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# Understanding the Phenomenon of Globalization: Historical and Philosophical Aspect

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**Abstract:** The problem under study is relevant due to the need of historiosophical understanding of the globalization phenomenon as a social reality and its reflection in social and human sciences. The study is considering the historical and philosophical reflections to universal logic of society's development, its influence on the genesis of the modern globalization concepts. On the ideas of classical German the evolution of the human history unity concept is shown, its implementation in terms of unity and conciliarism of Russian religious philosophers. Concept of globalization is analyzed as an objective process of the society's evolution, as opposed to a narrow interpretation as geopolitics, aimed at the extension of cultural, economic and institutional influence by economically developed countries over the rest of the world. The study presents the hypothesis of a civil society as the key subject of globalization which allows realizing the natural course of history. Thus, the researchers of the phenomenon of the humanity unity and later globalization, consider the desire of people for unity as an objective process that is the consequence of the natural course of human development initiated by itself and should not be imposed by several countries and their political, economic and other leaders.

**Key words:** Globalization, unity of mankind, world order, economic, humanity

## INTRODUCTION

Historical and philosophical analysis of the globalization phenomenon is for several reasons relevant today. Firstly, it has become a reality in our live. We feel its impact in economic, political information and other spheres. Secondly in the short term globalization would probably have great influence on socio-cultural, economic and political development of the world as a whole as well as individual nations and states. Third in the 21th century the attitude towards globalization has changed-from enthusiastic as it was in the 80-90's of the 20th century to more sober, balanced and often critical. The reasons for this in the opinion are real global events in the world. These are periodic global financial and economic crises, revolutions in the East, where developed countries led by the United States attempted to establish democracy in Iraq, Libya, Syria and other countries, the contradictions between Russia and the EU, Russia and the United States, caused by the war in the Ukraine, etc. Fourth, the attention to the problem of globalization is caused by the need to understand its system impact on social life of people and to see at least schematically, its future prospects.

## MATERIALS AND METHODS

It is known that the world's religions have proclaimed the idea of the unity of humanity as one of their basic ideas. However, from the standpoint of rationality it began to be studied only in classical and neoclassical philosophy in the end of the 28th the first half of the 20th century.

The founder of classical German philosophy I. Kant in his work "Idea for a Universal History with a Cosmopolitan Purpose" noted that people often do not set themselves any reasonable goal and they are acting under the influence of stupidity, vanity, passion, etc. But despite this, it is possible to see in it the total reasonable goal for the whole mankind. In his opinion such purpose is the legal civil societyin which people can develop their potentials and realize their needs to the full. However, as noted by I. Kant, the creation of a civil society in a country depends on its relations with other countries. People's unsociability was the means by which they found a state of peace and safety which considerably reduced the struggle of "all against all." This, the philosopher thought, would allow "to quit the barbarous condition of lawless power and to enter into a federal

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league of nations in which even the weakest member looks for its rights and for protection not to its own power or its own adjudication but to this great confederation, to the united power and the adjudication of the collective will" (Kant, 1966). On this basis he proposed the idea of establishing an everlasting peace built on the principles of equality of peoples and non-interference in the internal affairs of states as well as to recognize people's right on "a universal state of mankind".

Another German philosopher F. Hegel presented the historical process as a universal and unified, where under external disorder of unique and special events the community of motives, goals and patterns of social and historical development is hidden. In his work "Phenomenology of Spirit", Hegel (2006) considered history as the stage of development of the absolute spirit in time which embodies in a state as a result. In his opinion, the progress of history is a movement to a complete and thorough understanding of the meaning of freedom and it has a natural character.

In his "Lectures on the History of Philosophy" Hegel (2006) defined the goal of history as the development of freedom of a citizen in the "civil" society. "Freedom alone is the purpose which realizes and fulfills itself, the only enduring pole in the change of events and conditions, the only truly efficient principle that pervades the whole." Progress in the realization of freedom in terms of F. Hegel goes through three main stages. In the Ancient East only one man was free-the despot; the Greeks and the Romans believed that a group of people can be free and only German people fully realized that all people are free. According to F. Hegel, the historical development is a reflection of society freedom in the state.

The German philosopher L. Feuerbach also gave his understanding of the unity of history. Determining the human nature as the unity of mind, will and heart, he put the love to a man in place of the love to the God as the only religion and replaced faith in God with faith in the man himselfin his own abilities. Everyone is part of a common humanity because he can not separate himself from his family, from his essence. L. Feuerbach saw the cause of people's disunity in the ideological divergence of humanity into opposing religions and made an attempt to show the way to overcome this disunity. Like I. Kant, he saw this path in the autonomy of an individual, i.e., in personal faith. The nationalist believed that humankind would solve the problem of immortality only when it got over the frames of ideological differences and realized itself as one body, composed of independent personalities because "the single man in isolation possesses in himself the essence of man neither as a moral nor as a thinking being. The essence of man is contained only in the community in the unity of man with man-a unity, however, that rests on the reality of the distinction between "I" and "You". Solitude means being finite and limited, community means being free and infinite. For himself alone, man is just man (in the ordinary sense) but man with man-the unity of "I" and "You" that is God... All essential relationships the principles of various sciences are only different kinds and modes of this unity".

The idea about the humanity's unity was developed by K. Marx, who drew attention to the fact that the basis for the unity of human history itself is the material world, understood by him in the first place as the unity of modes of production common for all nations. The historical process is a change of socio-economic formations the periods of the world history which almost all nations have in their development. Of course, they all appear in the peculiarities of local-regional variants. However, each formation is a step toward freedom (Brandt and Lyashenko 1994).

The materialist K. Marx like an idealist F. Hegel believed that the human history is not a simple set of actions of people in politics, economics, arts, religion, etc. It is universal. And the basis of this unity is economic relations, first of all, the production relations which are formed on the basis of constantly progressing productive forces. On this occasion, he wrote: "The simple fact that every succeeding generation finds productive forces acquired by the preceding generation and which serve it as the raw material of further production, engenders relatedness in the history of man, engenders a history of mankind...". Hence, the basic principles of the materialist conception of society are the principle of the unity of humanity, the principle of historical patterns and the principle of progress. Common patterns are found in the history of all nationsin all stages of their development and they determine the nature of these stages that is socio-economic formations. This fact gives reasons to speak about the unity of the history of mankind.

Almost in parallel with Marx in the middle of the 19th century O. Comte the founder of a new science about society-sociology, formulated his famous concept of the three stages of social development, thus the human mind and on the basis of principles of positivism he developed the idea of the unity of humanity. As he thought, the humanity in its development passes consistently through three stages-theological, metaphysical and positive, it will inevitably come to the unity. From the moment people begin to explain the world and themselves from the standpoint of science, the war between people ceases to be the dominant activity, it would be replaced by the struggle of people against the forces of nature, enhanced by the desire to make rational use of its resources to meet their needs (Comte, 2011).

Based on the analysis of his contemporary society, A. Comte concludes that the main condition for all social reforms should be an intellectual, scientific reform. Revolution and violence can not lead society out of conflict and crisis. It requires a synthesis of all the sciences and the formation of positive politics on their basis.

In his main work, "The Positive Philosophy of Auguste Comte" the founder of a new social science judged from the priority of the whole over the part and concluded that in order to understand the history of the French people like any other nation, we should refer to the analysis of the history of all the mankind as the World history is primary in relation to the history of particular nations (Comte, 2011). That is why in Comte's sociological theory the main object is the history of the human race.

In "System of Positive Policy" the nationalist philosophically substantiates the idea of humanity's unity. To make it appear as a whole it is important that in all societies at all times a person should possess a certain definable nature. It is also necessary to any society to have its order which can be found in all the diversity of societies (Aron, 1993). History is aimed at achieving the fundamental order in any society and the realization of the best in human nature.

According to Aron, sociology created by Auguste Comte is intended to serve as a means of overcoming the crisis of the modern world that is a system of scientific ideas defining the restructuring of the society leading to the world unity.

In the first half of the 20th century the classical philosophy was replaced by the neoclassical philosophy, whose representatives are also seeking to understand the phenomenon of the unity of humanity but now from the standpoint of modern time which provided new evidences for the philosophical understanding of globalization.

The idea of the unity of mankind took an important place in the works of the German existentialist philosopher Karl Jaspers, who asserted that mankind has a common origin and a common goal, as the communication with their like is a part of a public life. It is the human nature as all what is human and all that exists for him is the result of a process of communication. By introducing the concept of "the Axial age" of mankind which is associated with the desire of a man to understand himself, that means the beginning of reflection, just in different parts of the world, the philosopher was convinced that it was the time when the individual began to look for life support in himself. So he stayedin Jaspers opinionin our time. That was the Axial time that impelled people to unlimited communication, because "technology has brought about the unification of the globe by making possible a hitherto unheard of speed of communications. The history of the one humanity has begun. A single destiny governs the whole of it" (Jaspers, 1994). The philosopher believed that mankind originated from a single source and then began to develop in isolation but at the end it started to seek reintegration.

K. Jaspers made a bold prediction that the future path of human development from the national states can go in two ways: through the large continental unions to a world empire or world order. He raised the question what the global unity would look like and suggested that it may be both a global state (a world empire), built on violence or a unified world based on mutual understanding and agreement, where separate states would give up their sovereignty in the name of the sovereignty of all mankind (world order).

The reflections on the unity of humanity were also given by the founder of humanistic psychoanalysis Erich Fromm. In "Credo", he wrote that "Every individual bears humanity inside himself; „the human condition" is unique and equal for all men in spite of the inevitable differences in intelligence, talent, height, color, etc. The philosopher criticized the deification of the state, nation, class and claimed that a man should behave properly, especially with respect to the principles of humanity and humanism. The basis of people's unity should be the common ethical standards presented in the world religions and systems of philosophy of the past: by Buddha, Christ, Mohammed, Confucius, Socrates, Marx, Freud, etc. All of them preached the same values-love, justice, truth, mercy, creativity. Therefore, the way of humanity leads to the world's unity and the assertion of individual rights as the morality basis.

According to Erich Fromm, it is just from here that the task for a modern society results from: to bring these ideas into life through the creation of social institutions which will meet intellectual, creative, friendly human needs. The united world can come only when a new person comes, who will break from the shackles of archaic blood ties and feel himself the son of humanity, citizen of the world, who will be devoted to humanity and life, rather than its separate part.

Erich Fromm considers the situation unjust when two-thirds of humanity suffer from hunger and die. He believes that we need great effort of rich nations to help developing countries to achieve a decent level of human life.

The analysis of works of representatives of classical and neoclassical philosophy shows that the idea of the unity of mankind had been developed long before the appearance of the leading trends in the globalization and

before the contemporary concept of "globalization" in modern philosophical and sociological knowledge. It allows us to see the continuity of views of the scientists on the long-standing trend of peoples and nations to get closer.

As for Russia, the forerunner of the globalization concept was the idea of the mankind unity which was developed by Russian religious philosophers.

In the Russian philosophical tradition the history of mankind was understood as a desire for the absolutely perfect unity. The purpose of history is to connect the fragmented parts of society into a unified whole that would meet the original intention of the Creator. Russian philosophizing writer N.M. Karamzin believed that the importance of the unity of people consists in the possibility of their better self-expression, "Totally national is next to the all-human. The chief point is to be humans and not Slavs".

The origins of philosophy of all-unity lie in the Christian idea of sobornost which is understood as the unity of Christians in love, faith and life. A.S. Khomyakov defines sobornost as integrity and internal completeness collected with the power of love in a free and organic unity. As the Slavophil however, he did not talk about Russia as a closed territorial formation (Khomyakov, 1994).

The problem of human multiuninty, a cathedral set of people also excited a Russian cosmist N.F. Fyodorov. Mankind (people of Earth), according to the philosopher is intended to enter into space, efficiently overcome burdened natural deaths and go up to the new open spaces.

The most consistently the idea of all-unity was developed by V.S. Solovyovin its light he considered the problem of humanity which is the "unitary whole" and "organic entity". The philosopher pointed out that humanity does not consist of individuals, families, nations but is supposed by them and it is lively and full reality. From the standpoint of Christian evolutionism he argued that the appearance of Christ gave the history of the human race completeness and humanistic sense, desire for a positive reunification in God-manhood.

However, V.S. Solovyov thought that the whole must not develop at the expense of its parts. This idea sounds up to date in the modern era, when the worldin spite of the globalization ideology is stretched to the opposite poles, when developed countries often take advantage of the rest of humanity. That is why at the end of the 19th century he called "... true or positive all-unity, somethingin which the All exists not at the expense of all or to their detriment but in benefit of all".

Berdyaev (2008) was not indifferent to the problem of global sobornost of mankind in spite of the preaching of individual personal principle. In his works, he often uses the concept of "world human life", "the unity of mankind," and so on. In another book, "The fate of Russia" Berdyaev (2008) characterizes humanity as a "positive all-unity" of national individualities and personal individualities. The philosopher put forward the idea that the human race is regenerated into humanity.

The Russian thinker of the 20th century S.L. Frank was also writing about the meaning of history in the education of human. In his opinion, the mankind like an individual goes through the eras of the rise and fall, advance and retreat, the tides of the creative energy and the moments of fatigue fade, through moments of faithful service to the truth and moments of its forgetfulness and betrayal. He wrote about the unity of the "I" and "You" and above all he set the unity, called as "We".

The idea of all-unity, designed in Russian philosophy, confirms once again the vision of judgments of thinkers that only on the basis of spiritual ascent and unity the disunity and split of the world can be overcome and a common human peace can be ensured, herewith in all its diversity.

## RESULTS AND DISCUSSION

Development of the unity concept in human history has been continued by philosophers and sociologists at the turn of 20-21th centuries but by using directly the categories of "globalization", "globalism", "glocalization" (Romanova, 2009). And if the idea of unity of mankind was mostly ideal and theoretical prediction for classical and neoclassical philosophy, the new reality introduced a lot of concrete social facts for the researchers to analyze that problem.

Today the social sciences distinguish a broad and a narrow concept of globalization. In the narrow sense globalization is understood as a new system of power and domination as a form of geopolitics, aimed at spreading cultural influence on the part of one or more economically developed countries on the world and the United States seem to lead the process imposing its will and standards around the world. The basis of this kind of globalization is the development of the world capitalist system based on inequality and differentiation (the concept of I. Wallerstein) or the global change of culture (the concept of R. Robertson).

Such an understanding of globalization has been criticized with reason by many modern scholars, both domestic (A. Dugin, S. Kara-Murza, V. Inozemtsev, A. Panarin) and foreign (M. Heidegger, A. Giddens, U. Beck). The reason is that its effects, according to scientists, will lead to further expansion and growth of exploitation of the

poor countries by the rich, the destruction of national and family values and traditions as well as to increased imposition of not the best examples of Western mass culture to the detriment of national cultures development.

In a broad sense of the word, globalization is an objective process of integration of countries, states and peoples into the whole one, when the events in one part of the world increasingly determine the situation in its other parts and according to the Russian researcher V.I. Dobrenkov it is a "modern stage of world integration that is becoming more connected and interdependent".

In modern social science the concept of "compression of time and space" is being formed in which human activities are carried out in transparent borders, based on the growing influence of media on public consciousness, etc. For example, a German researcher Beck (1997) said that today there is a "way out of the political regional framework of the national state". But globalizationin his opinion is the process of formation of transnational social relations, it is multi-dimensional and includes ecological, cultural, economic, political and socio-civic globalization, each of them has its own logic of development but it is only understandable in view of the interdependence by taking into account its types listed above.

This position is shared by K. Legevi who defined globalization as "blurring the boundaries of, cultural hybridity and glocalization. Glocalization is both a process of integration of states and nations and the desire to preserve their cultural identity and uniqueness".

According to K. Mueller, globalization is a "space time expansion of the social activities of the state borders, the emergence of transnational institutions and diffusion of cultural patterns". In our view, he is right to note that this process is characterized by its depth, speed and scope of the conventional forms of modernization which suggest that any "traditional" country based on its internal factors may be involved into development on models of advanced economies.

Researcher J. Scholte notes that in globalized conditions social relations become relatively independent of borders and distances. He defines a global civil society through the global problems that its members solve and emphasizes the following features:

- Organizational relationship between the subjects of globalization stand horizontally
- Global infrastructure keeps these relationships in working order
- Civil society has the resources that go beyond national or international level (WTO, opinion polls and so on)
- Civil society supports non-territorial forms of identity and solidarity
- The rules adopted by the community are global

Civil society is the social community which is "held together by political values shared by all its members but requires all shared identity, reflected in the unity of history, language, religion, etc." (Scholte, 1997).

## CONCLUSION

Thus, the researchers of the phenomenon of humanity's unity and later globalization are considering the desire of people for unity as an objective process that is a consequence of the natural course of human development initiated by itself and should not be imposed by some countries and their political, economic and other top leaders.

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