

**GLOBALIZATION AS A PROCESS OF SOCIAL, POLITICAL, CULTURAL
AND ECONOMIC STRUCTURES CHANGING IN MEMBER SOCIETIES**

*A GLOBALIZAÇÃO COMO UM PROCESSO DE MUDANÇA DE ESTRUTURAS SOCIAIS, POLÍTICAS,
CULTURAIS E ECONÓMICAS NAS SOCIEDADES INTEGRANTES*

Almir Santos Reis Junior

Doutor em Direito Penal, pela Pontifícia Universidade Católica de São Paulo. Atualmente é professor adjunto do curso de Direito da Universidade Estadual de Maringá (UEM). Professor convidado do curso de Doutorado em Direito Público da Universidade Católica de Moçambique. Advogado. E-mail: almir.crime@gmail.com

João Fabião Machava

Doutor em Direito Público, pela Universidade Católica de Moçambique (UCM).

RESUMO

As mutações tecnológicas têm dado origem a inúmeras transformações nas sociedades nos âmbitos nacional e global desde a deslocalização dos centros de produção e a consequente integração de novos atores nos processos produtivos, passando pelo esbatimento das fronteiras, criando-se uma aldeia global, ou seja, o mundo já não é visto como algo grandioso, mas sim como uma aldeia em que os processos de convivência se aproximam cada vez mais criando, desse modo, uma simbiose sociocultural donde surgem novos paradigmas que urge, primeiro compreendê-los e depois, sendo o caso, adotá-los, ora porque se adaptam ao *modus vivendi* local ora porque o desenvolvimento, processo visto por muitos como inexorável e inevitável, virá coptar, mesmo contra a vontade de quem pode. Assim, o presente trabalho tem por objetivo procurar, não apenas respostas, mas, sobretudo, compreender o processo da globalização como aquele que, podendo ser nocivo sob determinadas perspectivas às quais se chamou de pessimistas, pode, igualmente, ser proveitoso e útil, quando visto como um processo integrativo. Para concretização desta pesquisa adotou-se o método hipotético-dedutivo que consistiu no levantamento de hipóteses e, por consequência, sua aplicação para busca de verdades, ainda que provisórias. Ao

final, chegou-se à conclusão de que a globalização é um processo com o qual não se deve contra ela lutar, mas sim procurar tirar o máximo proveito do que pode ser vantajoso, especialmente para os países em desenvolvimento.

Palavras-Chave: Aldeia Global. Globalização. Desigualdades Sociais.

ABSTRACT

Technological changes have given rise to countless transformations in societies at the national and global levels, from the relocation of production centers and the consequent integration of new actors in production processes, through the blurring of borders, creating a global village, that is, the world is no longer seen as something grandiose, but as a village where the processes of coexistence get closer and closer, creating, in this way, a socio-cultural symbiosis from which new paradigms emerge that urge, first to understand them and then, being the case, adopt them either because they suit the local *modus vivendi* or because development, a process seen by many as inexorable and inevitable, will come to Copt, even against the will of those who can. Thus, the present work aims to seek, not only answers, but above all to understand the process of globalization as one that, while being harmful under certain perspectives that were called pessimistic, can also be beneficial and useful, when seen as an integrative process. In order to carry out this research, the hypothetical-deductive method was adopted, which consisted of raising hypotheses and, consequently, their application in the search for truths, even if provisional. In the end, the conclusion was reached that globalization is a process with which one should not fight against it, but rather try to make the most of what can be advantageous, especially for developing countries.

KEYWORDS: Global Village. Globalization. Social Differences.

INTRODUCTION

The discussion on globalization cannot be dissociated from an analysis of the impacts of this process on different economies and societies. It should not be forgotten that globalization involves the interaction of a complex set of relationships, with elements such as the free movement of people, goods and

technologies, whatever their nature, but the main focus is on information and communication technologies, international transport networks, the relocation of companies and capital.

It should be noted that any relationship that is established between parties, understood as protagonists in the globalization process, must have in common – at least apparently – the fact that everyone wants some benefit resulting from such a relationship; it would therefore be expected that globalization would bring this reality, but this is not the case. There are those who always gain a lot and others who always gain nothing or almost nothing. In addition to the economic aspect, there are others that are directly apparent and present in all phases of the globalization process: the increase in inequalities with an impact on the disintegration of families, the result of precarious employment and consequent social exclusion.

From this perspective, this paper aims to analyze the globalization process and its impacts on cultural, social and economic aspects, fundamentally in relation to develop countries such as Mozambique, since emerging countries will naturally produce different results compared to developed countries.

To this end, the work initially presents the concept of globalization and then identifies its social, cultural and economic effects.

The work was carried out using the hypothetical–deductive method, which consists of identifying the problem with hypotheses to be tested and falsified, in search of a coherent conclusion.

It is worth noting, from this point of view, that the hypothetical–deductive method is the gateway, since the syllogism, typical of deduction, emerges as the bridge of reasoning that starts from premises and establishes a conclusion that necessarily aligns with those premises without the need for elements other than those already present.

The hypothetic–deductive method, the brainchild of Karl Raymund Popper, in “The Logic of Scientific Research”, was adopted in this endeavor; its implementation in this work started with the formulation of a problem in a simple, clear and precise way, with the aim of providing a simplified model of the same problem and, above all, identifying other knowledge and mechanisms or instruments that are considered relevant and help in the discussion of the problem exposed.

On the other hand, it must be said that the conclusions drawn when using the hypothetical–deductive method are not conclusive, as absolute truths, because at



any moment, if new facts emerge that cause some noise, those conclusions can be overturned or invalidated by scientific knowledge. In this way, the conclusions reached at the end of this work are, due to supervening factors, provisional truths, ready to be challenged by new research.

1 CONCEPT OF GLOBALIZATION AND ITS ASSUMPTIONS

This section will address the issue of globalization and the assumptions that govern the process of its implementation. It will begin by outlining the concept of globalization, followed by a discussion of the foundations that underpin its implementation, in particular the issues related to the evolution of the organization process, as well as technological inventions and innovations at their most varied levels.

Notwithstanding all of the above, it is considered to be of considerable importance, without excluding others, to say, according to Giddens (2006, p.20), that “no management guru dispenses with it. No political discourse is complete without reference to it”.

1.1 Concept Of Globalization

Many authors refer to the difficulties encountered in agreeing on a definition of “globalization”, as they consider it to be polysemic, since it has various meanings depending on the realities objectively considered. Even so, it is important to say that, in general, this polysemy is more of a semantic nature than of content, since a more technical analysis of its generic concept leads to the conclusion that the different names it takes on in the various writings that deal with the subject all come down to the same content: the interaction of peoples and communities in all areas of social life, on a planetary scale. The local, then, is no longer the reference, and the global has taken its place. Therefore, globalization does not necessarily imply normalization or integration of any kind, but above all it implies communities experiencing interdependence as a result of a shift from the concept of local to global sovereignty.

In this respect, globalization and globalism should not be seen as synonymous expressions, because globalization involves habits and customs that have an impact on the way of life of people; for example, there are brands and patents that are all over the world, without disregarding technological development, but with strong social penetration, shaping the scenario of international communities, as is the case with Coca-Cola and McDonald's, for

example. So, in globalization, “what stands out are the cultural processes”. Thus, in globalization, there is “a more symbolic universe linked to the cultural one, which is reproduced on varying scales according to each society” (Pereira, 2020).

On the other hand, the concept of globalization is associated with factors or content of an economic, financial and technological nature, which together in a global perspective blur the concept of borders, bringing communities ever closer together. It's important to say that this assertion is not necessarily a uniform one, as authors such as the mentioned Giddens (2006) understand that there are those who consider globalization to be something that doesn't add value to society in terms of its concept and foundation, and he calls them skeptics because they argue that globalization is a process that dates back to antiquity and that the whole narrative about globalization doesn't change the economic geography of the world. In contrast to the sceptics, there are those who call themselves radicals because they believe that globalization is a very concrete fact, the effects of which are felt contemporaneously everywhere at all times. From this perspective, the discussion focuses fundamentally on an economic matrix, forgetting other factors that also play an important role in the process.

Globalization promotes paradigm shifts and introduces new models and ways of thinking, above all of living together from a global perspective. This is because, “if we accept a general reflection and, above all, a metaphorical one, we will find a set of designations that shape the thinking behind globalization itself”, because the “globe is no longer exclusively a conglomeration of nations, national societies, nation-states in their relations of interdependence, dependence, colonialism, imperialism, bilateralism, multilateralism”. In fact, the “earth has become so globalized that the globe is no longer an astronomical figure but it has acquired its historical significance more fully” (Ianni, 2001, p.13).

Thus, the understanding emerges that the development of humanity, in the diversification of the various models of exchange in all areas, contributes to global transformation, whose interests, for groups and individuals, go beyond the sense of innocuous unitarisms in favor of a general connection in all spheres of knowledge and coexistence.

As Santos (2001) rightly points out, understanding globalization depends on three dynamics: a) globalization as a fable; b) globalization as perversity; and c) the world as it could be: another globalization. The first aspect has to do with the perception that globalization allows people and societies to connect quickly through technological development, i.e. people connect instantly through

technological resources. Santos (2001, p.18) calls this thought a myth, because it does not objectively represent a truth; it is therefore a utopia, since history shows a different scenario. It may be true from the point of view of developed countries, but not for developing countries. The second aspect, therefore, that of perversity, which ultimately penalizes developing countries the most, turns the lives of the globalized into a cataclysm across the board, because,

para a grande maior parte da humanidade a globalização está se impondo como uma fábrica de perversidades. O desemprego crescente torna-se crônico. A pobreza aumenta e as classes médias perdem em qualidade de vida. O salário médio tende a baixar. A fome e o desabrigo se generalizam em todos os continentes. Novas enfermidades como a SIDA se instalam e velhas doenças, supostamente extirpadas, fazem o seu retorno triunfal. A mortalidade infantil permanece, a despeito dos progressos médicos e da informação. A educação de qualidade é cada vez mais inacessível. Alastram-se a aprofundam-se males espirituais e morais, como os egoísmos, os cinismos e a corrupção (Santos, 2001, p. 19-20).

The third aspect reflects a different kind of globalization, highlighted by the possibility of a reformulation of the assumptions that led to the metamorphosis of local society into a global one and the assumption of man as effectively the nerve center of the process that must lead the globalization process, in other words, it must be a process that is more human, because today the foundations of globalization are more human than ever, The foundations on which this process is based, particularly of a material nature, are embodied by technological innovations such as the reduction of the geographical space in which people interact, associated with the progress of capital in the form of work and factors of production and the consequent economic and financial evolution that is connected to it, which have led to globalization in the terms in which it is evolving in the world today.

In this sense, what we are currently experiencing is a modern form of colonialism, in other words, a neo-colonialism of the 21st century, in which developing countries serve to provide material assistance to developed countries. In other words, developing countries have political independence, but no economic independence, because they are dependent on foreign capital and multinationals that manipulate and design the economic order of the “neo-colony”, based on low-cost labor, without labor rights.

In this sense, considering that today, due to the movements caused by production processes, the world has become a mishmash of peoples, races and cultures, coupled with the fact that these movements have given rise to a new type of groupings that are “tapered off” into smaller and smaller areas, which results in an effective sharing of ways of being and being that drives or influences the birth of a new type of society that is apparently more cohesive and therefore easier to share, is actually a pseudo-truth. In this regard, Santos (2001, p. 21) states that “the population agglomerated in a few points on the surface of the Earth constitutes one of the bases for the reconstruction and survival of local relations, opening up the possibility of using the current technical system in the service of men”. It is certainly desirable, and why not unavoidable, to rethink, as stated above, globalizing strategies and models that have man and society as the object and end of the globalization process, in other words, to think of the whole and all the people on the globe.

To sum up, as far as the concept of globalization is concerned, it is fair to conclude at this point that, in general, all the authors mentioned here, each in their own way, understand that globalization does not bring gains under equitable conditions, given that the high levels of development of the countries that drive or force other international players to join the globalization process, coupled with the segregationist and exclusionary ideologies and policies that the regimes in the less developed states adopt in their internal development processes, can in no way create social welfare on a par with that of the developed countries. It should be noted that one of the factors that should be taken into account and of paramount importance in the globalization process is precisely inclusion from all perspectives, but this is a utopia. But this is the trend marked by Western neo liberalism, in which the state should only intervene minimally in the interests of people, even those of the most vulnerable.

From an economic and financial point of view, globalization is a process of capital movement. In this sense, globalization is rooted in capitalist ideology based on an ethic and policy that seeks to achieve economic interdependence between countries, so that in the end it can be claimed – which is not always verifiable or true – that it has created or brought prosperity to all peoples.

From a technological perspective, as a product of the evolution or revolution that results from the transformations taking place in the capitalist system, it is anchored in the development of technologies in various areas, but with a focus on information technology and telecommunications.



From a socio-cultural point of view, it is characterized as a natural process. Its implementation around the world brings cultures and customs into collision, which in the end are potential sources of conflict among peoples, forgetting the expected and desired benefits, much to the fault of leaders in host countries who favor their own interests without worrying about society as a whole.

From the point of view of the interaction of ways of life (social and cultural), globalization often results in the transfer of the way of life of the countries it dominates; therefore, of those that cause the relocation of their products and/or services to other latitudes, implying a tendency towards apparent isonomy of way of life and consumption patterns. This implies a reduction in the sovereignty of countries, as it transforms the sovereign bodies of states into mere enforcers of international precepts. Furthermore, *dumbanenguiza*¹, end up adopting legislation that penalizes local/national societies in every respect, in the name of a dependency that they often foster.

In this sense, it can be said that globalization is a progressive process of integration on a planetary scale, particularly in the fields of information, communication and the economy, but not excluding the economic sphere itself. In a world where means of transportation and communication make it easy to contact any part of the planet, it is inevitable that local and national networks of interaction will be complemented by others on a global scale. More and more individuals are getting to know each other, and more and more networks are being created across traditional borders (Silva, 2004).

In this way, we adopt a concept from Borges and Bernardo (2003, p. 33), referring to the definition contained in the European Union's annual economic report of 1997, according to which "it is the process by which markets and production in different countries are becoming increasingly interdependent, due to the dynamics of trade in goods and services and the flows of capital and technology". This definition mentions all the ingredients that make up the concept of globalization.

It would be desirable for globalization to be a process of social, economic and cultural integration between the different regions of the planet; however, due to the great differences in the development of the entities that interact in the

¹ Termo originário da expressão *dumba nengue* que em tradução livre significa "confia na perna", pois a carestia da vida que caracterizou os primórdios da independência, principalmente na década de 1980, propiciou o surgimento de mercados informais (ao tempo proibidos) que sofriam por parte das autoridades; uma acirrada luta que obrigava os vendedores de mercados a corridas constantes, com vista a escapular-se de tais autoridades, daí a expressão *dumba nengue*. Além disso, "*dumba nengue*" é um termo popular que surgiu logo após a independência nacional de Moçambique e designava a forma como as pessoas se livravam da polícia por praticarem atividades comerciais em locais "tidos por impróprios".

concert of nations, this is proving to be a utopia today, since those who benefit most are, as always, those whose interest is manifested more by their economic power than by the equitable-balanced distribution of elements that promote the growth and development of all; in other words, the most developed countries and multinational companies. It follows that, even if globalization is seen as the realization of the whole world as a single place, the global village where everything is close to everything and where everything is supposed to be shared by everyone, if not in the same proportion, at least in such a way that everyone can benefit from it in order to satisfy their basic needs is not like that, because it would only be possible if it were understood in the same way by everyone.

In Europe, for example, globalization represents a certain sense based on European interests; in America, it is the culmination of the interests of capitalism elevated to the world power it claims to be; for Africa, due to a series of perversities committed by African leaders, which leads to the disappearance of the legitimate state, it embodies the constitution of predatory elites, whose purpose is, summarily, personal to the detriment of the people they have sworn faithfully to serve.

In this sense,

Mundialização é uma evidência. Mas creio que tenhamos subestimado a sua fragilidade. O problema é o seguinte. O desenvolvimento dos mercados ultrapassa a capacidade das sociedades e dos seus sistemas políticos para se adaptarem, e ainda mais a capacidade para influenciarem o seu curso. A história ensina-nos que um tal desequilíbrio entre os domínios económico, social e político não pode ser sustentado por muito tempo (Borges; Bernardo, 2003, p. 45).

Globalization, as a process of cultural, social, economic and technological integration on a worldwide scale, presupposes a basis on which to base its assumptions. In this sense, according to Delgado (2020), the dynamics of the capitalist system – the one that effectively controls and directs the globalization process – that took place in the last decades of the 20th century, implied an increase in production and productivity that translated into economic growth that needed to expand into other markets in search of new opportunities and more profit, in other words, the new technological revolution, especially linked to the means of communication and information and the hegemony of financial capital.

On the other hand, the economic system, in terms of the production and circulation of goods, along with monetary capital itself and the diversification of

points or places of intervention, is the structural feature that marks the new capitalist phase, which has resulted in the participation in the market of other players from other economies, particularly Asian economies, both in terms of the production and circulation of goods and in terms of financial dynamics. It's important not to forget that China is taking giant strides towards conquering world economic hegemony, or at the very least, is aiming to do so.

This generalization of the capitalist system, encompassing practically the whole world, with the deepening of ties between different national economies, has led to a substantial increase in international trade. It should be noted that this global participation does not necessarily mean common gains; on the contrary, in some situations it accentuates the dependencies and weaknesses of certain national economies.

Another point, represented by the technological change resulting from the industrial revolution, consisted of the introduction of technologies in the work process and in the processes of production and provision of goods and services, which to a large extent contributed to globalization, also referred to by some currents as globalization, but which differs from it for the reasons explained above. Technological changes have led to a kind of destructuring of production processes, displacing production centers and spreading them around the world, integrating a wide range of entities, from states, multinational companies to local and/or regional companies, with profit as the backdrop.

With regard to technology, Ferreira (2016) believes that the contextualization of technologies and the organization of work, within the framework of industrial societies, takes into account an analysis stratified into three periods, namely: the beginning of the first Industrial Revolution, lasting until the end of the 19th century, which resulted in the integration of the relationships among science, technology and work in the process of production, consumption and distribution of goods; the second, which stems from taylorist production models based fundamentally on two parts, the first of which consisted of characterizing the critical points of work organization with a view to finding a solution that would eliminate the constraints arising from production not reaching the desired levels and providing greater profits, and the second part which emphasized the inclusion of technical-scientific aspects in order to develop work productivity and maximize profit, as well as fordism, which advocated the inclusion of the mechanization of work, resulting in greater production and productivity and, consequently, greater consumption. The third, which began in the 1970s and

continues to the present day, in which the rationalization of the organization of work is parameterized, with the consequent increase in efficiency and effectiveness of productivity, which has resulted in an increase in the production capacity of goods, giving rise to the model of mass production and consumption.

It should be noted that technologies and the organization of work are an integral part of the global society, because it is through them that the various entities involved in the globalization process and in the pursuit of their objectives and interests achieve their aspirations. They are not, therefore, factors that can be considered exogenous, but rather elements connected by a reality that is both intrinsic and interdependent. Thus, in this context, Ferreira (2016, p. 125) argues that “wage labor, private ownership of the means of production, money and productive forces function as means of efficiency and effectiveness in the pursuit of a single end: the valorization of capital”.

In this sense, new technologies and the organization of work have had a significant influence on the structuring of work processes in such a way that it should not be forgotten that the invention and innovation of materials, energy, science, technology and the processes of automation and computerization are integral parts of them.

In a nutshell, it can be conjectured that revolutionary innovations in technologies, whether information or communication, in all spheres of society, as well as the mobility of capital and financial instruments are the basic assumptions of the globalization process (Direito, 2020). These are the basic assumptions on which the globalization process is based and which are still based today. They aim for world hegemony, because the capitalist movement is a presupposition of the globalization process.

2 EFFECTS OF GLOBALIZATION

It is an unavoidable fact that globalization has brought with it a series of effects which, due to their relevance in interpreting the integration process of the various players, and also due to the impact these effects have on societies, it is important to address. These include the effects on the cultural, social and economic spheres of the individuals in the societies involved.

Bearing in mind that globalization seeks to shrink the world, in other words, to turn it into a global village in which everything is close to everyone and everyone belongs to the same temporal and geographical space, it is obvious that its effects are felt far beyond the place where they occur, as the notion of global



systems that create a system of flow of people, goods, services and capital underlies it. Notwithstanding this understanding of the narrowing of the world, with the aforementioned advantages, it must be argued that this process has brought and fostered growing inequality, precisely because the aforementioned benefits have not been extended to all peoples, in other words, they have suffered restrictions that have fostered and increased inequality.

2.1 Cultural Effects

From a cultural point of view, because globalization has led to a concatenation of cultures, the more developed nations have a tendency to subsume countries with apparently less advanced cultures. They say apparently less advanced because it should be understood that no culture is superior to another, because they are simply different depending on the set of circumstances and factors, some endogenous and others exogenous that characterize different peoples from different latitudes. This interpretation leads to a reflection on the effects of globalization in the sense that it reduces and/or absorbs the self-esteem of individuals in developing countries, making their lives difficult to acculturate.

This issue, according to Boaventura de Sousa Santos (2002), is linked to another equally central issue in the field of cultural globalization, namely the extent to which globalization leads to homogenization, since for some, the specificity of local and national cultures is at risk, while for others, globalization produces both homogenization and diversity. What is certain is that this position is mistaken, because no society that is considered developed accepts that less developed societies have cultural capacity. Another issue under discussion is the cultural dimensions of globalization, in which the question is whether a global culture has emerged in recent decades. It is widely acknowledged that the ideological hegemony of European science, economics, politics and religion has been produced through cultural imperialism, some isomorphisms² among different national cultures in the world system. This idea doesn't seem incoherent, since this is the intention of the so-called civilized world, which promotes the imposition of a culture that assumes itself to be global. In other words, the idea of a global culture is clearly one of the main projects of modernity arising from the process of globalization. Thus, national and local

² Igualdades de forma, nesse sentido, entendidas como um fato que apesar das reais diferenças que existem entre as diferentes manifestações culturais no mundo, em razão da globalização cultural, são equivalentes porque se manifestam na mesma aldeia global. Uma verdadeira utopia, pois, conforme se afirmou, nenhuma cultura é igual à outra.

cultures tend to be consumed in the name of a development that, instead of providing a balanced distribution of resources and benefits resulting from globalization processes, creates more and more differences between the richest and the poorest.

Since globalization is a process, it is undeniable that as part of its implementation it will generate changes at various levels, namely economic, political and cultural, which require States to commit themselves to doing everything possible to counteract the negative effects that will certainly accompany its development. First and foremost, the trend towards the homogenization of attitudes, values and habits, which will inevitably lead to the intensification or promotion of an increase in poverty, insecurity, the breakdown of societies and, in the extreme, an attack on the dignity of the human person.

Magalhães (2008, p. 50) proposes that states react by creating conditions that encourage the “strengthening of the local structure through the space of citizenship, so that the state can find a way to structure itself in the face of world events, especially in relation to the effects of globalization”. In this respect, what is at stake is the disappearance of the welfare state, which must be rescued, not to oppose globalization, but so that it can integrate effects of a humanizing nature.

Associating ethics with the socio-cultural process, aligned with the globalization process, it is stated that

uma ética cultural não se contenta em assimilar as culturas relegadas à vencedora, nem tampouco com a coexistência das culturas, mas convida a um diálogo entre culturas de forma que respeitem suas diferenças e esclareçam conjuntamente o que considera irrenunciável para construir a partir de todas elas, uma convivência mais justa (Cortina, 2005, P.144).

There is nothing fairer and more consistent with the dictates of good faith that should characterize relations between globalizers and the globalized.

2.2 Effects Of Social Character

When countries are formed or constituted as sovereigns, that is, as a result of popular will, they begin to objectify forms of awareness of the values and ways of life of the group to which they belong, assimilating the content that determines their inclusion, their integration into the concert of nations in accordance with



their interests, as a society organized with the aim of satisfying group, regional and global interests as an accessory.

From this perspective, it is clear that the process by which countries join or are forced to integrate in the world of globalization is not a simple act, but a process in which decisions are not something irregular and out of step with the integration group, but rather a process of correspondence and adherence to the rules imposed. This process usually results in the composition of attitudes and behaviors that are internalized in order to constitute the group's collection of values and norms through the learning process known as socialization. This is because "socialization requires the constant adaptation and accommodation of structures [...] to new social data in the sense of permanent integration [...] into the collective of which they are a part" (Oliveira; Pais; Cabrito, 2004, p. 119).

From the point of view of globalization in the social sphere, it's important to point out that the process is the subject of study by the social sciences and, for this very reason, deserves an analysis that allows us to gauge the extent to which globalization interferes with social processes and/or the socialization of individuals due to the globalized world. Now, if the phenomenon of the division of labor or its rationalization follows the taylorist and fordist models, it clearly follows that the social environment of people suffers markedly. If technological inventions and innovations relocate the production centers of the big multinationals and place their branches in countries with little or no knowledge of the new technologies, it is obvious that the local or national workforce, precisely because of their lack of knowledge, will be overlooked and, if they are not, their employability will be precarious, resulting in wages well below the average, which do not allow for a dignified life, let alone the power that would give them a social status of belonging to their own society, excluded for reasons foreign to their natural experience. It is therefore clear that globalization, seen from the point of view of dismantling the most vulnerable groups, namely those that have been neglected, is integrated into the structures that make up the host countries or countries that have been affected by the phenomenon of globalization through cultural processes that are seen as more advanced and, consequently, with more evolved social structures; a fact that will always mean the presence, more and more, of social inequalities that need to be counteracted in some way by medium-term strategies, with a view to minimizing the negative effects that arise as a result of national and global transformations.

2.3 Effects Of Economic Character

The relocation of multinational companies and the consequent movement of capital through the production of goods, services and technological revolutions allows for the very rapid integration of the various players in international trade. However, the producers of such goods and services derive little or nothing from the benefits supposedly obtained by the host states, which are usually less developed than those moving such goods, services and capital. This stems from one of the following two constraining factors: a) weak capacity from the host governments to negotiate agreements on the production of goods and services that are agreeable and favorable to their communities; b) weak or non-existent social policies.

The first has to do with the fact that host governments are usually made up of individuals who, far from looking out for the social well-being of people, favor personal interests and seek to make the most of themselves and their dependents, often associated with political interests. Otherwise, the reason for the second constraint is the lack of an integrative process of the various sensitivities that make up the constituent social fabric and that legitimizes the exercise of political power by those in power, combined with the process of exclusion across the board, resulting from a set of sociological factors that undermine one of the fundamental principles of man, namely the principle of the dignity of the human person, which is at the center of any discussion that seeks to compose a society in which man is, par excellence, the core of responsibility in the development of societies, it will be difficult to negotiate fruitful agreements that will consolidate relationships that lead to healthy living that respects the differences that exist and shape society.

The second, based on the first, takes into account that the governments of the day – meaning, in this context, governments whose interests are not exactly of a popular nature –, the result of processes full of blemishes and shortcomings of an associative nature, in which legitimacy is at all levels disproportionate to the goal of public order, are more concerned with the affairs of those who eventually brought them to power than with social peace, as they seek to satisfy their voracious appetites for exacerbated individualism, putting at risk the socio-economic stability that is desirable for the constitution of the state, whose function, without being predominantly protective, is one of social protection based on the principle that everyone is owed the minimum that will provide them



with the well-being that contributes to social peace and leads to lasting social harmony.

3 LESSONS INTERNALIZED THROUGH THE GLOBALIZATION PROCESS

The process of globalization assumes (or should assume) that

o conhecimento de que existiam diferenças geográficas e sócio-culturais, até históricas entre os países, sabendo ainda que existiam níveis desiguais de desenvolvimento tornava-se ou fazia-se premente que no acto da implementação do processo de globalização não se tivesse caído em padronizações e generalizações, pois foi mesmo esse aspecto que criou aparentes igualdades e daí o sentimento de que todos eram ou partiam em igualdade de posições". (FERREIRA, 2016, p.128)

It should be borne in mind that the development process has always taken place in a North-South direction and that the developed countries, in the first instance, impose their wishes on the others, thanks to their economic and technological power, through tax procedures and the reduction or imposition of barriers of all kinds that do nothing to help the others develop; on the contrary, they provide more and more wealth to the developed countries, pushing the less developed countries further and further into the abyss and into endemic economic dependence.

On the other hand, new technologies have brought about important transformations in the field of work organization, as the invention and innovation of new materials and new automatic mechanisms continue to emerge and grow. These phenomena, according to Ferreira (2016, p. 140): "are part of a logical continuum of progress and development in which science and technique have been the object of great rationalization"; this is because, 'although the social visibility of new technologies in the daily lives of individuals and groups is increasingly representative, the emerging changes in the organization of work are also proving to be important'.

And to explain the transformation of the division of labor, Ferreira (2016) lists three factors: a) the fact that it stems from the internal process of rationalizing the organization of work; b) the hierarchization and division of tasks through decision-making and leadership powers; c) the process of adapting and adjusting the execution of tasks and functions in relation to the contingencies of new technologies.

Although beneficial from the point of view of production and productivity, invention, innovation and changes in the organization of work may have ensured regulatory stability, but on the other hand they have led to the progressive deterioration of the corporate bargaining fabric; among the factors dictating this deterioration are the restructuring of production factor qualifications, the increase in unemployment and the precariousness of contractual ties. Therefore, it is clear that the more precarious the contractual relationship, the lower the social stability of individuals and, consequently, the social exclusion that will result from this situation of job insecurity, since “with the crisis generated by unemployment, the precariousness of contractual relationships and social exclusion, a large part of the socio-professional groups that had a positive situation on this stratification scale have evolved downwards, or simply disappeared” (Ferreira, 2016, p. 151).

In the context of globalization, the organization of work must be seen from two perspectives: employment and unemployment. Herein lies the major problem for individuals integrating into the society to which they belong by birthright. Firstly, because they develop from the point of view of adaptation and adjustment through competent professional training, according to the specific needs of the organization that welcomes them; they then manage to obtain job stability, high salaries and, as a result, some power and, consequently, some social prestige. Secondly, because they are unable, for various reasons (some created by states when they resign from their duties as guarantors of the social stability of their citizens), to obtain the desired qualifications and, as a result, being uncompetitive, they end up not being able to adapt to the demands of the job market and are relegated to a secondary position, culminating in deleterious hirings that do not guarantee the power and social prestige that is desired for all individuals who make up a given society. It should be emphasized that situations like the one described here lead to precarious contracts resulting in low salaries and, consequently, little power and social prestige, misery, poverty and social exclusion.

In addition, from an economic point of view, it is important to highlight its positive impact in the first instance, as it has led to greater freedom to exchange goods in international trade, as well as a significant circulation of goods and services, in addition to a reduction in inefficiency costs due to the expansion of markets. In this sense, companies began to look at their profits no longer for the



internal/local market, but for the world, thus achieving mass production, which is associated with economies of scale and higher profits.

The International Labor Organization (ILO) states, however, that this development, growth, expansion of markets and increase in profits by companies has not been reflected in the social life of individuals, largely because of the disparate growth and development between the different regions of the planet. Thus,

Este desigual desenvolvimento tem tido impactos muito diferenciados em matéria de progresso social, de condições de vida e de bem-estar da população mundial. Tem implicado uma repartição da riqueza mundial muito desigual e desequilibrada, continuando a riqueza mundial fortemente concentrada num número reduzido de países. As desigualdades têm-se claramente agravado. (Borges; Bernardo, 2003, p. 36).

In other words, there is a paradox, because the greater wealth produced as a result of the interaction and interdependence of countries, in the context of the proximity resulting from the globalization process, is supposed to be at least evenly distributed. This situation generates endemic poverty in developing countries, since the few countries that hold the wealth will never allow a change in their hegemonic position to help them free themselves from the various problems that plague them. This results in a lack or deficiency of basic food for survival, as well as poor sanitation, which translates into outbreaks of disease that, according to Borges and Bernardo (2003, p. 36), are “generally controlled in developed countries, leading to countless epidemics and deaths”.

Developing countries have weakened their political, economic and social institutions and structures, both for internal reasons (corruption and lack of legitimacy on the part of those in power, which is why they are contested in every dimension) and for external reasons consisting of pressure from developed countries for developing nations to accept certain agreements and sponsorships from which the latter derive no major benefit that can ultimately be made available to internal communities.

For all the above reasons, there are major challenges for the leaders of developing countries to start adopting and effectively applying social, economic and technological policies that contribute to the gains that can be made in the globalization process. There is an urgent need for developing countries to invest in knowledge, not just consumption; to invest in the human factor, because only

with capable, educated and motivated people will societies be able to move towards development.

FINAL CONSIDERATIONS

If, on the one hand, any self-respecting society has in the cohesion of its people the trump card for development in line with the size of its integration into the concert of nations, on the other hand, it must not be forgotten that the level of development of a nation is often measured according to the conditions in which its members find themselves, as producers of wealth, in order to integrate the competitive market.

It is not possible for a given society to achieve a level of competitiveness in a globalized world when the policies drawn up by those who are responsible for doing so are simply overlooked because they assume that it is up to everyone to create the conditions that allow them to fit into society; This is because, in the first instance, it is up to the nation-state, without being absolutist, to provide conditions for the employability of its citizens in such a way that they can integrate the globalized productive world in at least a balanced situation with those whose economic power dictates the rules of the game in terms of technological evolution, trade in goods and services and capital markets.

Developing countries need to rethink their integration strategies in a globalized world driven by capitalist interests that don't consider the means to their ends. This is because it is necessary to create conditions for peoples to interact with each other, if not on equal terms because this is almost impossible, but at least under conditions where some balance is considered in interstate relations.

Finally, it should be noted that considering the vaunted equality of intervention in terms of sovereignty that informs and involves the relationship between countries and that should be the guiding principle in leveling out the gains that come from the globalization process, translated into an increasingly smaller world, in which all countries should compete and obtain gains under conditions of balance, is pure utopia, given the inequalities that developing countries suffer from.

REFERENCES

BORGES, P.; BERNARDO, P. **Manual de Formação Sindical**. v. III. Cefosap: Lisboa, 2003.



CORTINA, A. **Cidadãos do Mundo**: para uma teoria da cidadania. Trad. Silvana Cobucci Leite. São Paulo: Loyola, 2003.

DELGADO, M. G. (2005). **Globalização: pressupostos e requisitos**. Disponível em: <https://livros-e-revistas.vlex.com.br/vid/globalizacao-pressupostos-requisitos-593598330>. Acessado em: 27 fev. 2020.

DIREITO e **Globalização** disponível em: https://www.researchgate.net/publication/320068691_Roteiro_de_aula_Set_2017_DIREITO_E_GLOBALIZACAO. Acesso em: 27 dez. 2020.

FERREIRA, J. C. M. **A Crise no Mundo do Trabalho**. Lisboa: Clássica Editora, 2016.

GIDDENS, Anthony. **O mundo na era da globalização**. 6. ed. (Trad. Saul Barata). Lisboa. Editorial Presença, 2006.

GIL, A. C. **Método e Técnicas de Pesquisa Científica**. 6. ed. São Paulo. Atlas. 2008.

IANNI, Octavio. **Teorias da Globalização**. 9. ed. Rio de Janeiro: Civilização Brasileira, 2001.

MAGALHÃES, J. L. Q. **Direito Constitucional**: curso de direitos fundamentais. São Paulo: Método, 2008.

OCTAVIO, I. **Teorias da Globalização**. 9. ed. Rio de Janeiro: Civilização Brasileira, 2001.

OLIVEIRA, M. da L.; PAIS, M. J.; CABRITO, B. G. **Sociologia**. 3. ed. Lisboa: Texto Editores, 2004.

PEREIRA, Thaylize Goes Nunes. **Diferenças entre internacionalização, mundialização e globalização**. Instituto Claro. Rio de Janeiro, 2020.

POPPER, K. R. **A Lógica da Pesquisa Científica**. Trad. Leônidas Hegenberg e Octanny Silveira da Mota. São Paulo: Cultrix, 1972.

SANTOS, B. de S. **Os Processos de Globalização**. Disponível em: <https://www.eurozine.com/os-processos-da-globalizacao>. Acesso em: 27 dez. 2020.

SANTOS, Milton. **Por uma Outra Globalização**: do pensamento único à consciência global. 6. ed. Rio de Janeiro: Record, 2001.

SILVA, Nuno Cardoso. **A Globalização como factor de Exclusão**. Disponível em:
<https://core.ac.uk/download/pdf/48574731.pdf> Acesso em: 23 dez. 2020.