issue of limiting the factor of the military force used in the name of achieving security. According to the opinion, spread during this period, national and state security should be determined not only by the power of the armed forces, but also by social and economic achievements that ensure every person's desire for well-being, justice, equality, and freedom.

"World community" theory

In this manner, contemporary conceptual approaches to the problem of security synthesize the discussion of the personal security issues. It is considered the principal value of the society and the state, and is accompanied by the problems related to international security. This synthesis became the basis for developing the theory of the world community, which was devoted to justification of the structure of interaction between national states, whose purpose is to protect state sovereignty. In the framework of this theory, one of whose authors is J. Burton, the world's political, economic, and cultural life is described as a big game. It involves national states and international political and economic corporations fighting for influence on world markets (Burton, 1996). At the same time, national states, as subjects of international security, seek to subordinate the activities of political and economic associations. At the same time, by participating in a broader network of interactions at the level of international relations, all security actors must unite to address the problems of environmental destruction and resource depletion. In particular, it refers to the field of energy and food, which are becoming global.

In general, the theory of the world community justifies the need to intensify systemic relations within the process of interaction between the states and non-governmental and public organizations, in which the state transfers a significant part of its powers (Tahir, Hattab, & Mappatoba, 2020). Simultaneously, the state gets the role of a security guarantor in relations between citizens, public associations, political parties, and other public associations that form a generally positive context of social life. In this case, the state is not the only tool for ensuring security, but also an arbiter who is liberal in relation towards its citizens and public associations, which perform the entire set of functions aimed at ensuring national interests and values.

"Soft power" theory

However, despite its broad scope and positivity, the theory of the world community also demonstrated its limitations. They consisted in the fact that in the absence of the strong state power

that is uniting the whole society, the state ideology that provides it with shared values and goals has ceased to work there. The reinterpretation of this fact allowed J. Nye(2004) to formulate the postulates of the theory of “soft power” which justified the need for the state to use the policy of constructing and providing its society with such attractive value systems that it would be able to grab the attention of broad masses of the population and organizations, uniting to achieve them. As this researcher notes, the concept he developed made it possible to explain the processes of connecting society and ensuring its security in the most economical way. To do so, the state that performs the functions of a leader must profess the values that all others strive to follow.

Postmodernist theories

The problems of the security in the modern period were enhanced not only by axiological ideas, but also by ontological concepts by J. Habermas (2019), D. Bell (2004), Z. Bauman (2017), and other representatives of postmodernism. They were aimed at a new understanding of the existential reality. And, they represented the novel, corresponding to the changing reality of the second half of the XX century explanation with the ontological approach from modern communication and daily life activities processes analysis.

The new ontology was presented, first of all, by M. Heidegger (2002), and the postmodernist approach in the philosophy, whose ideas allowed us to study security from the perspective of analysis of the modern communication and life processes. The main issue of this ontology is the problem of human survival in the changing conditions of the world's globalizing culture, characterized by the drive for technicalization and virtualization, which threatens the preservation of the foundations of not only culture, but also of all living nature on the planet. The main methodological problem of security from this point of view is what the phenomenon of security and safety is. According to representatives of this philosophy, the concept of security itself is objectless, so in each case, it is necessary to identify the object and the subject of security, and determine the parameters of their existence, as well as the vital interests and values. However, in the context of a constantly changing cultural context in the modern globalizing world, it is almost impossible to identify consistently existing security objects, as well as to form their security system, since all this the concept of “simulacrum” replaces (Baudrillard, 2010).

The essence of this philosophy was in the following. In the modern era of the domination of mass media and digitalization of reality, the entire life sphere has begun to produce mass imitations of its objects, all in all leading to the degradation of society and culture (Barthes, 2012). Thus, within the framework of postmodern philosophy, the question was raised about the need to protect society, people, and culture from the all-consuming impact of globalization (Eco, 2014). Alongside with this issue, the problem of using the latest information technologies, which are particularly dangerous for society, was discussed. In particular, postmodernists pay attention to the role of the artificial intelligence in the information security system. They also consider the capabilities of space communication systems that could play the function of genetic and psychotronic weapons (Chalmers, 2015). This topic is related to the research on the formation of modern threats from scientific and technological progress, which is characterized by the rapid development of scientific knowledge in the field of information, economics, telecommunications, genetic, biological, and other technologies that have changed the structure of human activity (Ter, 2018). The consequence of the processes of the volume of scientific knowledge increase in these areas is not only an escalation in the speed of development of society, but also a gain in the degree of its instability. In particular, the modern means of communication and electronic mass media have an exceedingly meaningful effect on the mental state of the individual, which is the basis for the threat of “brainwashing” that destroys the individual's psyche (Alexander, 2010).

In general, the representatives of postmodernism reveal that everyday threats, despite their virtual reality, give rise to the need to develop new, effective technologies for ensuring personal security in modern conditions. Such technologies, due to their multidimensional nature, should have a multi-faceted, complex character. It could be aimed at protecting the individual, society, and the information thesaurus of culture. At the same time, today, a noticeable feature of comprehending the essence of security is the need to protect the two sides of each object's life, which includes its ontological, existential side. On the other hand, it includes its virtual, imaginable, mental side. Both sides are not identical. Since the first means real maintaining of security. And the second means working with the object's consciousness, which can lead it to the realization that there is no danger existing.

The integrated approach

The synthesis of these areas, while taking into account what has been achieved within the framework of the philosophy of safety in the antecedent period, gives grounds for the formulation of an integrated security concept based on a system of methods. These methods included as developed by the theoretical approaches, such as the state security concept, systemic philosophical approach, the theory of the world community, and the theory of "soft power," and the philosophy of postmodern. The concepts mentioned above describe security as an integral system of interaction between a security object-based within the framework of systemic interaction with the modern world, and with political, economic, and cultural ties being carried out with it. Simultaneously, the trends towards globalization are equated with the trends towards the internalization of these links, which change the structure of the personal and public security of a country or a particular region affected by globalization. Thus, modern trends in the development of the philosophy of security are associated with the aspiration to understand the essence of security as a sophisticated, complex system, including several subsystems, such as the individual, society, government, and the international community.

Conclusion

The modern development of security interpretations has significantly expanded the content of the security concept. It is meaning protection, because humanity has become aware that we need to survive. Understanding the issues related to the reality of the globalizing world and the need for a frequent organization of resources for tackling security problems is represented by a number of philosophical schools, related to the expression of the position of the formal state, systematic and postmodern discourses. Within their framework, the national-state theory and the theory of the "world community" exist, supplemented by the theory of the "soft power" and the concepts of postmodern discourse, which eventually made it possible to synthesize all these ideas within the framework of the integral idea of security. The synthesis of these areas provides the foundation for formulating integrated security concept based on system methods, including the ideas, well-founded theories of the state security concept, systemic philosophical approach, theory of the world community, and the theory of "soft power," and the philosophy of postmodern. This concept describes security as an integral interaction system between a security object located within the framework of systemic interaction with the modern world, which has mutual political, economic, and cultural ties. At the same time, trends towards globalization are equated with the trends towards internalizing these links, which change the structure of the personal and public security of a country or a particular region affected by globalization. Thus, modern trends in the development of the philosophy of security are associated with the desire to understand the essence of security as a complex, complicated system, taken as a composite whole with several subsystems, including the individual, society, government, and the international community.

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