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## Globalization as a Form of Historical Process and Axiology of History in Russia

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*In the given article we consider peculiarities of historical cognition under the conditions of globalization, of which one of the most important characteristics is a forceful interpretation of history. Here, we prove that it is performed in the interest of the subjects of globalization, i.e. leading western countries on the account of the countries of «the Second and the Third World», and that is why the ideologists of globalization are not interested in objective study of the historical Past. They use history in its euro-centric variant, in which basis there are mondialistic tendencies, justifying aggressive ambitions of globalization initiators, and the result of it becomes the menace that separate societies can loose their socio-cultural essences. In the given situation, consideration of axiological peculiarities of Russia becomes of special importance and substantiates its place in the globalized world society upon the basis of its own historical traditions.*

*Keywords: axiological setups; «Russian way»; of historical cognition; culture globalization; westernization; internationalization; historical bases of globalization*

### Point

In the conditions of modern Russia, axiological content of historical cognition, as a quality being immanent to it, makes actual those national values, which find their social-political expression in national interests and further are concretized in national objectives, and all that defines the involvement of historical cognition in the sphere of national security of Russia.

The proofs of historical experience inventory necessity in the conditions of the new world formation under the influence of globalization is also an attempt of creation of united federal European state foundation by means of conclusion of a constitutional agreement, which would take

into account a gradual refusal from national parliaments and institutions. It has exactly demonstrated that it is too early to speak about one common European nation and, correspondingly, there cannot be any speaking about common European state [1, p. 12].

That is why, basing on their history, Russian citizens become more and more convinced, that there is no need to compete with modern Europe in everything. «We did a lot of our own mistake in our own history, especially in XX century. Do not fill our ill and recessionary society with «temptations»... May be, there is some advantage in the fact, that our people feel some more ashamed. There is its own benefit in conservatism

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of the modern Russians. Do not transfer the struggle for human rights into the ploughing of the field of grief and emptiness of life. Today, the rights of man are much more important for us in their primeval, humanistic sense». [2, p. 3]. Exactly positive and negative conclusions (lessons) of social development in XX century allow peoples and countries, using their will, energy and persistency, focusing on more perfect and optimal ways of self-development [3].

Our native philosopher N. Fedorov understood well the essence of collectivistic society and the necessity of its consolidation. He considered historical process from the point of view of «the common cause», criticizing both capitalism and socialism. Patrofication is supposed to return fathers to life, though in a new body, but in a transfigured way and having a possibility of body's self-creation from non-organic materials. In perspective, the humanity must learn how to control not only the movement of the Earth, its atmosphere, but the Sun system, and the Universe as well. For centuries Russia took upon itself the heavy historical duty of placation of the errant East and the agonistic West, of gathering lands and nations together, and uniting them in to one common whole. Russian state has a watch, guarding character. On its way of centuries-old assertion, it has gathered huge powers, concentrated in itself such qualities as solidarity, force, which can be and must be used for the common cause of struggle against blind powers of nature [4].

### Example

Today, world historical science experiences the change of paradigms, methodological setups, becoming closer to psychology, and moving towards the history of social notions and mentalities [5, p. 149]. Inventively using the ideas of world social studies, our scientists return, but this time having weighted it more carefully and

with due respect, to real (but not speculative) demands of Russia and possibilities of their realization, to the problem of alternativeness of the Russian historical process on its different stages.

From the point of view of the West, peculiarity of the historical way of Russia has been quite often considered as our country's falling out from the world-wide context, though, as a matter of fact, the striving to accumulate positive experience of Europe and Asia has meant to be quite perspective for collectivistic society. In this respect, the publishing of the volume, dedicated to Russia, of the voluminous «History of Mankind», issued under the aegis of UNESCO, – is a significant event not only for the Russian historiography, but for the entire country on the whole. For the first time Russia has been thoroughly written in to the context of the world civilization, and the fact is principally important in today's conditions. More over, the authors have had to face a difficult dilemma, as far as the problems of integration and variability of historical process are treated differently in various theories of social development. Besides, the classical concept of modernization is also based on the version of evolutionary approach, which is not flexible enough for variable changing of history.

From the point of view of leading native scientists, history is a fundamental process of human development, of which criteria are the following: betterment of the quality of people's life, of their way of life, personal development, progress, which means people's movement «towards welfare, conveniences, comfort, towards precise and reliable creature comforts, towards material wealth, towards cultural and spiritual development, towards personal perfection and betterment of the quality of life on the whole in all its material and spiritual manifestations» [6, p. 2]. Usage of the basic parameters data

allows considering the history of countries and peoples as organic components of global human development. Thereat, the denoted parameters appear to be indicators of the degree of integration of separate historical currents in the panhuman process of civilization, and that principally contradicts the modern stage of globalization, which is fully based on the system of «western values».

Necessity to realize a historical chance, on the basis of a collectivistic society, can be also explained by the fact that Western Europe turned out to be incapable to incarnate the Christian ideal of life integrity, as far as it has over-estimated the logical way of cognition and rationality. And up till now Russia has not managed to bring this ideal to life, because the full and all-embracing truth develops slowly by its essence and also because of the fact, that Russian people pay too little attention to development of the logical way of cognition, which, to the opinion of N. Losskij, must go together with the super-logical understanding of reality [7, p. 41].

Considering cycles of the Russian history, A. Zubov writes: «Hell and high water, which fall to the share of the society in a period of political disturbances, as a rule, generate moral reflection, causing the feeling of repentance for father's deeds, and increasing religious moods. Before the period of disturbances, the society is characteristic of eudaimonist values, orientation for the goods of earthly life, indifference towards eternity and towards saving in God. In pre-disturbance time religion becomes the server of earthly wealth, its ideological supporter, loosing its self-valuable significance in the eyes of the majority, and clams up into an all-sufficient rite. And visa verse, while coming out of political disturbances religion takes the central place in life orientations... Though, growing stronger, both power, and people begin to pay more and more attention to eudemonistic tasks of political

and domestic character. Gathering all the powers for restoring its previous grandeur and even insensibly surpassing it in its new annexations, Russia inevitably pays for its external powers' growing in the gold of faith and piety, having been gathered in first decades of political disturbance overcoming. People gradually turn from the state activity goal into the means of national grandeur achievement, and the faith transforms form the pledge of Kingdom of Heaven into a consolidating-people political ideology» [8, p. 162].

In the conditions of globalization before historians there appear at least two problems, which concern the structure and the elements of historical action, and precisely: 1) the necessity of reconsidering of the problem of historical action subject, who forms modern development processes on the background of national state model crisis. We need define the degree and the meaning of organized elites' activity, their confrontation and efficiency of their influence over the politics; 2) evaluation of the sovereign state conception survivability under the conditions of globalization and informational technologies development, and also establishing of the connection between the elites' activity and «the spirit of the nation», *esprit genera* [9, p. 147-148]. To our mind, such approach is possible only on the basis of the dialectic approach, which realizes collectivistic axiological setups, and that is why it is important to bear in mind that «the understanding of importance of stable social interconnections and interactions as a factor, which determines, stipulates and, at the same time, limits humane activity, has not appeared immediately. It constitutes the content of many legends and myths and is an important element of any culture, especially on its initial development stages» [10, p. 81]. According to P. Boyko, under modern conditions «... the time itself becomes anti-metaphysic and anti-dogmatic, requiring an unflattering forum of dialectic mind in respect of

philosophy of history of XX century.» [11, p. 18]. A certain optimism in salvation of the problems, connected to historical choice of the Russian way and the way of the whole world, is observed by most scientists in the fact that «the national historical science experiences a new fruitful period, when one can find not a re-writing, but a re-thinking of the history of Russia in the works of its best representatives» [12, p. 125].

One more important aspect appears in the conditions of globalization. Nation and citizenship in Russian interpretation have not always coincided with Western-European stereotypes. It is known, that precisely Russian pedagogical intelligentsia, basing on firm historical background, has appeared to be the carrier of ideas and traditions of international understanding and mental tolerance. Though, as it is marked by specialists, «as it has been proved by mass educational practice, upperclassmen familiarization with opposite view points of history development without necessary system of methodical operations does not always contribute to students' integral worldview formation» [13, p. 51].

A modern historian, especially working in regions, being far from the capital, has always been an authority, a Russian nationhood keeper within the ethnic upbringing system. Native historians, especially tutors of historical disciplines, have always had their own view points of the problems, formulated by the following categories: «nation and power», «monarchy, autocracy, democracy, dictatorship in the Russian history», «democratic experience of Russia», ideas of collegiality and so on. In the conditions of values' re-estimation, Russophobia and nationalism, the task of the historian is in the following: to keep on trying to draw historical parallels at every lesson and

that gives the possibility to students to get rid of complexes («the prison of nations», «the sanguinary past» and so on.). The time has come to compile the true history of Russia [14].

### Resume

We can come to a conclusion, that heuristic worldview essence of historical cognition and, as a consequence, its important moral-upbringing component finds it's fullest expression in the modern educational-historical literature, which forms moral and social-political position of the new generation, and that defines youth's life activity in the future. Worldview essence of historical cognition determines the process of educational variants' creation of states' national history on the post-soviet territory, and that is a special way of reconsideration of the place and the role of the local ethnic cultures in the past and in the present, it shows the influence of the given literature over domestic and foreign political aspects of Russian national security.

Only multipolar world can stop the American globalism, revealing itself as a non-constructive and forceful imposing of its system of values to all the world society, up to the loss of its socio-cultural identity, and precisely in such a world Russia has its chance not to lose its sovereignty and identity. National culture preservation and development will also help the process.

Thus, general course of thinking is appropriate of all the nations, involved in historical movement; it is constant and continuous, having tendencies to growth, though, in some periods history can slow down and contain as panhuman, so individual features, being typical of every separate ethnos, though, there is one common human nature in the basis of everything.

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