

## Перспективи виникнення глобальної цивілізації

Сьогодні як ніколи гостро постало питання подальшої долі цивілізації. Зрозуміти причини й масштаби кризи земної спільноти можна, передусім, за допомогою дослідження цивілізаційної еволюції і насамперед кінця XIX – початку XXI ст., коли почали діяти глобальні процеси і сформувалася планетарна цивілізація. Перед лицем загрозливих глобальних проблем перспектива можливості точного і передбачуваного контролювання людством негативних наслідків своєї діяльності є доленосною. Ось чому вивчення глобальних цивілізаційних проблем являє собою пріоритетний інтерес для сучасного суспільства та визначення його майбутнього.

*Ключові слова:* цивілізація, глобальна цивілізація, новий світовий порядок, глобальне суспільство, постіндустріальне суспільство.

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## Perspectives on the origin of a global civilization

The question of the future destiny of the civilization today has appeared as sharp as never before. It is possible to understand all the reasons and scales of the world crisis by a research of civilization evolution of the end of the XIX – the beginning of the XXI centuries, when the global processes started to act and the planetary civilization was formed. Facing the dangerous global problems, a perspective of the possibility of accurate and estimated control by humanity of the negative consequences of their activity is decisive. Studying of global civilization problems is the foreground interest for modern society in determination of its future.

*Keywords:* civilization, global civilization, new world order, global society, post-industrial society.

**Relevance of the research issues.** Human's history is a history of civilizations: from Ancient Egypt and Sumer through Rome, Greece to Christianity and Islam. Civilizations

throughout its history discovered opportunities of identity to people. What is waiting for us in the nearest future: unification of the world nations around the principles of humanism or destructive wars, begging, environmental disaster, clash of civilizations and cultures and as a result death of every living thing on the Earth?

The 20<sup>th</sup> century changed the outlook of humanity so much that even one individual can decide the destiny of the nation. The First and the Second World Wars, the environmental crisis and other factors influenced the fact that in the 1990's scientists began to talk about global issues (from the Latin "globe" is earth globe), referring to the most important and the most dangerous whole planetary problems of the modern epoch concerning the future of humanity.

**The aim of the paper** is to analyze developing conceptions of planetary civilization in globalizing circumstances. The main task is to analyze a new world order in the XXI century from the viewpoint of the research based on the global world development in the XIX, XX, and XXI centuries.

**Development level of the paper theme.** Some aspects of the investigation concerning perspectives of the civilizational space development are represented in works of Zbigniew Brzezinski "The Grand Chessboard: American Primacy and Its Geostrategic Imperatives", A. Toffler "The Third Wave", T. Stonier "The Wealth of Information: A Profile of the Post-Industrial Economy", L. Shershnev "The contours of a new world order XXI century (civilizational approach)", M. Kravchuk "Conceptual evolution of the theory of globalization", Yu. Pavlenko "Civilization aspects of global conflicts in the contemporary world", S. Grymblat "Dialogue of Civilizations: the highest formations – global and regional trends". Aspect of interrelation and development of the leading countries and possibilities of the further evolution of single civilization that will unite the majority of countries all over the world.

**The exposition of the main material.** At the 2<sup>nd</sup> part of the 20<sup>th</sup> century postindustrial and informative civilizations were originated. This became possible due to the success in various spheres of public life, science, technology, culture, and it caused the simultaneous emergence of global problems. These problems appear because of the crisis, particularly in sphere of health protection, education, culture and so on. The presence of a growing tendency to create crises on a global scale suggests the possibility of a global crisis of civilization.

The development of the global community is based on the study of not separate problems, but on their combination and as well on their impact on humanity as a whole. However, there is a question, when the formation of a global civilization will start or when it has started? The 21<sup>st</sup> century is characterized by global informative technological struggle for authority in the world. Accordingly, we can say that certain political organizations or leaders of the countries can somehow influence the development of humanity. However, if you define a global civilization as an opportunity for equal dialogue between all its members, it is possible to observe deviations from the given rule.

Every unsolved and insurmountable problem is a threat in appropriate spheres of human life. Awareness of this threat allows taking preventive measures for reducing potential danger. This can be achieved first of all by means of adjustment and strengthening of a culture's dialogue in a global civilizational context.

However, contemporary world is characterized by irresistible globalization. The 21<sup>st</sup> century is characterized by global informative technological struggle for influence in the world. Accordingly, we can say that certain political organizations or leaders of the countries can somehow influence the development of humanity. However, if you define a global civilization as an opportunity for equal dialogue between all its members, it is possible to observe deviations from the given rule. In the "Millennium Declaration" that was adopted in September 2000 by the United Nations, it was proclaimed that globalization will have "...universal and fair character only by means of wide-ranging and urgent efforts on forming joint future based on our common belonging to the human race in all its diversity"<sup>1</sup>.

The basis of globalization is the transformation of humanity into a single structural and functional system. However, it should be mentioned that during the formation of a global civilization the gap between the developed West, an international group of leading countries, and somewhat distant East, which is remaining behind the world leaders, is increasing.

The term "globalization" was at first used by an American economist Theodore Levitt to refer the merging of markets, which began to manifest itself actively in the early 80's of 20<sup>th</sup> century. Later, Japanese strategist Kenichi Ohmae, consultant at Harvard Business School, in his book "World Without Borders" (1990) wrote that "economic mechanism of some countries has become meaningless, global companies act parts of powerful actors on the world stage.

Although researchers perceive globalization ambiguous, ideally it should bring positive results and create universal human society, i.e. global human civilization. We can agree with Zhang Shao Hua, who believes that the global civilization has begun to emerge. He suggests that philosophical ideas form it:

- a. the unity of all things;
- b. the unity of all mankind;
- c. the unity of heaven and human<sup>2</sup>.

These philosophical ideas define the essence of global civilization and its spiritual basis. If civilizations that existed earlier has regional character and show the spiritual features of people living in the region, the new global civilization is the combining element both of all people and for people with the surrounding world.

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<sup>1</sup> Декларация тысячелетия ООН // Экология – XXI век. – 2002. – №1-2. – С. 24

<sup>2</sup> Чжан Шаоуа. Декларация глобальной цивилизации / Чжан Шаоуа; [Перевод с кит. Пэн Минкуаня]. – Пекин, 2001. – С. 14-46.

Global civilization is characterized by the interaction of existing local civilizations. Each of them has its influence on the global civilization, thus contributes to the general civilization of the latter. The interaction between local civilizations assists the process of modernization. Samuel Huntington suggests that the “at first modernization and westernization were closely connected and non-Western societies achieve the progress on the path to modernization incorporating significant elements of Western culture. However, the specific weight of Westernization is decreasing as different ways of modernization are increasing; the revival of local cultures takes place. Thus, further modernization changes the civilizational balance of power between West and non-Western society... The most significant strengthening is due to the Asian civilizations (it will be continuing in such a way) and China, that is gradually emerging as a society, which is likely to challenge the West in the struggle for global domination”<sup>3</sup>.

Strengthening of the role of westernization generated the idea of gradual “disappearing” of all non-Western civilizations or joining to it. As a result, it is predictable that in time there will be only one global civilization in the world that will be based on the elements of modern Western civilization.

But how world civilizations are developing in the context of globalization? Globalization is an integration of the country into the world economy through the policy of “open doors”, i.e. expanding of production spheres and market exchange, narrowing of the protective measures, etc., that facilitates interrelation and integration of international economic organizations. Globalization is a complex process that has a lot of forms and aspects, the most important is mutual relationship between modern multinationals and sovereign states, superpowers and underdeveloped countries.

The process of globalization cannot be interrupted or stopped because it rapidly continues to develop. More and more countries of different civilizations will be gradually drawn into this process with the unceasing rise of globalization and, certainly, they will feel its effects. Providing the globalization, the world will be gradually changed into a system, where the components of certain civilization behave differently and because of their traditions determine the future of the countries and nations that make up particular civilization.

The globalization of world civilizations actually covers all areas of human life, but developed countries and transnational corporations control it. Giving an opportunity for the best economic development, globalization and at the same time is dangerous for countries that are developing. For developed countries, such as the United States, globalization opens the door for making a pressure on the others. This gives them the opportunity not only to impose their political and economic ideas to other countries, but also not to accept the powers of international organizations of the various types.

<sup>3</sup> Хантингтон С. Столкновение цивилизаций / С. Хантингтон – М.: ООО «Издательство АСТ», 2003. – С. 107-108.

The state security and welfare of each country depends on the state of the international system. The establishment of the “new world order” will be able to provide the solutions of global problems. “Equal consideration of interests” is a guarantee of its efficiency and reliability. For example, I. Lukashuk suggests that “principal values that are essential to international relations in the twenty-first century should be set into the basis of the world order. They include freedom, guarantee of human rights, the best way of which is a democratic government; equality: no man and no nation can get rid of benefits; solidarity: global problems should be solved at the allocation of the burden according to the principles of social justice; tolerance: people should respect each other in the diversity of beliefs, cultures, languages; respect to the nature: with joint efforts to provide the preservation of nature; common responsibility: liability for world economy and social development managing as well as providing of peace and security should be common for all countries and realized on a versatile basis”<sup>4</sup>. These values called for joining people not only due to regional, local and civilizational character, but also to a global scale, that means association in the global civilizational sense.

Analyzing current world order Zbigniew Brzezinski in his book “The Grand Chessboard: American Primacy and Its Geostrategic Imperatives” wrote that “...American world championship is unique in the scope and nature... France and Germany remain to be main characters in Europe...” Brzezinski also indicates that “...China is likely to play leading role in the Far East of Eurasia...”<sup>5</sup>. The researcher suggests that approximately within 30 years the balance of power in the world will change dramatically.

Japanese researcher Kuzatake Miyahara in his work “The structure of global civilization: testable theory” wrote about the change of world powers in the future and the possibility of the formation of a global civilization. He suggests that in the end of the 20<sup>th</sup> century humanity began to live in a global society where every nation depends on the other. According to this, researcher considers that humanity began to create a global civilization. It will be formed after the formation of an international civilization.

Miyahara names East Asian civilization to be the first one in which China played the dominant role. This civilization was formed in IV-IX centuries.

The second was an international European civilization. The structure of this civilization brings the United Kingdom to the foreground. It began to form in the XV century, when the influence of Portugal and Spain was widely spread on the international scene. However, despite their prominent role in the colonization, global civilizational system finally was formed only in the 19<sup>th</sup> century when Britain began to spread the sphere of its influence on dominions. Global international civilization of British sample endeavored to create a highly developed civilization on a multinational basis and common currency and language but not to

<sup>4</sup> Лукашук И.И. Мировой порядок XXI века // Международное публичное и частное право. – 2002. – № 1. – С. 31

<sup>5</sup> Збигнев Бжезинский. Великая шахматная доска (Господство Америки и его геостратегические императивы) / Збигнев Бжезинский; [пер. с англ. О. Ю. Уральская] – М.: Междунар. отношения, 1999. – С. 231.

create global society. To the international scene come out other European countries in the end of 19<sup>th</sup> century, especially France and Germany. However, due to the spreading of languages and sterling (pound), the United Kingdom continued to play a major role on the international scene until the beginning of the 19<sup>th</sup> century.

The third international civilization was formed in the second half of the 20<sup>th</sup> century, and the main role in it belongs to the U.S. The international civilization although had a significant impact to the beginning of the 20<sup>th</sup> century, but it was not stable. Because of the rise of national revolutions and due to the First and Second World Wars, the forming of the third international Civilizations under the aegis of the USA begins. The spreading of the English language and new currency – dollar on the international scene takes place due to the creation of several international organizations, especially the United Nations and the International Monetary Fund. At the end of the 20<sup>th</sup> century due to the spreading of scientific technologies, mass culture, petrochemical industry, automobile manufacturing, energy and electronic industries, began to talk about active process of Americanization that takes place in the world; the new civilization was called American. However, in the second half of the 20<sup>th</sup> century along with Western civilization has developed an international East Asian civilization, led by the Soviet Union. Yet East international civilization has failed to expand the sphere of usage its own currency and language, and therefore it remains outside the main research focus of world civilization of the 20<sup>th</sup> century.

According to the prediction made by Kuzatake Miyahara, the fourth international civilization will appear to the middle of the 21<sup>st</sup> century. To save the current capacity should be created a new international system, on which the Global International civilization will be made. Miyahara in his paper offered approximate schematic image of a new global civilization of the 21<sup>st</sup> century<sup>6</sup>.

Karl Jaspers, regarding the world history, singled out four heterogeneous periods: the “Promethean” era, the era of “the great cultures of antiquity”, era of “the spiritual basis of human being” (“axial age”) and the era of “the technology development”. He wrote, “Human as if departs from new basis four times. Originally starts from the prehistory, from barely accessible to our cognition Promethean era (the origin of language, tools, ability to use fire) when it just becomes a human. In the second case, it goes from the appearance of major antique cultures. In the third case, it comes from the axial age, when the real human completely forms in its spiritual frankness to the world. In the fourth case, it departs from scientific and technological era, what effect we test on ourselves”<sup>7</sup>.

Leonid Shershnev in his work “The contours of a new world order XXI century (civilizational approach)” suggested a simple scheme of realization of civilizing principle in world

<sup>6</sup> Кузатаке Мияхара. Структура международной цивилизации. Пробная теория глобальной цивилизации. [Электронный ресурс] – Режим доступа: <http://www.tuad.nsk.ru/~history/Author/Engl/M/Miahara/miahara2.htm>

<sup>7</sup> Ясперс К. Истоки истории и ее цель // Ясперс К. Смысл и назначение истории. М., 1991. – С. 42-50.

politics. Shershnev confirms that in contemporary world the United Nations Security Council turns into the Council of the United Civilizations. He explains this transformation as the fact that the Security Council consists of five “great powers” that represent different state-nations, i.e. civilization formations<sup>8</sup>.

However, the idea of uniting all nations and civilizations into one universal meets with difficulties. First, it is the desire to eastern countries to preserve their identity. However, at the same time the desire of some countries to transform their own way into the Western can be observed. This westernization is seen primarily in Asian countries where identity and Western elements are intertwined due to various historical factors. The process of uniting into one big community that reminds civilizational organization has partially begun, this formation predicted Kuzatake Miyahara and Leonid Shershnev in future.

The idea of nation unity was observed long ago within borders of Europe. Some scholars believe that the beginning of the united European civilization lies in antiquity; others think that in the Middle Ages, and the rest suggests that from the appearance of capitalism. All these issues are disputable and have their groundings. Since the times of Ancient Rome has been made an attempt to unite the European nations and implant them “civilized” way of life that is inherent to Romans. Modern European civilization has taken the best inheritance from other civilizations that existed on its territory: humanistic values and aesthetic education; “Roman law”; moral principles that are based on love, charity and equality; the principle of “axial age” which should be understood as “revolution” in the sphere of ideas, then the person becomes such as we see now; etc<sup>9</sup>. European civilization is, first of all, was formed by the unique heritage of Greek philosophy, Roman law and Christian traditions.

If we talk about the modern global civilization, it should not be identified exclusively with Western civilization because it includes not only Christian but also Muslim and Buddhist-Confucian countries. Understanding of global civilization as a “Western” is connected with a fact that it is the most widespread in the United States and Europe.

Global civilization is not just a union of countries; it is the interdependence of economies and the unity of cultural development, unity of informative technological development. Those countries and regional civilizations that were not included to the global civilization put up the resistance to its spreading or trying to establish their centers of influence. However, as history shows, exactly this conflict contributes to the development of each civilization.

For effective study of the globalization processes in different civilizations researchers united to the International Society for the comparative study of civilizations that was established by A. Toynbee, P. Sorokin and A. Kroeber. The first conference was held in 1961 in Salzburg and was chaired by A. Toynbee and P. Sorokin, and since the 1970's of the 20<sup>th</sup>

<sup>8</sup> Шершньов Л. Контури нового світоустрою XXI століття (цивілізаційний підхід) / Л. Шершньов // Персонал. – 2005 – №10. – С.43.

<sup>9</sup> Удовік С. А. Глобалізація. / С. А. Удовік. – К.: Вакар, 2002. – С. 14

century annual conference of the society have been held in the U.S.<sup>10</sup>. The modern world civilization was formed on the former cultural, economic, social, political and other structures that include the previous (industrial) and new (post-industrial (informational)) civilizations.

Analyzing the current condition of international relations and strategies of geopolitical development, the main parameters of the further development of world civilizational formations can be distinguished. During the last decades is seen the desire to create a single global organization or government entity. However, experience shows that without economical, political, social, cultural and spiritual integration into a single system of values, the desire will remain unrealizable because the modern world organizations are based only on one or several areas. Uniting can have only regional nature. This is due to ethnic, cultural, religious and ideological diversity of nations that live at a certain continent or region. Considering everything given above, we can say that in the nearest future the international community will be developed as a global-local civilization.

Global-local civilization is a civilization of universal nature, which includes a number of local-regional civilizations. Local-regional civilization is a civilization that was formed in certain geographical regions based on common spiritual and religious, economical, social or political values and develops in the spirit of leading world tendencies, but with the preservation of values inherent to certain region.

**Conclusion.** Civilizations that develop in a globalized world make quite a significant influence on the development of each other, but here with more developed countries do not allow the rapid development of other states. This emerges in the opposition not only of different civilizations (i.e. cultures), but also various economic development. At the same time, it should be admitted that the globalization studies the world as a bilateral sphere of its influence. That is, one part of the world is seen as one that supports the process and the other is observed as that, which does not support it, but the impact is made by the predominant countries.

The formation of a single world civilizational system is such a complex process that includes not only developed countries and countries that belong to given civilization, but also other states. In addition, it should be admitted that global civilization includes local civilizations that integrating in it does not “dissolve” but preserve their identity. The relationship and interaction of local civilizations inside and outside global civilization contribute to its development. According to the interaction of local civilizations, the process of civilizations globalization can be traced back to ancient times, but it became widely spread in the end of the 20<sup>th</sup> – beginning of the 21<sup>st</sup> century, and it has not yet came to the end.

<sup>10</sup> Ерасов Б.С. Цивилизации: Универсалии и самобытность / Б. С. Ерасов. – М.: Наука, 2002. – С. 73

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