

SECURITY IN A GLOBALIZING WORLD

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ABSTRACT

In this article the selected trends in the modern world were analyzed, focusing primarily on the process of globalization. Major focus are challenges and threats to individuals and societies associated with globalization. Main reference is made to Zygmunt Bauman, whose point of view is very relevant in author's opinion.

KEYWORDS

globalization, security, modern world

Introduction

The globalization of the modern world makes a lot of difference in the lives of both individuals and entire societies. At the same time the gap between technologically developed countries and those remaining behind widens. The differences are observed not only in economic development but also in technical and technological competence of individuals.

The postmodern world and the process of globalization unfolding within caused differentiation of consumption society, which - is worth to note - escalated process of globalization and the speed of the stunning changes to the limit. In a consumption society, we rely on ourselves, even if we have an apparent choice of buying. And the very movement of goods and their exploitation slips out of control. On the one hand, there are tons of food wasted in the western cultural circle, on the other hand, third world countries suffer from starvation.

Globalization of the contemporary world

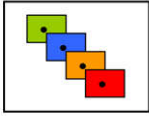
As pointed out by Bauman, the process of globalization, which currently involves us, has a negative dimension, after all, it is the uncontrolled globalization, without supplements and has no positive counterpart. The consequence of this is that there are violated limits that are too weak. Furthermore, "finances and equity investment undergo globalization rapidly and, trade in goods, circulation of information, smuggling drugs, mafias, terrorism skyrocketed..

In turn not positive globalization has to yet begin, which is globalization of social control, legislation, judiciary, and first of all ethical principles which should give everything purpose and direction ". In this context, one may add that distorted openness of societies which is a consequence of negative globalization is the cause of injustice in the world, as well as indirectly, conflict and violence, among others in the form of religious fanaticism, nationalism, fascism and, of course, terrorism. It is not surprising, as Bauman states that "many aspects of modern life contributes to deepening the sense of uncertainty: the conviction that the future of both the world 'as such' and 'the world at your fingertips', the world directly experienced, is one of the phenomena of which we have no influence at and it gets out of control; pulse to fear such a future one cannot control; doubts as to whether the conditions taken into consideration when calculating our moves today shall remain constants long enough to be able to harvest the fruits of today's moves [...] ".

Thus, in the world of freedom and unlimited choice, we are doomed to confusion. We lose our sense of security. Nothing can be predicted and nothing is given to us forever: neither work nor relations, nor a sense of security. On the contrary, we live in conditions of constant anxiety.

Interdependence and security

It is worth to emphasize that people all over the planet are interdependent in a rapidly globalizing world and that is why "none of us could on our own control over fate." After all -as Bauman claims - "tasks which cannot be faced individually pile up before the individual and with which one cannot cope alone. Whatever divides us and spurs us on to maintain the mutual distance, border demarcation and erecting barricades, makes the handling them even more difficult. We all need control over the conditions in which we are struggling with the challenges of life - but most of us such checks



can only achieve collectively". When process of modernization reached the most remote corners of the world, production and consumption have been subordinated to market rules and processes have been commodified, commercialized and sources of income monetized, penetrating to every corner of the globe; solution to local problems without taking into account what is global turns out to be a pipe dream. After all, we have before us a new challenge: seek for local solutions to global problems (though it seems futile).

Bauman writes about the horror of globalization. Openness of our society has gained new importance after all, albeit negative, it is associated with stressful factors; the negative side effect of globalization. Historically, the idea of an open society was associated with freedom and openness, affirmed by that word. Today in the world of liquid modernity open society brings the experience of vulnerable populations that are overpowered by forces not controlled by this society, for the safety of defenseless population gets out of their own control, which means that not only the individuals but the whole of society, lose their sense of security. Furthermore, network of human connections across the planet causes that what others are doing or can do affects or could affect what we do - and vice versa - our actions have or may have an impact on the prospects, opportunities and dreams of another person, of whose existence we do not even know.

Globalization seems to be unpredictable, it happens to us and it is inevitable. It is no accident that Bauman stresses that progress is not a manifestation of our control over our own destiny and focus on target but increases the uncertainty of human activities and deprives one of the courage that once so they enslaved. In the chaos of rapid succession of changes, people who are not able to adapt to modern times are pushed to the margins of social life - become waste of globalization process.

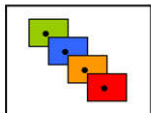
Clearly, in liquid modernity, there are people whose lives are fluid and fluid life is life "full of uncertainties, living in conditions of constant anxiety", which is dominated by the fear that "not to be surprised, to keep up the rapid course of events, not to fall behind, do not miss the 'expiry date', do not burden with the possession of something that no longer raises greed ". It is not surprising, therefore, that fluid life "consists of a series 'new openings' and 'new beginnings'; therefore, "the ability to get rid of something gains more significance than the ability to earn things". It might seem that the whole fluid life is a long fight and impossible to win against the paralyzing influence of our fears and real or alleged dangers. The consequence of this is that the postmodern individual becomes fearful and strategies for coping with this state turn out to be illusory, because rely on delaying all sorts of threats and their shared principle is to postpone the frustration but not gratification needs and desires of the consumer.

One of the inevitable events of such a lifestyle is relativism of standards and the collapse of the values that have been important. At this point it is worth to add that it moved automatically to the practices in social life with their consequences - in this case negative ones. And at this point we return to "human waste", who can be husked from the intellectual concept of Bauman. As quoted author says, human waste consists of unnecessary victims of the globalization process and "picturing the victims of globalization as the main and most serious security threat" allows to "get rid of the annoying restrictions in the form of democratic control," which controls business. In Bauman's opinion "it is done through a redefinition of the political" elections and "showing them as a necessity of war". It is no accident in a globalized world, that the rich, if they wish, could have and manage all the freedom and autonomy which they desire, because they bought them or they can be purchased using money; always enjoying the scope of the freedom and autonomy. It is not surprising that poor people are not even able to imagine the freedom and autonomy in any other character than on a plane to obtain wealth.

The conclusion that comes to mind at this point is that money is closely related to the possession of freedom and autonomy or lack thereof, however, it is worth noting that as elsewhere Bauman argues "the situation of the poor is the result of their own shortcomings - primarily idleness . The most important means that should be offered to them by a rich man, is a moral assistance involving the refusal of help". It is also worth noting that nowadays " the poor do not help to save a soul, and even if, we do not really care about it, but rather focus on the pleasures of the flesh". In the fluid life "we can stop trouble ourselves with eternity, without renouncing any of the wonders of eternity: in one of lifetime you can experience everything that eternity could offer. Although it is not possible exceeding of mortal life, however, one can "exceed all bounds in intensity of pleasure one experiences" before it gets to the "absolute limit".

Summary and conclusion

As can we find out "today's uncertainty is a powerful individualizing force. Instead of connecting - it splits; because it cannot be determined in advance, who will fall in the share of the fortune, the concept of common interests is becoming more nebulous to finally be completely incomprehensible. Each one has to endure the fears, anxieties and grievances. They do not add up or accumulate; they cannot be converted into a common cause, they have no natural recipient; as a result, solidarity is losing its former status of rational tactics [...] ". It can therefore be believed that "the issue of personal safety is



part of a multiplicity of threats among whom personal protection is one of the categories, guaranteeing safety of a person or group of people at a particular time and place". The challenges facing the current policy of nations is difficult. One has to consider what can be done with on the one hand flowing wave of immigrants, on the other hand, to help them. How to ensure the safety of individuals and the whole societies, while not limiting anyone's freedom and autonomy? Those are dilemmas yet to be solved

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