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## **МАТЕРІАЛИ**

**VIII Міжнародної наукової конференції**  
**«МЕТОДОЛОГІЯ ТА ТЕХНОЛОГІЯ СУЧАСНОГО ФІЛОСОФСЬКОГО**  
**ПІЗНАННЯ»**



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Збірник матеріалів VIII Міжнародної конференції здобувачів вищої освіти і молодих учених «Методологія та технологія сучасного філософського пізнання» вміщує матеріали, які досліджують методологію сучасного пізнання; Голодомор – геноцид - Холокост: проблема пізнання моральних складових розвитку XXI століття; трансформаційні процеси в сучасному суспільстві; сучасні підходи до вивчення цінностей та ціннісних орієнтацій; філософсько-освітні парадигми сучасного суспільства; філософію штучного інтелекту. Рекомендовано для науковців, педагогів, докторантів, аспірантів, студентів.

Ухвалено до друку та розповсюдження мережею інтернет вченою радою Державного закладу «Південноукраїнський державний педагогічний університет імені К. Д. Ушинського» (протокол № 15 від 25 червня 2026 р.)

### СЕКЦІЯ 3. ТРАНСФОРМАЦІЙНІ ПРОЦЕСИ В СУЧАСНОМУ СУСПІЛЬСТВІ

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#### THE ROLE OF GLOBALIZATION IN THE PHILOSOPHY OF CONFLICT AND DIALOGUE

The role of globalization in the philosophy of conflict and dialogue is indeed twofold: on the one hand, it exacerbates contradictions, on the other hand, it creates prerequisites for the search for dialogue as a way to overcome them. I would say this: globalization does not generate conflict or dialogue by itself, but radically changes the context in which they unfold.

Globalization and conflict. It is often said that globalization intensifies and transforms conflicts. Here are the mechanisms that work here:

- The clash of cultures and values. When different cultural, civilizational, and religious traditions come into close contact, friction may arise due to the mismatch of norms, values, and ideas about justice. Sometimes this translates into rejection: attempts to impose certain values on others generate resistance;

- Inequality in the "dialogue". In the global world, some cultures or political forces often have great economic, military, or informational weight. Because of this, the dialogue risks becoming unequal: less influential groups feel oppressed, which fuels the conflict;

- Local reactions. Globalization sometimes provokes localization – the strengthening of national, ethnic, and religious identities as a response to a sense of threat to identity. This can also become a source of tension;

- Global problems as a common challenge. Some researchers note that globalization exposes problems that are global in nature (ecology, migration, security). Their solution requires joint efforts, but the subjective unwillingness of different communities to cooperate generates conflicts.

Globalization and dialogue. At the same time, globalization actualizes dialogue and even creates new opportunities for it. We mean:

- Interdependence. The world is becoming more integrated and interdependent. In these conditions, it is impossible to solve problems in isolation – there is an objective need for dialogue to find common solutions.;

- New communication practices. The development of technologies (the Internet, global media) creates platforms for dialogue between people from different parts of the world, for the exchange of ideas and the search for mutual understanding.;

- A philosophical twist. In philosophy, in the context of globalization, the emphasis on the concept of "Other" is increasing. The philosophy of dialogue is beginning to be seen as a tool for overcoming isolation, for understanding the positions of other cultures and civilizations.;

- The idea of a "globalist mentality". A concept appears in philosophical thought: in order to prevent intercivilizational conflicts, it is necessary to form a common mental foundation in the process of dialogue - a set of values and principles that would be shared by different societies and help solve global problems.;

- Search for balance. Philosophy in this context focuses not on the unification of cultures, but on the preservation of diversity in unity – on the search for forms of interaction where each culture retains its identity, but at the same time mutual enrichment occurs.

Hence the conclusion: globalization does not provide an unambiguous answer – it poses a difficult challenge to philosophy and humanity: how to build a productive dialogue in conditions of increased interdependence and simultaneously growing contradictions in order to minimize conflicts and jointly respond to common challenges. The key conditions for this are mutual respect, willingness to compromise, the search for common values without abandoning identity, and the development of a culture of tolerance.

Based on the above, we assume that in our time we can talk about the emergence of a new type of mentality that previously did not exist on the planet. Until recently, the largest number of speakers was inherent in ethnic (folk), national (national) and regional mentalities. Since the middle of the 20th century, there has been the emergence of a fundamentally new type of collective mentality. The group mentalities that existed before were characterized by those socio-psychological features that were inherent in all members of this group a social group and distinguished it from other groups. In each community, these mentalities determined specific ways of perception and thinking, as well as behavior and activity. They performed the functions of protecting the interests of their groups and ensuring their self-reproduction. The socio-psychological characteristics of some groups could conflict with the characteristics of other groups, which could generate conflicts. A new type of mentality can provide common members of different societies have ways of thinking, behaving and acting. This mentality will include a set of mental characteristics necessary for all social communities (confessional, professional, regional, national, ethnic) to solve global problems and preserve the earth's civilization. The general civilization mentality is formed on the basis of regional, national and ethnic mentalities and represents their opposite. This mentality, in our opinion, will be of great importance for the preservation of humanity.

Until now, the specifics of the mentalities of traditional and man-made civilizations have not been disclosed in detail, and their inherent value orientations have not been systematized. One of the main values of man-made civilization and its

mental peculiarity is the recognition of the need for transformative creative activity of man. Man appears to be an active being; his purpose is to transform nature and subjugate it to himself. This value is not inherent in traditional culture, and the goal of transformation is there was no peace in it. Another important value of man-made civilization is the recognition of man as an active sovereign personality [1]. In traditional civilization, the value of a person was recognized as its inclusion in family-clan, class, and caste relations. For technogenic civilization, the most important value is free individuality, autonomous a person who, in conditions of equality of rights, manifests his activity and is included in various social communities. Education and innovations are also recognized as of great value in man-made civilization: new ideas, inventions, production and social technologies, methods of cognition and practice, and ways of communication. This was unusual for a traditional civilization. Man-made civilization has achieved great success in science, technology, health protection, and household comfort. However, in the last third of the 20th century. It has created global problems that are fraught with the self-destruction of society. In order for society to overcome the global crisis, it is necessary to change the existing value systems. And a significant change in value systems will lead to the transition of society to a new type of civilizational development, the third after man-made and traditional. The emergence of the information society is the beginning of such a transition [2].

Consensus in the field of values cannot be the result of an automatic spontaneous process. In order for the threats posed by global problems to become a powerful integrating factor and stimulate the formation of a globalist mentality, purposeful work is needed by governments, public organizations, educators, representatives of science, art, and religion. Their efforts can translate fear, disagreement, and distrust into constructive ideas for the entire global population. The efforts of philosophers should be aimed at solving one of the main issues of our time.: how should the value orientations in the mentality of people of traditional and man-made civilizations change so that society can rise to a new level of development, where the principle of "human life and well-being" is practically implemented.

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