

GLOBALIZATION AS A NATURAL-HISTORICAL PROCESS: A PHILOSOPHICAL ASPECT

Alexander N. Chumakov

Dr of Philosophical Science, Professor at the Moscow State University,
First Vice-President of the Russian Philosophical Society.

SECTION 69: Philosophy of Globalization

Abstract: Globalization is an objective natural-historical process of universalization, formation of structures, connections and relations common to the whole planet of Earth, which involves various spheres of social life. Historically, globalization was preceded by the era of fragmentary events and local social ties, which, upon emergence of state, was followed by the era of regional events and territorially limited international relations. Then came the era of global events and general economic and socio-political interdependence. These developments were triggered by the Great voyages of discovery, when people first fully realised that they were actually living on a globe and began to interact on a really global scale. Since then, globalization has gone through three major stages in its development: *real globalization* (prior to the 19th century); *fundamental globalization* (prior to the mid-20th century); *multiaspect globalization* (from the mid-20th century on). Since then the global problems that were the outcome of globalization have become the focus of public attention. Presently, the global processes on the planet have been supplemented by man's expansion into space. Theoretical interpretation of globalization and its consequences is the subject of global studies, an interdisciplinary field of scientific knowledge that seeks to integrate efforts of a variety of scholars exploring global processes from the specific standpoints.

Paper

Global processes have an objective nature and exist as much as the Earth exists. They flow in the atmosphere, hydrosphere, lithosphere, and the biosphere. Globalization as an objective process of universalization, the formation of structures, connections and relations common to the whole Earth in various spheres of public life is one of such natural processes that takes place in the social sphere, as well as in the system of interaction between nature and society. The beginning of globalization was laid by the Great geographical discoveries, when people first learned that they lived on the Globe and began to really interact on a global scale. Theoretical comprehension of global processes began much later - only in the twentieth century. This area of interdisciplinary scientific knowledge was called "global studies", and its emergence was due to the process of integrating different sciences in solving complex complex problems of a planetary scale.

Although the term "global studies" was used already in the 1970s, it was not widely used then. Serious about its content began to speak only since the late 1990s, when the main focus of scientists shifted from global problems to the comprehension of the phenomenon of globalization. By that time, considerable theoretical and actual material was accumulated in the field of planetary processes and phenomena, and the terms "global problems", "global world", "global humanity", "antiglobalism", etc. have become widespread. So the necessary conditions have been created for the formation of a new interdisciplinary scientific direction - global studies, which is still not universally accepted by all.

The problem is that the main meaning of these concepts, it would seem, does not cause any special difficulties, but among experts, their content remains

a subject of serious discussions and needs to be clarified, because different scientists often put in them a different meaning. For example, some consider global studies a scientific discipline, others - a sphere of social practice, and others - a supra-disciplinary field of scientific knowledge, and some even deny it the right to exist.

There are no less disagreements about globalization, which is interpreted either as a cause of global problems, or, on the contrary, as their direct consequence. At the same time, some believe that globalization is an objective process, and global studies is called upon to explore this process and its consequences; others understand globalization as the result of the operation of certain socio-economic structures or political forces on the international arena, which sets a fundamentally different perspective in the understanding of global studies¹.

Noting such a wide range of opinions in the interpretation of both global studies itself and its basic concepts, it is important to emphasize that this is quite a natural phenomenon, since it concerns a new, actively developing field of scientific knowledge. Consequently, in this case there is not a scholastic game of concepts, but the process of the formation of a single and quite definite language of interdisciplinary communication.

Thus, we note that globalization is a centuries-old natural historical process; global problems - a natural result of this process; and global studies is a sphere of theory and practice, the focus of which is globalization and global problems. The fact that global studies was originally born on the study of global problems, i.e. on the analysis of the consequences, when the term "globalization" simply did not exist, introduces some modern researchers into delusion about what preceded, and what follows.

In this connection, let us turn to the term "globalization". It is used, as a rule, to characterize integration and disintegration processes of a planetary scale in the field of economics, politics, culture, as well as anthropogenic environmental changes that are universal in form and affect the interests of the entire world community. At the same time, we can note two extremes in the interpretation of both the phenomenon of globalization and the history of its emergence.

One of them is that the planetary nature of social ties and relationships is treated inappropriately expansive, trying to discern them already in a primitive

¹ См.: Чумаков А.Н., Иоселиани А.Д. Философские проблемы глобализации. – Москва, «Логос», 2015. С. 9-19.

society. From this point of view, even the early stages of human development are characterized as global.

The other extreme is that globalization is treated too narrowly, when modern processes of social development are considered in isolation from their fundamental causes and genesis. With this approach, globalization is often associated only with the events of the twentieth century, and even at all with the last decades.

The marked extremes in the views on globalization do not cover the entire range of existing points of view on this issue, and their diversity is explained not only by the complexity of the problem, but also by the lack of elaboration of this topic. Hence, there are certain negative consequences. In particular, mutual understanding between people is hampered, interdisciplinary interaction is hampered, serious obstacles are created in the way of comprehending the true causes of globalization and the global contradictions it generates.

It is quite obvious that without a deep analysis and a sufficiently clear understanding of the essence of the processes of globalization, it is difficult to count on successfully overcoming the global problems of our time. A large-scale historical process is usually represented as a successive change of the following states of society: savagery - barbarism - civilization.

However, to solve our task, this approach will not be effective, since in this case the main attention is fixed on the qualitative parameters of social development. Since the term "globalization" focuses on the planetary scale, it is important to understand the process of geographical expansion of social life since its inception. In this connection, from the point of view of the scale of the events that took place, it is possible to single out four main epochs that accompany historical development from the moment of the emergence of society to the foreseeable future.

1. The era of fragmentary events and local social ties (5-3 million years ago - 7-3 thousand years BC).

2. The era of regional events and territorially limited international relations (7-3 thousand years BC - before the Renaissance).

3. The era of global events and general economic and socio-political dependence (from the Renaissance to the mid-twentieth century). At this time, globalization becomes a reality and passes through three main stages of its development: real globalization (the 15th century - the middle of the 19th century); fundamental globalization (mid-19th century - mid-20th century); multidimensional globalization (mid-20th century - n / a).

4. The era of cosmic expansion and cosmic conflicts (mid-20th century - foreseeable future).

The transition from one epoch to another was accompanied each time by the expansion of the scale, the territorial limits within which the events that took place retained their integrity, eventually revealed a general trend and a certain logic of development. This approach to the gradation of the historical process allows us to see a very important, but nevertheless, only one aspect of globalization - territorial or geographic. At the same time, at the early stages of human history other processes also emerged, which in the future led to the formation of universal ties and the formation of a single humanity, which manifested itself in economics, culture, theoretical knowledge, and religion.

Together they are the most important characteristic of the social state, which underwent several fundamental transformations in history, one of which K. Jaspers depicted figuratively as "axial time". If the most important stages in the formation of the world outlook of man, or rather its main historical forms, as mythological and religious, philosophical, scientific and global, are taken as the basis for distinguishing different historical epochs, then in the history of mankind it is possible to single out (specify) five turning points, to which the concept of "axial time" is applicable.

The first of these is associated with the appearance of homo sapiens, i.e. with the beginning of the formation of a religious and mythological worldview (from 40-60 thousand years ago to the Neolithic revolution inclusive). During this period of his development, man finally emerged from the animal state.

The second is characterized by the formation and isolation in the middle of the first millennium BC. philosophy as a special historical form of worldview. At that time the term "culture" appeared, which allowed to describe and shade the fruits of human activity against the background of "wild" nature.

The third is directly related to the separation of science from philosophy and the beginning of scientific and technological progress in the period from the fifteenth century. on the XVIII century. inclusive. At that time, the term "civilization" appeared, expanding the language's ability to describe the complicated social reality.

Finally, we are experiencing the fourth turning point now, and it is connected with the process of the formation of a global consciousness, the beginning of which, although it goes back to the nineteenth century, is most clearly revealed only from the second half of the 20th century. At that time, the term "globalization" appeared, the first in a series of those that will appear in

many more to describe the processes and states of the human community as a whole.

The fifth, hypothetical turning point will be associated with an increase in interest in a person, in awareness of the essence, and it can be called a humanistic revolution, which is yet to be accomplished.

It should be noted that only the "Third Axis Time" was the beginning of a real globalization of social relations, which, however, did not attract special attention at that time, because until a certain time it was not obvious. The cardinal comprehension of the fact that there is a "globalization" and the final "discovery" of global problems and the processes that generated them falls on the fourth "axial time", i.e. for the last quarter of the twentieth century, when these processes finally developed, matured and manifested themselves with sufficient clarity.

It is logical to assume that at the moment there is also the formation of as yet not obvious fundamental processes both in the society and in the system "society-nature", which will necessarily appear after a certain time and will play a key role in human life, affecting may not only the system of social relations, but also its links with the biosphere, the geosphere, and, possibly, with the cosmos.

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