Globalization: unity and diversity
(An attempt of philosophical analysis)

© N.S. Kirabaev

Peoples' Friendship University of Russia, Moscow, 117198, Russia

The article considers globalization as a modernization theory and an ideal structure (unity in diversity) as well as an empirical process and localization (diversity in unity). It is noted that an optimistic myth about progress is laid in globalization as an ideal structure, while the multiplicity of practices of globalization shows that this myth is often used to demonize everything which is at variance with displaying the idea of "progress" in real life practice. It is emphasized that the "Islamic factor" in politics and culture has come to be considered as a source of conflicts in the modern world. Analysis of the Muslim civilization shows the necessity of considering Islam as a unity in diversity, because Islam in different countries always has been having its own unique face. To understand the potential of the dialogue between the Muslim East and West, as well as to overcome stereotypes in understanding the paradigm of Islam and Muslim culture, it is important to identify what is stable and unique in it on the one hand, and what is transient and changing on the other hand.

REFERENCES

[1] Kirabaev N.S., ed. *Evraziyskaya ideya i sovremennost.* [The Eurasian idea and the present]. Moscow, RUDN Publ., 2002, 94 p.

[2] Al-Gazali. *Ihyya ulum ad-din*. Vol. 1–4. Cairo, Lajnat Nashr al-Thaqāfa al-Islāmiyya Publ., 1937– 1938.

[3] Ibn-Rushd. Rassuzhdenie, vynosyashchee reshenie otnositelno svyazi mezhdu religiey i filosofiey [The Harmony of Religion and Philosophy]. In: *Klassiki arabo-musulmanskoy filosofii* [Classics of the Arab-Muslim philosophy]. New York, Edwin Mellen Press Publ., 1999, pp. 619–647.

[4] Rouzental F. *Torzhestvo znaniya. Kontseptsiya znaniya v srednevekovom islame* [The triumph of knowledge. The concept of knowledge in medieval Islam]. Moscow, Nauka Publ., 1978, 324 p.

[5] Sagadeyev A. Humanistic ideals of the Islamic Middle ages. In: *Russian Philosophical Studies. I. Values in Islamic Culture and the Experience of History.* N. Kirabaev, Y. Pochta, eds. Washington, Council for research in values and philosophy Publ., 2002, pp. 165–198.

[6] Kirabaev N. The Political and Legal Culture of Medieval Islam. In: *Russian Philosophical Studies. I. Values in Islamic Culture and the Experience of History.* N. Kirabaev, Y. Pochta, eds. Washington, Council for research in values and philosophy Publ., 2002, pp. 135–164.

[7] *Dialog tsivilizatsiy i mezhdunarodnye otnosheniya* [Dialogue of civilizations and international relations]. Moscow, Nizhniy Novgorod, Medina Publ., 2009. Available at: http://www.idmedina.ru/books/islamic/?2849 (accessed September 10, 2017).

[8] Tamimi A., Esposito J., eds. *Islam and Secularism in the Middle East*. New York, New York University press Publ., 2000, 27 p.

[9] *Values in Islamic Culture and the Experience of History. I. Russian Philosophical Studies*. N. Kirabaev, Y. Pochta eds. Washington, Council for research in values and philosophy Publ., 2002, 49 p.

[10] Bernard L. *Rossiya v globalnoy politike — Russia in global affairs*, 2003, vol. 1, no. 1, pp. 94–100.

[11] Blanchette O., Imamich T., MacLean G., eds. *Philosophical challenges and opportunities of globalization*. Washington, Council for research in values and philosophy Publ., 2001, vol. 1–2.

Kirabaev N.S., Dr. Sc. (Philosophy), Professor, First Vice-Rector – Vice-Rector for Research, Peoples' Friendship University of Russia. e-mail: kirabaev@gmail.com