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27th INTERNATIONAL CONFERENCE OF PHILOSOPHY

## THE MAN, SOCIETY, GLOBALIZATION

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The major problem of the present is sharpening of contradiction between an individual man and the social world.

As an object of socium, the man has lost the individual freedom.

As the subject it is excluded from the social and historical process.

The man does not operate, he is present at operating socium.

The man has been turned into «an individual projection» of socium.

Individual unfreedom has led to prevalence of disappointments, mental diseases, alcoholism, drug addictions and so on.

In the conditions of globalisation (Zigmunt Bauman, Ulrik Bek) the suppression of freedom and private world increases.

The man turns from the purpose into the means (Immanuel Kant) of the social world

The change of man's position in socium is connected with the reduction of spiritual culture influence on social life and strengthening of technocratic civilization on it.

If the culture generates a man-creator, the technocratic civilization generates the man consuming things

It is not "the man is a measure of all things" any more (Protagoras), but the thing is a measure of all people.

Globalization gives world scales to the processes of the man-consumer formation.

For this, the man "is taken" from real space of life and moved to ideal space.

As means of such moving the global system of the information carrying out the order of a technocratic consumer society (Jean Baudrillard) acts.

It forms the global ideal space and transforms it into space of individual people life.

Thereby, the man loses own nature and turns into a formal sign of the global socium.

The global ideal space turns into the unified virtual reality for every individual man.

The collective imagination (Arjun Appadurai) starts to play a main part in human life.

The man starts to live in an imagined space, but this space is built not by him, and for him it is done by global mass media.

The global project of enslavement and unfreedom of the man comes to an end with complete moving of the man to virtual space

Now the man becomes defenceless, he cannot counteract a global civilization and finally should resign to the secondary and passive role.

But this pessimistic scenario could not come off if take into consideration the opponent of globalization - glocalization (Roland Robertson).

The optimistic prospect of mankind is possible, if to globalization as propagation of a way of life of one country (Anthony Giddens) oppose localization, processes of creation stable in respect of globalization local cultures.

These local cultures will act as sources and keepers of spirituality and become an obstacle to spreading a technocratic civilization.

In local cultures the man as the subject of culture, as the subject of a sociality, as the sovereign manufacturer and independent creator of ideal spaces will be protected from destructive influence of a technocratic civilization.

In this case the mankind will have a chance of the optimistic scenario for further life, if civilization globalization will be opposed glocalization of culture.