

Studying of Globalization: Step by Step¹

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The Phenomenon of Globalization

For adequate perception of modern reality it is important to understand, that before the beginning of the 20th century world history was represented as a number of separately developing civilizations, which had little influence on each other. The contemporary world has radically changed, becoming a single entity as a result of the process of integration of all spheres of social life, which were rapidly developing during the 20th century. As a consequence, under the influence of global processes and global problem that resulted from these processes, profound changes in the minds of some peoples and humanity as a whole began to take place. It has become more and more obvious that the global community has entered a new stage of its development that is radically different from the previous ones not only by a larger scale of changes but also by the dynamics and the universal character of these changes.

In the 1990s the whole complex of the changes and the reasons that lie at their root were called globalization. Globalization (lat. *Globus* – Earth, globe) today is seen as the process of universalization, the formation of common for the whole planet links, structures and relations in different spheres of social life. Moreover, globalization is seen as a phenomenon, when it is seen as an objective reality that manifests itself through the closeness of global space, a unified world economy, universal ecological interdependence, global communications system, *etc.* Due to this, it simply cannot be ignored.

Global Studies

Numerous efforts to understand new tendencies of the world development have resulted in the emerging of **Global Studies** – *an interdisciplinary sphere of scientific research aimed at understanding the meaning of globalization, finding its causes and development trends, analyzing globalization-engendered global problems and finding ways to sustain the positive and to overcome the negative circumstances of globalization with respect to people and the biosphere.*

It is important to highlight that Global Studies are not a specific science or a scientific discipline like numerous sciences emerging as a result of differentiation of scientific knowledge or at the intersection of nearby disciplines. Global Studies have been born thanks to integrative processes typical for modern science. It is a sphere of research and knowledge where various scientific disciplines and philosophy tightly interconnecting with one another analyze various aspects of globalization and the problems it engenders

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(each from the viewpoint of its subject matter and methodology). Global Studies should also provide solutions for global problems studied both separately from one another and as a holistic system.

Global Studies have become to emerge as an independent scientific field and a field of social practice in the late 1970s, however the objective ground for this has formed much earlier.

The Origins of Global Processes

The first evidence of modern globalization is found in the late 15th century; by the early 19th century it became a reality. It was the time of the Great Geographic Discoveries which formed a single geographic, and, to some extent, economic and political space. It was at the time when humanity switched from geocentric to heliocentric model of the Solar System, and was able to properly explain the alternation of day and night. Science, having been separated from philosophy became a great impulse for the accumulation of knowledge and the development of technology. It brought forth the scientific and technical progress and later the industrial revolution, which radically changed the transforming abilities of humanity and its relation with the environment.

The Great Geographic Discoveries of the 15th and 16th centuries significantly changed the course of history and led to the unprecedented expansion of the European politics. From this point the struggle for the colonies has become one more reason for the antagonism between the European states. It was the beginning of the new international economic and political relations, the mutual influence of different cultures and the expansion of Western European naval powers in the different parts of the newly discovered world.

Fundamental Globalization

The next stage of globalization was connected with the formation of planet-wide structures, ties, and relations. As a result, the world in almost all the spheres of social life became holistic. The first evidence of this kind of globalization, which can be named fundamental, can be found in the second half of the 19th century; by the middle of the 20th century it became reality.

At the same time a set of essentially new serious problems emerged which were triggered by the growing interconnection of different countries and peoples. These processes penetrated not only the economic, political and social life, but also culture, science and philosophy. Various international organizations, forums, conventions, congresses began to appear promoted by the development of mass communication.

By the beginning of the 20th century the world became an arena of struggle for the spheres of influence between the strongest states and big monopolies, which in the end led to World War I. Numerous peoples of the world, directly or indirectly, were involved in the military conflict. The economic and political interdependence that had emerged by that time on the global scale did not leave any chance for any significantly big country not to participate in the war or at least not to suffer from its consequences. The meaning was that starting from this point history seized to be only European or Russian, or Chinese history; it became the history of humanity as a whole, the truly world history.

The end of WWI in 1918 formed a new balance of powers on the world scene, the consequences of which were even tighter relations and contradictions between the states,

making the world a genuinely global community. As a result, in the period between WWI and WWII the processes of globalization developed even more; the main factors were the following:

- 1) The intensification of the anthropogenic influence on the biosphere and the transformation of people into a real ‘geologic force’;
- 2) The beginning of rapid development of mass culture (mainly cinema, music, literature, the production of mass consumption items);
- 3) Non-stop intercontinental flights for the first time ever ‘shrank’ time and space to the parameters of a person's everyday life.

However, unsolved contradictions and the intensification of universal interdependence led to the beginning of the World War II that became the most large-scale war in history. This time three fourth of the world population were involved in the conflict, and the casualties greatly surpassed WWI.

From the viewpoint of globalization of the world processes both wars were essentially different stages of a single *global war*. The crucial difference was only in the quantitative parameters. Both of them were aimed at solving the same problems – the re-division of an already divided holistic world. The level and scale of the technologies in World War II were considerably higher. Moreover, the ideological influence was significantly reinforced by the wide use of various means of communication that either did not exist in the previous war (radio) or were not sufficiently developed (aviation, marine, railway, and automobile transport).

WWII, same as WWI had a variety of fundamental consequences that became a distinguishing characteristic of the future world order. The main one was that the war stimulated the research and the creation of essentially new kind of weapons (atomic and missile), which opened for humanity unlimited possibilities for the total destruction and extermination of everything living. These very achievements of scientific-technical progress determined the specifics and the character of the arms race during the Cold War and showed how fragile and closed our planet is.

Another consequence of WWII and the result of the growing interdependence in the global world was the unprecedented growth of international organizations, the main of which was the United Nations. European integration also started with the end of WWII. The starting point can be named 1946 when the British Prime Minister Winston Churchill called for the creation of the United States of Europe.

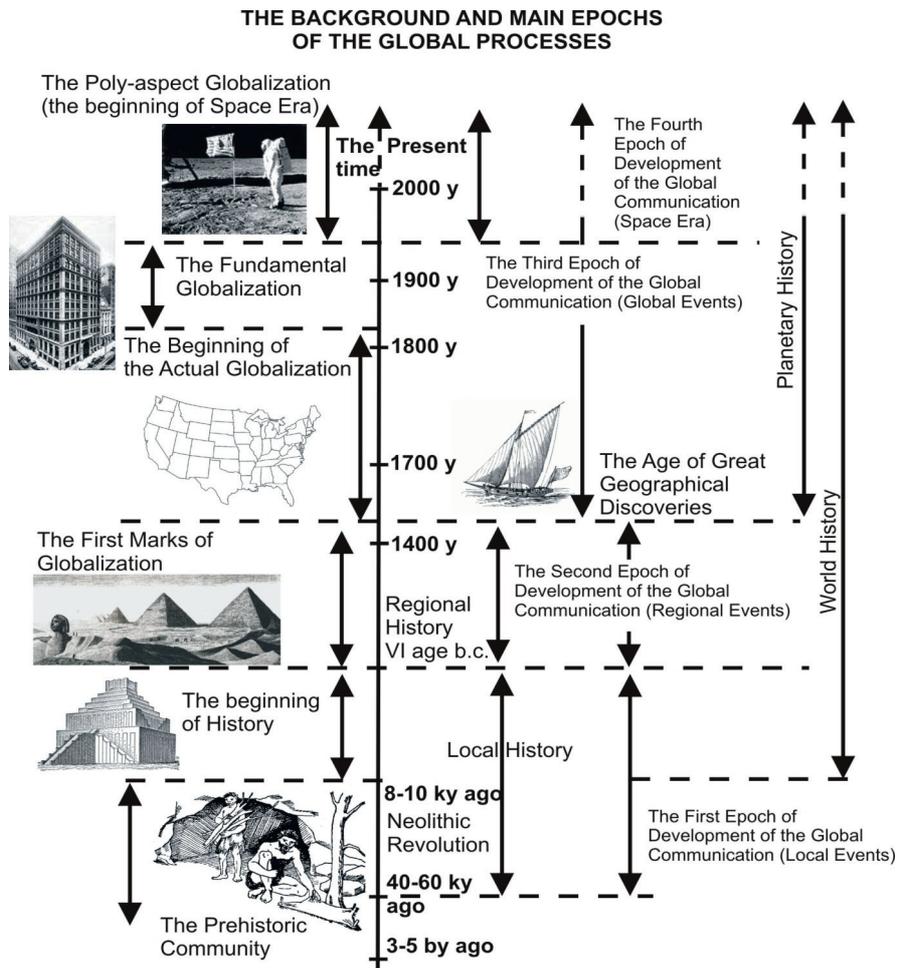
One more significant act and the first experience of global cooperation in the sphere of justice and regulation of international relations were the Nuremberg Trials on the prominent war criminals and main Nazi organizations. This process was conducted by the first in history international military tribunal that was created on August 8, 1945 by the winners – the USSR, the USA, Great Britain and France. It became an important step in the formation of the modern international justice system. In this exact period the ideas of liberalism and democracy massively spread and a series of significant research and theoretical works on the rethinking of the basis of social being, moral principles of society and the basic principles of social development were written (Fig. 1).

Multi-aspect Globalization

In the 1970s globalization entered a new stage of development and became multi-aspect. Its main characteristic is the realization by a wider mass of people of the global threats

and processes of globalization. Moreover, it is the formation of the global community, the corresponding values and lifestyle. This time is also characterized by the information revolution and the development of another form of social conscience – the global conscience.

Fig. 1. The background and main epochs of the Global processes (the picture is drawn by Ruslan Gabdullin)



Multiaspect globalization has substantially transformed the global market, gradually making the world economy more significant than national economies. The main characteristics of the global economy are:

- 1) the resonance effect when the economic upturns and downturns are transferred from one country to the other countries or regions that are closely connected with it;
- 2) the formation of a world market of different goods and services;
- 3) the formation of the world prices on the goods and services that determine the policy of national producers.

Along with the internalization of the economy and the unification of the role of money the distinguishing characteristic of the multispect globalization, its natural outcome, became the emerging of a mass society and a mass culture.

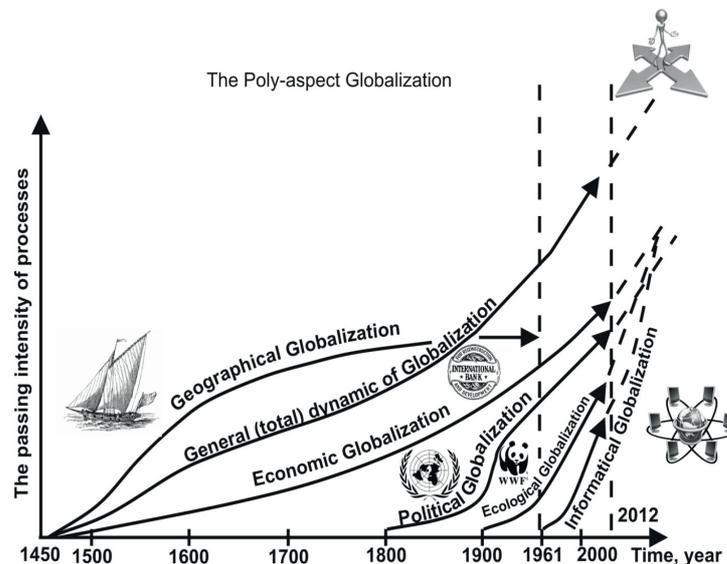
After the popularization of Internet in 1991, in the terms of information the world has become more interconnected by orders of magnitude. Computer revolution and the development of Internet have created new information medium without any boundaries.

Multiaspect globalization has also transformed politics. Thus, before the 1990s the main characteristic of international relations was the bipolar system, notable for the antagonism of two military and political alliances, which were in the state of the Cold War. After the collapse of the socialist system the situation has radically changed.

In the recent years along with activity of national states, the influence of new international actors has increased. These are so-called nontraditional actors of international relations that with their number and financial power and political influence can be compared to or even be stronger than certain countries. The most important of these actors of international relations are intergovernmental organizations, multinational corporations and international nongovernmental organizations. The most significant are the 'green' environmental groups, 'alter-globalists', anti-globalists, *etc.*

Having crossed the threshold of the new millennium, the world community has entered in a substantially new phase of historic development that can be characterized by the transition from fragmentation and dissociation of the world political, economic, social and cultural ties to their unity and globality (Fig. 2).

Fig. 2. The poly-aspect globalization (the picture is drawn by Ruslan Gabdullin)



Global Problems as a Consequence of Globalization

The processes of globalization brought new worries and essentially new (global) problems, which stemmed from the internalization of social life. As can be seen from the

above, global problems became a result of the centuries-long quantitative and qualitative transformations both in social development and in the 'society – nature' system.

It has also been established that the appearance and sharp aggravation of global problems in the second half of the 20th century is not a result of some miscalculation, somebody's fatal error or a purposely chosen strategy of socioeconomic development. Neither are they the whims of history or a consequence of nature's anomalies. The reasons for their appearance are rooted in the history of formation of modern civilization which provoked an extensive crisis of the industrial society and technocratic-oriented culture in general.

This crisis covered the whole complex of people's interaction with each other, fundamentally changed the relations between the person and society, society and nature, and touched directly the vital interests of the whole world community. It equally spread to the most remote parts of the planet, to the developing and developed nations. It is in the developed nations where the negative impacts of human activity on the environment have become evident earlier. Moreover, the problems here were much more acute due to the rapid and spontaneous development of the economy.

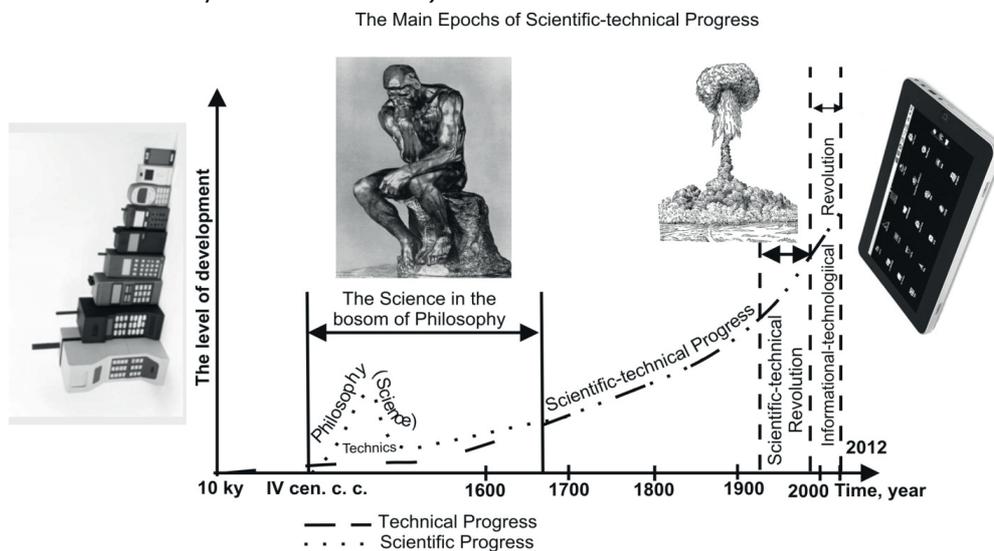
Increasing Rate of Social Development

The result of this kind of development was primarily the degradation of the environment that has uncovered a tendency of degradation of man himself. It is due to the inability of people's way of thinking, behavior and perceptions to adequately transform according to the changes around them. The reason for such an increased rate of development of social-economic processes was the purposeful and transforming activity of people, which was reinforced by the new discoveries in science and technology.

The humanity has spent almost 3 million years to move from verbal to written communication, about 5 thousand years to move from writing to typing, 500 years – to such audiovisual means of communication as telephone, radio, television, sound recording, *etc.*, and less than 50 years – to modern computers. It took only 10–15 years, which is extremely fast by historical measures, to acquire unlimited possibilities of communication with the advent of Internet and mobile phones. The time for implementing new inventions into practice has shortened dramatically – what before took years, now is month and weeks.

All of this gives us the right to call our planet 'a common home', 'an island in the Universe', 'a boat in a roaring ocean', 'a world village', *etc.*; and the problems which have become common for all people – global problems (Fig. 3).

Fig. 3. The main epochs of scientific-technical progress (the picture has been drawn by Ruslan Gabdullin)



Realizing Global Trends

Some trends of the changes in the world became the focus of attention of scientists and philosophers earlier than those changes became obvious. For example, long before the computer revolution the English historian Arnold J. Toynbee (1889–1975) who viewed historic development as a consecutive change of civilizations came to a conclusion that ‘in the 20th century a common history has begun’. It was highlighted that the dramatic changes were not only seen in the basis of the social order, but also in the main trends of global social processes.

One of the greatest representatives of German philosophy Karl Jaspers (1883–1969) was even more specific. In his work *The Origin and Goal of History* he wrote in particular: ‘Our historically new situation, for the first time having the decisive importance, represents the real unity of people on the Earth. Due to the technical facilities of modern means of communication our planet has become a single whole entirely available for a human, it became “smaller” than the Roman Empire used to be in the old days’.

World War II has put an end to the fragmentation of the world community. Just after the end of WWII Karl Jaspers wrote

From this very moment starts the world history as history of a single whole. From this point of view the whole previous history seems a range of scattered independent from each other attempts, a great number of different sources of human abilities. Now the world on the whole became the problem and the task. Thus a fundamental transformation of history takes place. Nowadays the conclusive is the following: there is nothing beyond the sphere of happening events. The world has enclosed. The globe has become indivisible. New dangers and opportunities are revealed. All essential problems have become world problems, the situation – has become the situation of the whole humanity.

The modern age has added such new philosophic questions as the common destiny of humankind and the problem of preserving life on the Earth to eternal problems of being and consciousness or the meaning of life.

Under the influence of the impressive results in the fields of science and technology in the 20th century the first technocratic social theories appear. One of the most famous authors of such a theory is an American economist and sociologist Thorstein Veblen. He was among the first who gave a philosophical explanation of the leading role of industrial production and technical advances in the development of society. He thought that the political power should be in the hands of engineers and technicians because only they can develop the production in the interests of society (this was the essence of the technocratic theory by Veblen). Thus, they need political power to achieve this goal.

This time was also notable for the emergence of serious worries about the dangers of the new trends. French philosopher Édouard Le Roy and theologian Pierre Teilhard de Chardin, which were the first to use the term 'noosphere', introduced new global concepts. But the leading role in the apprehension of modern problems of the mutual relation of humanity and nature belongs to Vladimir Vernadsky, who was the first one to point out the human being as a powerful geologic force and developed his original concept of noosphere. It is the stage of the development of biosphere, when humanity will take responsibility for harmonizing social and natural processes. Justifying the uniqueness of the human being as a part of biosphere Vernadsky called for the renunciation of egoistic goals for the consolidation of humanity. The scientist wrote: 'The outcome of the world, the gates of the future, the entry into the super-human – these are not thrown open to a few of the privileged nor to one chosen people to the exclusion of all others. They will open only to an advance of all together, in a direction in which all together can join and find completion in a spiritual renovation of the earth'.

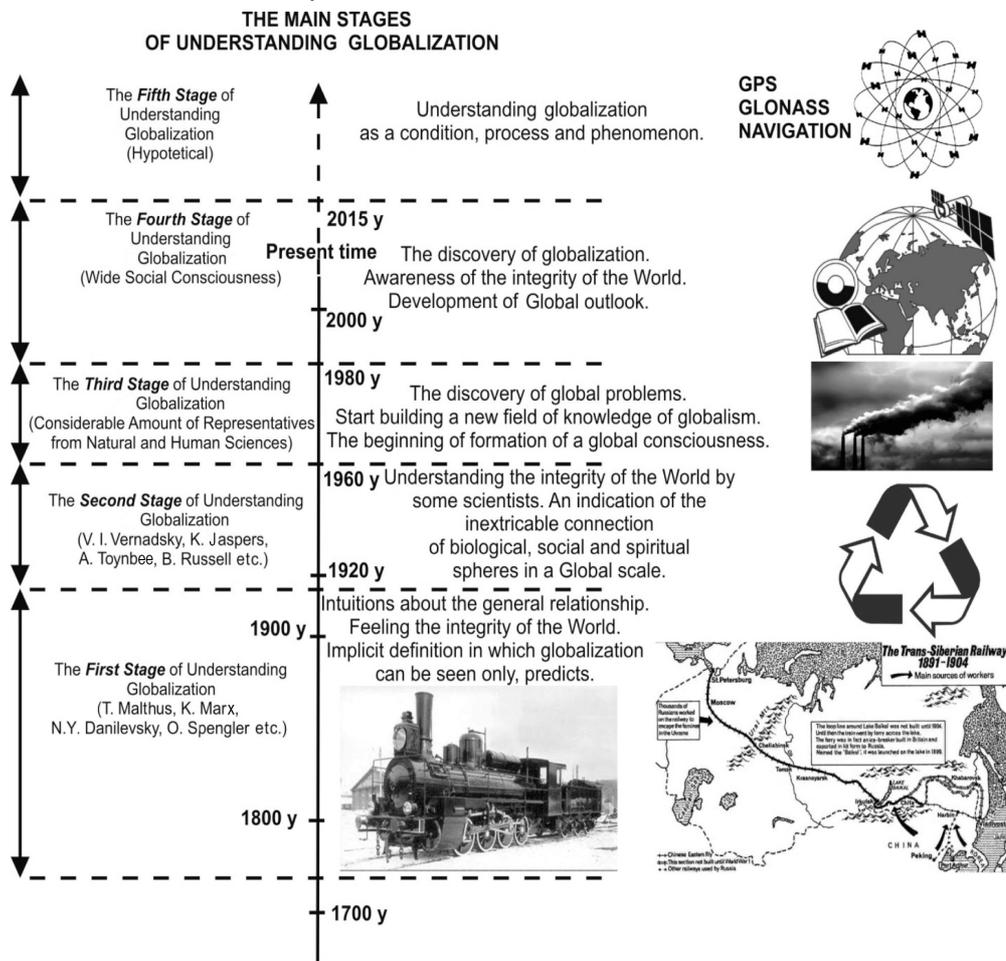
Therefore we can say that already in the first half of the 20th century some philosophers and scientists understood not only that a new era was coming – the era of global phenomena, but also that in these new conditions only by joint efforts people could withstand the new challenges of nature and society (Fig. 4).

Techno-optimism

By the early 1960s the concepts of the noosphere were overshadowed by a new wave of technocratic views and almost for 20 years they lost their influence on the mass consciousness. The reason for this was the industrial boom in almost all the developed countries in the post-war period. In the 1950s and 1960s the prospects of social progress seemed favorable both for the Western and Eastern countries. The concept of techno-optimism was beginning to form in social consciousness. It created an illusion that all of the earth and even space problems can be solved by the means of science and technology. Those viewpoints resulted in theories which declared 'the consumer society' the goal of social development. In the same period the concepts of 'industrial', 'postindustrial', 'technetronic', 'information' and alike society were actively developed.

In 1957, a famous economist and sociologist John Galbraith published a book *The Affluent Society*, the main ideas of which he developed in another work called *The New Industrial State*. He gave a positive evaluation of the scientific achievements of humanity and showed the deep transformation of economic and social structure which were triggered by these achievements.

Fig. 4. The main stages of understanding Globalization (picture is drawn by Ruslan Gabdullin)



Another American philosopher and sociologist, Daniel Bell, gave an outlook of the future world structure. Even before the emerging of Internet he said: ‘I am sure that information and theoretical knowledge are strategic resources of the post-industrial society. Moreover, in this new role they represent the turning points of history.’

One of the first of such turning points is the essential transformation of the very nature of science – from ‘universal knowledge’ to the *main driving force* of contemporary society. The second turning point was determined by the advent of new technologies, which in contrast to the technologies of the time of the industrial revolution were mobile and easily converted. Daniel Bell wrote in defense of techno-optimism: ‘Modern technologies open many different alternative ways for the achievement of unique and, at the same time various results. In addition, the production of goods is increasing. These are the prospects; the only question is how to make them real’.

Techno-pessimism

While some of the scientists paid some attention to the negative consequences of scientific and technical revolution, for example, to the pollution of the environment, on the whole there was no serious concern about this issue up until the 1980s. The possible reason is that the results of the almighty scientific and technical progress were too great to pay attention to the negative effects.

At the same time, from the end of the 1960s new problems posing threat to different countries and continents began to emerge. Some of them are the uncontrolled increase of the world population, the unbalance in economic development of different countries, finite fossil fuels, food supplies, *etc.* In a short time they became the main topic for discussion of science and philosophy.

The first attempts to make a philosophic analysis of these problems revealed some views opposite to techno-optimism, which were later called 'techno-pessimism'. If the attention is focused on the negative consequences of human activity and environmental problems, it is called 'eco-pessimism'.

Many famous scientists like Herbert Marcuse, Theodore Roszak and Paul Goodman spoke against the scientific and technical progress. They accused their predecessors of soulless scientism and the aspiration by the means of science and technology to enslave humanity. A new wave of protests against not only scientific and technical progress, but also against social progress was formed. Some of the ideas justified the society of 'anti-consumerism' and were aimed at persuading 'regular people' to reduce consumption. Among different causes of global problems one found 'modern technology' as the main one. Not only the scientific achievements, but the very idea of progress has been placed in doubt. Such calls as Jean-Jacques Rousseau's 'back to nature' could be heard. Moreover, it was suggested to 'freeze' and 'stop' the economic development.

The Club of Rome

The mentioned above views on the problem of technology and progress were greatly influenced by the activities of The Club of Rome. It is an authoritative international organization of philosophers, scientists, government officials and business leaders from around the globe. The Club of Rome was founded in 1968 in Rome, and its main goal became the publishing of reports on the most crucial universal problems of humanity. The first report 'Limits to Growth' published in 1972 'came as a bombshell' – it showed that the humanity is 'playing with matches sitting on a gunpowder barrel'. In the beginning of his report the founder and the president of the Club of Rome Aurelio Peccei wrote: 'Now, there is no sane person who believes that the good old Earth will be able to maintain rates of growth to fulfill the desires of humanity. Everybody understands that there are limits, but what are they – we still have to find out'.

The authors of the above mentioned report started the research on this topic. The main conclusions were that the limited size of the Earth means that the human expansion has its limits. Therefore economic growth cannot be eternal and the real limits of social development are determined mostly by ecological, biological and even cultural factors. Having built a computer model of the main trends of the world development, they came to the conclusion that if these trends are not changed, the humanity could

lose control over these processes, which would lead to an inevitable catastrophe. Their conclusion was the necessity to freeze the production and maintain its growth at the 'zero level'. Moreover the population growth has to be stabilized with the appropriate social policies.

Russian philosophers have made a significant contribution to the understanding of global processes and the problems they bring. Their views are mainly 'moderate' which mostly coincide with 'moderate techno-pessimism'. Some of the philosophers who stood at the origins of Russian Global Studies are I. Frolov, E. Arab-Ogly, E. Girusov, G. Gudozhnik, V. Los, N. Mamedov, V. Mantatov, A. Ursul, and G. Khozin, *etc.*

The Role of Philosophy in Global Studies

Connection of Science and Philosophy

Science always came to the aid of humanity in solving difficult problems. A lot of issues, that seemed insurmountable in the past, have been resolved with the help of science. Because of this, the first mentioning of the threat of global problems has drawn the attention of people to science and made scientists think about the ways to solve them.

This situation was not only unusual, but entirely new. Any single problem could be studied by a specific science or a few of them as a unit. On the other hand, global problems represent a complex system which includes the interconnection of human beings, society and nature, and therefore, cannot be studied by a single science. For this reason a philosophical view on the processes and the situation as a whole (including the final results) is necessary (Fig. 5).

Features of Philosophic Approach

Modern global problems form a very complex system dealing with people, society, and nature in their numerous interrelations, and consequently frameworks of concrete sciences are too narrow to see such objects of research as a whole, as a uniform system, in the context of modern global trends and contradictions generated by them. Without the philosophic view on the problems this approach cannot be effective even for the science as a whole. Philosophy not only provides cultural, methodological and moral basis for the corresponding decisions of some specific sciences, but also stimulates their interaction and interdisciplinary unification.

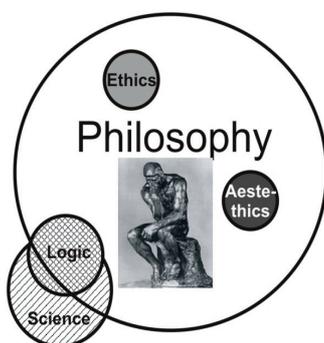
Within the framework of Global Studies in philosophy a number of basic problems are being solved:

- Forming the outlook, a certain view of the world and a person's place in it, global studies in philosophy set corresponding estimation tasks, which in many respects determine the direction of human activity; thus, their worldview and estimating functions are implemented;
- The methodological function of philosophy and generalizing theories that it generates, turn out to be extremely necessary for modern science as they promote integration of scientific knowledge;
- Philosophy helps to explain social phenomena and processes in their historical context; it formulates the most general laws of the development of society and nature and consequently in the course of studying of global processes it aims at understanding them

as a natural phenomenon integrally connected to social progress. The phenomenon of globalization and its consequences are thus considered not as an accident or demonstration of blind fate dooming humankind to destruction in advance, but as a result of an objective process of the conflicting development of the history of humankind.

Fig. 5. The relation between Philosophy and Science (the picture is drawn by R. Gabdullin)

The Relation between Philosophy and Science



– From the point of view of philosophy it is possible to see the general tendency and dynamics of the world processes development, and also the correlation and interaction of the problems generated by them;

– Philosophy also carries out a ‘culturology’ function as it enables us to develop a culture of theoretical thinking. Another aspect of this function is that studying the history of philosophy of various nations allows us to get acquainted with their customs, traditions, and culture, and none of the problems that this or that nation faces can be solved without this knowledge;

– The result of the holistic vision of the natural-historical process and a complex approach to its interpretation is the opportunity for a more precise orientation in the promptly increasing flow of scientific information on global problems;

– Philosophy deals with issues of human life, death, and immortality, and that becomes of special value and urgency when confronting the threats posed by global problems.

Finally, the important methodological function of philosophy is the development of such categories as Global Studies, global problems, nature, society, civilization, social progress, scientific and technical revolution, globalization, globalism, *etc.*, which are directly connected to the actual modern problems of humankind and are very important for comprehending the objective tendencies of the world development.

Main Currents of Global Studies

Like the other fields of scientific knowledge about social processes, Global Studies were affected by social and economic structure, politics and ideology. Based on this factor we can outline different currents of Global Studies. From the late 1960s till the 1990s the formation of Global Studies was under the influence of the confrontation between two ideologically hostile social and economic systems. It determined the two main currents of Global Studies – ‘Western’ and ‘Soviet’. In the last decade ideological confrontation

has transformed into economic, cultural, religious and national contradictions, which became the basis for the division of the world in several macro regions, maybe even international actors. Cultural and civilizational differences became the main reason for the contradictions in the modern world. Based on this, different currents of Global Studies based on the approaches to the global processes have emerged.

In the non-Russian Global Studies two directions emerged initially: the 'technocratic' one, within which the positive influence of science and technology on social life was obviously exaggerated, and the 'techno-pessimistic' one, making the technological progress, international capital and transnational corporations responsible for the negative consequences of globalization. Later their positions became closer and at the same time were differently corrected under the influence of different estimation of the prospects for the world market development; so, the indicated division is quite relative now. The representatives of the first have outlined the possibilities that science provides in resolving global problems. They pay the most careful attention to the scientific and technical progress and show its significance for the society (T. Veblen, G. Khan, W. Brown, D. Bell, A. Toffler, A. Touraine, A. Schaff, G. Friedriechs, A. Viener, H. Scott, D. Nesbit, E. Weizsäcker, L. Lovins, *etc.*). Techno-pessimists, on the other hand, blame scientific and technical progress, international capital and multinational corporations for the negative consequences of globalization and global problems (H. Marcuse, T. Roszak and P. Goodman, D. Meadows, K. Boulding, M. Roberts, K. Davis, A. Ehrlich, U. Beck, *etc.*).

A sizeable number of different approaches have emerged in Russia, which have been favorably received in scientific and specialist literature. The most important of them are as follows:

1) The philosophical-methodological approach which studies the philosophical bases, essence and genesis of global processes and analyses the most important socio-political and economic transformations necessary for the effective solution of the problems resulting from them. Here of particular note are the works by V. Vernadskiy, I. Frolov, N. Moiseev, D. Gvishiani, V. Zagladin, G. Khozin and others.

2) The socio-natural approach encompasses a wide range of problems of which the greatest concern and worry is caused by ecology, the safeguarding of raw materials for humankind, energy, water and land resources. In this field noted influence is exerted by the works of authors such as V. Vinogradov, N. Reimers, I. Gerasimov, V. Anuchin, A. Ursul, N. Kasimov and others.

3) The culturology approach, where the center of attention is constituted by problems arising as a result of the influence of globalization processes on various spheres of culture, the mass media, value criteria, mass consciousness, *etc.* (S. Kapitza, N. Kasimov, G. Gudozhnik, E. Markaryan, V. Mezhev, A. Katsura, *etc.*)

In recent years within the Globalization Studies one may note new tendencies. This trend is typical for specific scientific disciplines and philosophy in different countries and on different continents. For example, although at the last World Philosophy Congresses in Brighton (1988), Moscow (1993), Boston (1998), Istanbul (2003) and Seoul (2008) globalization was not directly talked about, nevertheless, their Programs always included panels and roundtable discussions on world problems. Now, at the 21st Congress in Istanbul, this topic not surprisingly becomes central.

In the recent years in Russia scientific research on the topic has also been carried out. It is important to highlight the productive work of the scientific club 'Global World'. Moreover, a significant contribution was made by a large group of scientists and specialists in creation of the international, interdisciplinary encyclopedic dictionary and encyclopedia *Globalistics*; the creation of Faculty of Global Studies in Lomonosov Moscow State University, on the basis of which international congresses and conferences are held.

In a broader sense today the term 'Global Studies' determines the whole totality of scientific, philosophical, culturological and applied investigations of different aspects of globalization and global problems including the results of such investigations and also practical activity aimed at their realization in economic, social and political spheres both at the level of separate states and on the international scale.

Global Studies within the Framework of Modern Scientific Knowledge

Global Studies are not a specific science or scientific discipline because they were born thanks to integrative processes typical for modern science. Therefore the question of the subject, matter, method, goal and conceptual apparatus lies in a different plane as compared to this or that concrete field of science. In particular, its subject cannot be determined unambiguously though in a simplifying way, one can define its subject as the world integrity, humanity as a whole or the whole biosphere with its basic element – the human being. The same is referred to the conceptual apparatus of Global Studies which (at the philosophical-methodological level) will be indivisible to a certain extent only, in other respects it becomes 'diffused' in separate sciences. Speaking about methods or goals of Global Studies, attention should be paid to the fact that besides defining some basic approaches, one should enumerate not only separate sciences and their contribution to the research of the appropriate problems but also reveal the way philosophy, culture studies, politics and ideology are involved in Global Studies what makes the solution of such a task, admittedly, almost unachievable.

One more significant difference of Global Studies from concrete scientific disciplines consists in the fact that the comprehension of global tendencies and a principal overcoming of the problems caused by them require not only theoretical investigations but corresponding effective practical activities. Global Studies thereby, impartially fulfill the integrative role in the sphere of science and practice making many scientists, politicians and public people consider the contemporary world in a new way and realize their involvement into the common fate of the humanity. It suggests that globalization and problems it causes do leave no other choice for the humanity than through overcoming the fragmentation and difficulties to come to its unity saving the originality of cultures, century-old traditions and basic values of separate nations and peoples whenever possible. But such a unity and coordination of actions can be provided only by the appropriate understanding of processes and events happening in the modern world whose knowledge is developed and formed in Global Studies where the short-term aims and long-run prospects are considered in close interconnection.