The conference will be held in Ankara, on 3 and 4 October 2024 and will focus on “**Philosophy Facing World Problems in the 21st Century**”.

THE GLOBAL WORLD AS THE NEWEST TOPIC OF MODERN PHILOSOPHY

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*Dear colleagues, members of the Philosophical Society of Turkey!*

*Dear President of the Philosophical Society of Turkey, Professor Ioanna Kuchuradi!*

I thank you for the invitation and the honor you have given me to speak at such a representative forum on the 50th anniversary of your Philosophical Society. On behalf of the Russian philosophers, I would like to cordially congratulate you on this wonderful event!

You are celebrating this symbolic date with very good results, among which, in particular, the memorable 21st World Congress of Philosophy held in Istanbul in 2003. Then, on the initiative of Turkish philosophers and, above all, the President of the International Federation of Philosophical Societies (FISP), the outstanding and world-famous philosopher Ioanna Kucuradi, the theme of "Philosophy Facing World Problems" was put in the center of attention of the entire congress.

More than 20 years have passed since then, and today this conference is not coincidentally devoted to the same topic again. The fact is that the 21st century makes this problem extremely relevant and requires its solution even more urgently.

But, as the Chinese proverb says, “If you have a problem, where should you start solving it? You should start talking about it!” And it is quite obvious that such extremely complex issues cannot be discussed without philosophy. That is why global topics have been increasingly important in the programs of such congresses since the 18th World Congress of Philosophy in Brighton. Three former and now honorary presidents of the International Federation of Philosophical Societies, world-famous philosophers and outstanding organizers of science, are present at this conference: Joanna Kuciuradi, William McBride and Luca Scarantino. And we must express our deep gratitude to them for the fact that they have personally done a lot to make philosophy face the world's problems.

It is important to emphasize this, since back in 1968 the well-known Club of Rome called on the world community to unite in order to counter global threats with joint efforts. But it took another 35 years of active interdisciplinary searches for solutions to such problems for this topic to become a priority for philosophy as well. This happened in full measure, as already mentioned above, in 2003 at the philosophical congress in Istanbul. Then, for the first time in the history of such congresses, global issues were directly and indirectly reflected in most of the reports and discussions.

And Russian philosophers arrived at this congress on a specially chartered "Philosophical Steamship" and brought the Encyclopedia of Global Studies, published for the first time in English and Russian. The first presentation of these reference publications, the authors of which were 445 leading scientists from 28 countries of the world, was also held there with great success.

It is important to note that at the congress in Istanbul, philosophy turned its face to global research and gave it a new dimension – the humanitarian one. At the same time, the ideas of cosmopolitanism, originating from antiquity, received a new understanding, supplemented by such concepts as “global worldview”, “global thinking”, “global ethics”, etc.

Since then, to the eternal philosophical problems of **existence, consciousness, the meaning of life** and other questions constantly discussed in philosophy, the 21st century added a fundamentally new, never-before-existing philosophical theme – **globalization** and **global peace**, and in a more general sense – the theme of **the single destiny of humanity and the preservation of life on Earth**.

And this is quite natural, since the new era required a new philosophy, new ethics, a reassessment of the value system, and finally, a new paradigm of thinking.

From this point of view, it must be recognized that, being a natural process, globalization in itself is neither good nor bad. At the same time, it has different effects on different nations. However, the issue here is not globalization as such, but the socio-political and economic structure of modern humanity, its disunity and uneven development. Likewise, cosmopolitan ideas are not someone's machinations, but a natural and necessary condition for the coexistence of different people in a global world. Consequently, we must fight not against globalization and cosmopolitanism, as is often the case in the modern world, but against the existing vicious world order and unfair relations in society.

So, the problem is that the modern world in the 21st century remains divided into "national apartments", where sovereign states continue to zealously defend their independence. At the same time, the world community, which already numbers more than 8 billion people, under the influence of globalization is increasingly becoming a single, integral system, and there are no mechanisms for managing this qualitatively changed world. Undoubtedly, this is the main contradiction of the modern era!

And we must admit that the situation that has arisen will not resolve itself, because at its core it has an ideological, spiritual crisis, in overcoming which philosophy has a special role. The results of the latest, Twenty-fifth World Philosophical Congress, held this year in Rome, only confirm this conclusion.

Indeed, now that international contradictions have become extremely acute, humanity is actually balancing on the brink of a new world war and a nuclear apocalypse. At the same time, numerous subjects of international relations, in the absence of an external force capable of regulating their relations, objectively find themselves in a situation of "war of all against all".

The difference between the current situation and the one that T. Hobbes spoke about in his famous work "Leviathan" is only that now in the universal confrontation there are no longer separate individuals, but numerous subjects of international relations, which are national states and all sorts of international structures and organizations. And this is happening no longer at the local level, but on a planetary scale.

However, all these are consequences of the globalization of contradictory social relations, while the true causes should be sought in the cultural and civilizational differences of individual countries and peoples. Moreover, in the context of globalization, these differences are becoming decisive on a planetary scale, as well as key in understanding the nature of the above-mentioned global contradictions. Hence, previous approaches to the analysis of modern world problems, based only on cultural or civilizational differences, prove to be ineffective.

Thus, in an effort to understand the nature of modern conflicts, one must turn to the foundations of human nature and society, taking into account the differences in culture, traditions and beliefs of individual peoples.

From this point of view, the fundamental differences between East and West, the "Global North" and the "Global South", the military conflict between Russia and Ukraine, the tight knot of permanent contradictions in the Middle East, the geopolitical contradictions between China and the Western world, the Indo-Pakistan conflict, etc., etc. - all these are consequences of more fundamental reasons, which are contained in the discrepancy and clash of various cultural and civilizational systems, where economic or geopolitical aspects are only an integral part of such discrepancy. For the same reason, the policy of multiculturalism fails practically everywhere where they try to implement it in practice without taking into account fundamental cultural and civilizational differences.

Thus, now that global processes have covered all spheres of public life, a new view of history, culture, civilization is needed, namely, a cultural-civilizational one, where there are many cultures, but one civilization. This approach is not the only possible one, but its advantage is that it focuses attention on the unity of the cultural and civilizational development of any society. At the same time, it is important to emphasize that cultural diversity, together with the general norms of civilizational development, make each social organism a unique, inimitable cultural-civilizational system.

Here it is important to emphasize that the unprecedented world cultural-civilizational system that is being formed in this way does not at all eliminate the individual centers and forms of manifestation of civilization that have formed naturally, just as it does not cancel the diversity of original national cultures, but grows out of them, forming a unique integrity that has no analogues in history. At the same time, the new global cultural and civilizational formation persistently demands that various types of local and regional cultural and civilizational systems that have developed in the conditions of a fragmented world comply with the same norms, rules, prohibitions, regulations, etc. for all of humanity.

In such a situation, philosophy, of course, cannot remain indifferent, observing all this from the sidelines. Moreover, without philosophy, the solution to such a problem does not seem possible, and, first of all, because a general, comprehensive vision of the entire situation as a whole is necessary, which only philosophy can provide.

Thus, in global studies, the task of philosophy is not to directly consider specific or technical aspects of globalization, but to provide an ideological, methodological, cultural, ethical basis for the corresponding decisions on the part of other sciences.

In this regard, the main functions of philosophy in global studies can be defined as follows:

**Firstly**, philosophy, by forming a worldview, sets certain value systems that largely determine the direction of human activity.

**Secondly**, philosophy provides a holistic view of complex systems, develops a language of interdisciplinary communication and thus contributes to the integration of scientific knowledge.

**Thirdly**, philosophy in the study of global processes aims at understanding them as a natural phenomenon, and considers the emergence of global problems as an objective process of contradictory development of human history.

**Fourthly**, from a philosophical point of view it is possible to see the general trend of development of global processes, as well as the dynamics of interaction of global problems and the interdependence in which they are.

**Fifthly**, philosophy performs a cultural function and also raises questions about the meaning of human life, death and immortality, which in the face of the threat from global problems acquires special significance and relevance.

The implementation of these philosophical principles is absolutely necessary for global research to be effective and for our world to become more stable and humane. However, if we are realistic, we must admit that the historical process will not proceed smoothly in the 21st century either, because cultures have always been and will be different. Culture as such will continue to not only isolate, but also separate people, while civilization initially carries a unifying principle.

Hence, disagreements and contradictions will continue to accompany the world community, in which various cultural and civilizational systems will certainly not only cooperate, but also compete and confront. To promote cooperation and unity of peoples, and also, if not eliminate, then at least mitigate the negative consequences of disagreements and contradictions, is precisely what the new field of scientific research, global studies, as well as humanitarian knowledge in general, and philosophy, above all, should do to the best of its ability.

In conclusion, of my speech, as befits the occasion, in gratitude for that first presentation of the encyclopedia "Global studies" at the congress in Istanbul in 2003, I would like to donate both volumes of these now rare editions to the Turkish Philosophical Society.

*Thank you for your attention!*