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**HISTORICAL AND PHILOSOPHICAL PREREQUISITES
OF ANALYSIS OF THE MODERN GLOBAL PROCESSES**

The philosopher, who conducts his research in the field of understanding social reality, is faced with the necessary questions about the foundations of the formation, the essence, the laws, the driving forces and the direction of social processes. The purpose of this study is analyze of the potential of the concepts of social process for understanding modern global politics on the basis of the history of philosophy. Such an analysis is necessary, as it determines the position of the researcher, his way of entering into the study material. The authors conclude on the content of the term «globalization». They give the following definition: «globalization» – a concept that is abstract and does not capture the essence of social contradictions, focusing on the scale of social processes. The significance of this conclusion is important for the self-reflection of the researcher of global processes. He should remember about the inadmissibility of substitution of the tasks of explanation and for the transformation of society by description or legitimization of the status quo. This approach gives us an opportunity to explain the global processes of modern social reality, to form adequate forecasts and programs of correction of the existing state of affairs in almost any sphere of public life.

Key words: social process, philosophical history, global processes, globalization, fundamentals.

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**Заманауи жаһандық процестерді талдаудың
тарихи-философиялық алғышарттары**

Өз зерттеулерін әлеуметтік шындықты пайымдауға негіздейтін философтың алдында әлеуметтік процестердің қалыптасу негіздері, мәні, заңдылықтары, қозғаушы күштері және олардың бағыты туралы сұрақтар тұрады. Бұл зерттеудің мақсаты – заманауи жаһандық процестерді түсіну мақсатында философия тарихы материалдары негізінде әлеуметтік процесс концепцияларының әлеуетін талдау. Мұндай талдау өте қажет, өйткені ол зерттеушінің ұстанған бағдарын, зерттейтін тақырыпқа ену тәсілін білдіреді. Авторлар «жаһандану» терминінің мағынасы туралы қорытынды жасайды. «Жаһандану» ұғымының сипаты абстрактілі және ол әлеуметтік процестердің көлеміне көңіл аудартатын әлеуметтік қайшылықтардың мәнін ашпайды. Бұл қорытындының мазмұны жаһандық процестерді зерттеушінің өзіндік рефлексиясы үшін маңызды. Зерттеуші қоғамды түсіндіру мен оны өзгерту мақсатын тек сипаттаумен алмастыруға

болмайтындығын ескеруі керек. Мұндай ұстаным қазіргі жаһандық әлеуметтік шындықты түсіндіруге, дәлме-дәл болжам жасауға және қоғамдық өмірдің кез келген сферасын өзгертуге бағытталған бағдарламалар жасауға мүмкіндік береді.

Түйін сөздер: әлеуметтік процесс, философия тарихы, жаһандық процестер, жаһандану, негіз.

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Историко-философские предпосылки анализа современных глобальных процессов

Философ, ведущий свои исследования в сфере осмысления социальной реальности, необходимым образом оказывается перед вопросами об основаниях формирования, сущности, закономерности, движущих силах и направленности социальных процессов. Цель данного исследования – осуществить анализ потенциала концепций социального процесса для понимания современной глобальной политики на материале истории философии. Такой анализ является необходимым, так как он определяет позицию исследователя, его способ вхождения в исследуемый материал. Авторы делают вывод о том, что «глобализация» – это понятие, носящее абстрактный характер и не ухватывающее сути социальных противоречий, акцентирующее внимание на масштабе социальных процессов. Значение этого вывода важно для саморефлексии исследователя глобальных процессов. Ему следует помнить о недопустимости подмены задач объяснения и преобразования общества описанием или легитимизацией существующего положения вещей. Такой подход дает нам возможность выйти на объяснение глобальных процессов современной социальной реальности, формировать адекватные прогнозы и программы коррекции существующего положения дел практически в любой сфере общественной жизни.

Ключевые слова: социальный процесс, история философии, глобальные процессы, глобализация, основания.

Introduction

The address to history of philosophical thought is one of the important methods in implementation of any philosophical research. Even understanding of rather new subjects in philosophy, which global processes of the present belong to, demands studying of historical and philosophical prerequisites. Global processes, in effect, are the social processes investigated by philosophers for more than 2.5 thousand years.

Subject of research-social processes on a global scale.

Purpose-to analyze the potential of social process concepts for understanding modern global processes on the basis of the history of philosophy.

Tasks:

– to comprehend the content of the concepts of the social process from the Enlightenment to the present day;

– to determine the content and potential of the concept of «globalization» in the studying of social life.

Hypothesis: the study of global processes will be adequate only with understanding the logic of social process.

Methodology of research-methods of the history of philosophy.

The degree of study of the problem. The article analyzes the experience of understanding the social process in the concepts of Enlightenment thinkers, German classical philosophy and modernity.

The idea of social process is formed in the history of philosophy with status of: 1) idea of social; 2) idea of existence of logic (bases, entity, regularities, orientation) formations of public life. The idea about social essence of the person and everything that occurs in the world of people, can be found in philosophical doctrines of antiquity. But the idea of procedurality of social life becomes demanded only during the era of formation of the capitalist relations. When industrial production begins to play the important role in the organization of public life, large-scale transformations of all spheres begin: the social structure changes, the cities grow, the system of differentiation of work repeatedly

becomes complicated... All this leads to questions: How possible to manage such society? How to set the purposes? How to promote its movement to realization of socially important tasks?

At the time of prevalence of subsistence, the economy forces of self-organization of the society were strong. They worked because the person faced a question of survival in a nature bosom. The social shocks of a miscellaneous of scales caused by suspense of fundamental issues of the organization of life in the new born capitalist society led to development of interest of thinkers concerning logic of social process.

Responding to the request of practice of that time, the European intellectual elite created own vision of the events and also ways and conditions of improvement of the existing social reality. This vision became history of philosophical thought as philosophy of the age of Enlightenment. The idea of social progress was peculiar to it, and its condition called management of society on a reasonable basis. Sophists of that era were involved in the solution of questions of management of social process. They could see it as an object of research. The classics of Enlightenment used the term «historical process». We can consider its contents as synonymous to the concept «social process».

At the same time philosophers asked questions of existence of a certain order of things and events which they would be subordinated to. In a medieval theological explanation of the world a binding role was played by Providence. The crisis of this way of thinking raised a question of a source of orderliness of social life and its sense.

The idea of F. Voltaire's «philosophical history» consisted in the approval of unity and general orientation of history of mankind. In the work «Experience of the disposition and spirit of people and the main historical events» F. Voltaire, one of the first in the history of a human thought, tried to reproduce not only the European past, but the history of all mankind. His approach was opposed to the theological concept where the history of the bible people was stated, and their unity was considered as a result of origin from Adam and Eve.

According to «philosophical history», people were not initially guilty. They had the special gift – brain. In the ancient time the forces of nature and also instincts and passions did not allow people to use this ability fully. But during modern times, on Voltaire's belief (and many other educators), the mankind became rather adult to define the destiny.

Jean-Jacques Rousseau reasoned a possibility of philosophical, theoretical reconstruction of

historical (social) process in its main stages and the general orientation, significantly different from the history based on the description of the facts.

During I. Kant's time, the spirit of historicism was vital not only in the spiritual atmosphere of the developed countries of Western Europe but also in Germany, which was backward compared to them. The ideologists and theorists of the Western European bourgeois revolutions (primarily English and French), given the level of the modern state of the industry, commerce, culture (already planetary in essence) created the paradigm of the emergence of a new, «civil society», everywhere replacing the outdated feudalism.

J. Locke (2007) and J.-J. Rousseau (1987) created the idea of a new voluntarily created association of people, in which the full mutual complementarity of the «citizen» and the «political organism» takes place. A historical-cognitive situation has been created: since a person and a society can be perfect for centuries, this social ideal can and must become the measure of the whole past-present-future transhistorical chain.

The interest of I. Kant to history was manifested even in his «subcritical» essay «Universal Natural History and Theory of Heaven» (1755). Here are some noteworthy ideas that influenced the philosopher throughout his life.

Two of them are:

1. «Universal.» Following G. Leibniz, Kant believed that the fundamental criteria of theoreticality (scientificity) are universality and necessity.

2. «History and theory.» The first Kant's work, where the subject of reflection is the social process as such, was his great article «Idea for a Universal History with a Cosmopolitan Purpose» (1784). Kant's philosophical system was then at the stage of formation, many of its problems have not yet been resolved, which affected the content of the «Idea for a Universal History with a Cosmopolitan Purpose» (Kant, 2005).

Already the title of this article attracts attention. It promises only «the idea» (which in Kant's theory provides exclusively «regulativeness» and not «constitutiveness»), but the idea of «world history» and, moreover, «in the world civil plan». In the introductory part of the analyzed article, Kant substantiates his research credo regarding philosophical historicism. According to Kant, the natural course of nature-history is carried out «invariably progressively», albeit slowly, through «the whole human race» and represents the development of «primary inclinations of people» in line with their aspirations «towards an unknown purpose of nature».

Here the author notes that modern people act «not purely instinctively», but also far from being «reasonable citizens of the world» according to an «agreed plan». The human course of action in the «great world arena», according to Kant's assessment, with all its «imaginary wisdom» is largely «woven» from «stupidity, childish vanity, and often from childish malice and passion for destruction.»

The German thinker believed that a person is endowed with three basic abilities of the soul («the ability of knowledge», «the ability to desire», «the ability to get a feeling of pleasure and displeasure») and three main cognitive abilities («sensuality», «reason» and «mind»). From the time of the fall into the years of Kant's life, all these abilities were improved beyond recognition, and it was clear to all thinking people: the prospects for their further development are undoubtedly significant.

The main part of the «Idea for a Universal History with a Cosmopolitan Purpose» consists of nine «provisions» (each of one or two paragraphs of various sizes), the sequence of which reproduces the concept of Kant's philosophy of history of the sample of 1784.

In the seventh position, I. Kant writes that the problem of creating a perfect civil system depends on the problem of establishing lawful external relations between states and cannot be solved without the permission of this latter. Most of the tasks of international relations Kant resolves by analogy with the principles of the organization of a single civil law country. He says that the same «unsociability», which forced people to unite within the borders of one «public organism», caused the need to establish mutually acceptable relations between states. Further, according to Kant, one should recognize the «hostility» of people, their interpersonal «antagonism» as prototypes of confrontation and destructive wars, devastating both the country and whole regions. The desire to find «a state of peace and security» is also close to individuals and state entities. The sad experience and the seeking mind are capable of «telling» to people the ways out of the state of «wildness» towards the emergence of a «union of nations», which is really promoted by the «best internal systems of government» and «international legislation».

And yet in this part of the «Idea for a Universal History with a Cosmopolitan Purpose», after a series of doubts, the author is inclined to an optimistic conclusion. He argues that innumerable disasters throughout human history will force the human race to find a law of equilibrium for the agreement between neighbouring states, caused by their freedom,

to create a unified power, that is, eventually, to create a world-wide state of public security.

The development of a society without a «rational approach» to its history is presented to the thinker as a «disorderly aggregation of human actions»; the task of scientists, at least in general and as a whole, is to present this process «as a system». But such a system consists of parts, historical periods. And these periods, and even in different regions of the planet, are studied very unevenly. Kant positively assesses the source-study state of «Greek history,» which, to all, is also replete with knowledge of many things that actually preceded it. He also considers the knowledge of subsequent epochs to be satisfactory, but only regarding «our part of the world,» «which, probably, will eventually become a legislator for all other nations.»

With undisguised pleasure, the scientist speaks of «commendable in general detail, with which modern history is now being written,» which will further allow «philosophical minds» (they must «be knowledgeable in history») to succeed in perfecting the philosophy of world history.

In 1795 he promulgated the treatise «Perpetual Peace» (Kant 2003), where possible ways and means of asserting unbreakable peaceful relations among nations were based.

I. Kant for the first time expressed the idea about the objective regularity of the social process leading to the establishment of peace, about the inevitability of creating a union of peoples on a peaceful basis. Whether people want it or not, they will be forced to enter into this union, since «the natural rudiments of man as the only rational being on Earth do not develop fully in an individual, no matter how brilliant he is, but in a genus or, at least, in a vast number of generations.» The idea that man arose as a creature called to regulate, organize, through the acquisition and development of the intellect, the entire system of being on the globe belongs to Kant, thereby the history of the human race represents the fulfilment of a certain plan of nature. Kant wrote that, although people still have a tendency to strive toward the unlawful, with the growth of culture, they are increasingly feeling the evil that is selfishly caused by them to each other. At the same time, the realization of the ultimate goal should be expected «not from the free agreement of individuals», but achieved «only through an ever-growing organization of citizens of the land within (our) kind and for it...». In this sense, some researchers of modern world integration ties and trends, for example, Russian academician Ye.M. Primakov, consider I. Kant the pioneer

of the theory of globalization as a process of merging humanity into a single (global) organism.

Another important element of the philosophical and historical concept of I. Kant, confirming the objective necessity of the world, is the development by him of the problem of contradiction in relation to the world development, which is a means of achieving a lawful order and moral progress. He breaks with the educational concept of the «golden age», «natural state» and «good savage», expresses a deep thought about the controversial progressive movement of humanity towards humanity and culture.

The cause of the emergence of civil society, that is, a state in which legal coercion with the help of «external laws» guarantees people the opportunity to get along in the future with each other, is antagonism.

Noteworthy is Kant's indication of war as an objectively negative reason that prompts the desire to create an international, morally sound system of states. Kant called another factor by which humanity moves towards unity and peace: mutual economic interest, a spirit of commerce that is incompatible with war. It contributes to the growth of human interaction, and, despite the fact that it is not motivated by moral motives, it still contributes to the «noble world» and, wherever there is a threat of war, prevents it.

The special role in development of classical, social and philosophical thought was played by G. Hegel. He found existence of regularities of social process. According to G. Hegel, the essence of the global social process consists in the dialectic movement from the need to freedom. It is accompanied by understanding by Absolute Spirit of itself.

K. Marx was the first thinker who suggested to comprehend social process in terms of dialectic materialism. It assumed the search of the fundamentals. The German thinker found them in the sphere of productive relations.

In his works, the German thinker went beyond the description of the features of the modern economic way of life and social life in general. Marx proposed to consider any phenomenon in the context of the unfolding of mankind's history, consistently passing through qualitatively new stages of existence, which are formed on the basis of specific material and economic grounds. He understands capitalism as a system of social life organisation as a phenomenon that originated in the era of the formation of industrial production. Besides, Marx sees the prospect of the completion of the capitalist era, sees it as a passing stage of human history, overcoming

of which connects with the growing contradictions of labour and capital. The thinker sees the resolution of these contradictions in the destruction of private ownership of the means of production. In addition, Marx notes the historicity of capitalism itself, highlighting a number of its historical forms.

Thus, according to the vision of K. Marx, the capitalist type of social development is inscribed in the logic of the unfolding of the social process, which is interpreted by him as a change of social formations. The bases of social formations are relations in the sphere of production, distribution, exchange, consumption of social wealth and, above all, property relations.

Marx was a contemporary of not only the profound transformations of individual societies but also the restructuring of the entire system of international relations. Analysis of the development of capitalist relations, the expansion of the international division of labour, the process of forming monopolies, international value lead Marx to the conclusion about the formation of economic processes on a global scale, seeing the real task of bourgeois society in creating a world market.

Speaking of industry, which forms the basis of capitalism, K. Marx and F. Engels conclude that it was the capitalist type of relationship that created world history, because it satisfied the needs of each civilized country and each individual in it depending on the whole world and because it destroyed the old, naturally established isolation of individual countries.

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Marx, analyzing the specifics of pre-monopoly capitalism, points to the beginning of the development of the process of formation of the international productive forces of society, and makes a fundamental conclusion that production itself and the labour expended in it acquire an international-social character in its content and internal structure. For the development of the sphere of consumption, it is necessary to include all new participants in the world market.

We are talking about the formation of the laws of the world economy, which take priority over the laws of national economies, national spheres of production and the interests of privately monopolistic

groups begin to depend on the world market and the world capitalist economy as a whole. Thus, the world market and the capitalist system of social relations are inextricably linked.

Thereby, K. Marx and F. Engels fix the formation of large-scale, and then global processes that transform the social process, involving countries and nations in an interconnected system of market interactions.

As has already been shown, Marx understood capitalism as a historical phenomenon, assuming that the logic of the social process is not limited to only the existence within the capitalist system of relations. The basis of capitalism is the existence of capitalist private property. Consequently, its abolition should lead to the formation of a social structure of a new type. Analysis of the current situation allowed Marx to highlight trends that indicate a crisis of capitalism (Marx, 2004).

Well-known fact is that historical and materialistic understanding of society led K. Marx to a number of significant conclusions:

- the basis of public life are productive relations;
- there is a law of compliance of character and level of productive relations to character and level of productive forces;
- the basis and top-out peer stipulate each other. The leading role is played by basis;
- historical process represents consecutive change of special types of social system – formation;
- transition from one formation to another is carried out by deep social transformations;
- content of historical process develops as fight of classes;
- the source of social contradictions is the relations of a private property;
- alienation increase is a consequence of the relations of a private property;
- harmonization of the public relations is possible by elimination of a source of contradictions – a private property.

Therefore, to the middle of the 19th century the understanding of logic of social process was already created in classical philosophical tradition. Further development of social science was carried out by taking into account those circumstances and the new phenomena which became significant for their contemporaries. Some social concepts replaced others. The 20th century is presented by concepts of deideologization, convergence, democratization, modernization, etc.

At the end of the 1980th the theory of globalization began to gain popularity. Their

authors demonstrate formation of the united, global world. They consider the existing problems of development of modern society as a result of objective process of the birth of the global world (globalization). Each theorist of globalization offers own more or less courageous scenario of events and states conviction that the unified model of people's existence in the global world is inevitable (Keynes, 2004; Stiglitz, 2006; From globalism to regionalism, 1993).

The Russian philosopher A.V. Ivanov notes 4 fundamental world outlook postulates of globalization concepts:

- belief in rationality and firmness of the existing rules of a world political, scientific and technical and economic game. The alternative to them is impossible;
- understanding of the person as especially terrestrial carnal being whose mind is designed to serve his increasing material requirements or – at best – to satisfy abstract human inquisitiveness;
- recognition in words of value of an ethnic, cultural and religious originality of various countries and regions of the Earth, at absolute unwillingness to consider this originality and furthermore to protect;
- natural identification of world progress with the high standard of living of the developed countries, and universal values – is exclusive with values, so-called, the «open society» represented by the Western cultural and geographical world led by Europe and the USA (Ivanov, 2004:34-35).

The etymological analysis of the concept «global» discloses its value as «concerning scales of all globe». Therefore, the concept «globalization» assumes existence of process of the formation something large-scale having worldwide character.

There are various positions concerning what time to consider the beginning of formation of global social processes. Some people say about emergence of global scale of social processes during the imperialism era. Others call the 70th of the 20th century (Braudel, 1977; Finkelstein, 1995; Kumar, 1981; Robertson, 1992; Waters, 1996; Watson, 1998).

I. Wallerstein, one of the authors of the globalization concepts, the creator of the world-system theory, believes that the formation of social processes on a global scale can be attributed to the 16th century – the time of capitalist relations in Europe. In his analysis of the world systems and the situation in the modern world (Wallerstein, 2001), he analyzes the unfolding of capitalism in the XIX-XX centuries and makes predictions for the 21st century.

I. Wallerstein's basic concept is «world-system». By this concept, he designates types of economic-political relations, differing in the ways of organizing economic life, in various degrees of prevalence, scale, and, as a consequence their peculiarities.

I. Wallerstein connects the existence of contradictions of social development with the features of three types of such «world-systems»:

1) world-empire, consisting of several local cultures. For example, Ancient Egypt, Ancient Rome, Russia of the era of serfdom.

2) the-world economy, which is made up of independent nation-states. As an example, the scientist suggests Europe from the New Age to the present day, which has grown from continental to world capitalist world-economy.

3) the world-socialism, not yet implemented in practice.

I. Wallerstein (1995) speaks of a three-level world-economy, whose elements are the centre, semi-periphery and periphery.

The centre (or core) is constituted by the countries dominating in economic relations, extracting superprofits from the world division of labour. These countries, by virtue of their position, are able to exert a decisive influence both on world politics and on the organization of the global human community as a whole. In the modern world, highly developed countries in North America and Western Europe have such a status.

At the periphery of the world-economy, due to the predominantly raw-material nature of the economy, there are countries which are economically and politically dependent on the core countries. These are the underdeveloped countries of Asia, Africa, and Latin America.

The semi-periphery is represented by the countries of Central and Eastern Europe, as well as by the rapidly developing countries of Southeast Asia. They lag behind the core countries in the technological sense, but, having trade relations with the countries of the periphery, they have certain advantages.

Historically, the unfolding of the world-economy, according to I. Wallerstein, goes through three stages.

The first stage (XV-XVI centuries) is associated with the decomposition of the feudal economic and political system (world-empire). This stage, according to I. Wallerstein, is characterized by the beginning of building the global world system as a result of the colonization of countries with a non-capitalist type of development. As a result of the expansion of capitalism, the countries that make up the core of this system (Portugal, Spain, the Netherlands, the

United Kingdom), and some others that conquered colonies, gain access to ultra-cheap labour, natural resources, and product markets. These countries-colonies now are in the world-economy system with the status of dependent states of the periphery. This ensured the initial accumulation of capital and the further spread of the world-economy.

The second stage (XVI – first third of the XVII centuries) – is the time of exacerbating the differences between the elements of the world-economy and the growing contradictions of economic and political development. Describing current trends, he talks about the different organization of labour in the groups of countries described above. Thus, the core countries with a freely developing labour market are constantly improving the skills of workers and the quality of goods and services produced. At the same time, semi-periphery countries differ with the non-economic, forced nature of labour. Labour power is less qualified here, and labour exists in such forms as corvee, land tenancy. Slave labour prevails in the peripheral zones.

The third stage (r. XVII-XX centuries) is characterized by the strengthening of the role of political institutions in the management of the economy. The fact is that the growth of social contradictions leads, on the one hand, to strengthen the role of states. On the other hand, within the framework of the world economic system, competition between them is growing, generated by the desire to dominate the international arena. As a result, conflicts shake the world (old ones become sharper, new ones appear).

I. Wallerstein makes predictions about the future of the global economic system. He believes that conflicts in the capitalist way of organizing the world-system are inevitable due to the economic uneven development of countries (Wallerstein, 1979).

Among the factors that will significantly influence the development trends in the XXI century, I. Wallerstein first of all names the threats emanating from the periphery countries towards the core countries. He predicts: challenges and even direct conflicts (imposed on the poor South by the countries of the rich North); non-stop mass migration, causing the growth of cheap labour in prosperous regions; rising unemployment and lower living standards in the core countries. The reluctance of migrants from the South to integrate into the metropolitan community provokes conflicts of an ethnic, social and religious nature, which would entail an increase in security costs. The redistribution of resources from the sphere of social production and social services to the protection of public order will have a negative impact on the economy of individual countries and the world community as a whole.

The instability of the world is exacerbated by contradictions between the countries of the core of the world-system. The economic competition of the main centres of power will lead to the creation of blocks that openly oppose each other.

In the context of a capitalist-type world-economy, the process of unfolding global processes is accompanied by crises, conflicts, open and latent opposition of the countries involved in it. I. Wallerstein expresses hope for the possibility of the reorganization of the entire system of global relations as a result of the folding of anti-systemic forces, the activity of which will lead to revolutionary changes.

Conclusion

The analysis of global processes in the context of the theory of the social process allows us to conclude that the scale of the events, the processes taking place, of course, is important for the specifics of their flow. But, if we confine ourselves only to fixing the characteristics of size, then this does not give us an understanding of the essence of the comprehended phenomena, the logic of the social process. Moreover, the absolutization of the heuristic potential of the procedure for determining the scale of social phenomena confuses cognitive thinking: the task of the researcher of social processes is not their description and scaling.

«Globalization» is – the concept having abstract character and not grasping an essence of social contradictions, focusing attention on the scale of social processes.

For this reason, the researcher of social processes conceiving in terms of any concepts of globalization is incapable to grasp logic of the events, basis of its formation. It substitutes problems of an explanation and transformation of society for the description or legitimization of the current situation.

Nevertheless, contradictions of social reality demand from us a careful judgment of the bases of their formation, essence, regularities of their deployment. The explanation of the events in modern society (or in society at any other stage of development) has to be carried out by taking into account these requirements. For this reason during the judgment of global social processes it is necessary to update historical and philosophical experience of judgment of logic of social process. Taking into account this experience, the tasks connected with the analysis of the global processes taking place today in various spheres of public life become realized.

Such approach gives us the chance to come to an explanation of global processes of modern social reality, to form adequate forecasts and programs of correction of the current situation practically in any sphere of public life.

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