**GLOBAL GOVERNANCE AND The problem of realism in the Global Studies**

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**Preamble**

The modern world is changing so rapidly and fundamentally that not only adequate practical actions, but also theoretical understanding of new realities fail to keep up with these changes. As a result, problems in almost all spheres of public life and at all levels - from local to global, are multiplying and require increasingly effective and urgent solutions. At the same time, if at the local and regional levels the situation can in principle be under control, which largely depends on the appropriate management decisions, then at the global level everything is much more complicated. The possibilities of global governance have not yet been practically explored, raise many questions and are the most relevant in modern global studies.

This topic is attracting more and more attention and is becoming a subject of heated discussions, since in different countries various scientists, politicians and public figures react differently to globalization and are far from understanding the essential problems of global governance. At the same time, many of them have a poor idea of ​​the world in which we live today, since they ignore the conclusions and results of global research and often find themselves outside the real perception of the modern world and the challenges it presents. As a result, the problem of realism remains as relevant today as it was two thousand years ago, when it first became the subject of theoretical reflection in ancient Greek philosophy.

Since then, philosophy and the science it generated have made significant progress in their development. Nevertheless, the question of how the world works remains largely unanswered. As a result, we continue to live in our own ideas, ultimately not being sure whether we correctly understand what our environment is and how it works. Speaking about realism in relation to ourselves and the world around us, we must not forget about the interconnectedness of these worlds and the processes taking place in them, which can be viewed from both a realistic and an unrealistic position, especially when it comes to human interests.

This applies first and foremost to issues of global governance, as well as global security, which is causing increasing concern throughout the world. But how can we ensure common security for all countries? A realistic position in this regard was formulated by Chinese leader Xi Jinping when he said: “We call for all countries of the world and their people to have security guarantees. All countries must join forces in the process of jointly countering problems and challenges. The more global challenges there are, the more urgent the need to strengthen cooperation becomes.” Nevertheless, how to do it?

**The Modern World from the Position of Realism and Anti-Realism**

It is quite obvious that international cooperation in the context of globalization can only be effective if the modern global world is correctly understood. And this, since we are dealing with an extremely complex system, can only be provided by global studies – a new field of interdisciplinary knowledge that unites various academic disciplines that study global objects, structures, systems and processes related to them. In this area, the problem of realism is especially acute, since globalization directly affects human interests, and many scientists in their subjective assessments understand it as a targeted, pre-planned project.

I cannot agree with this position. It contradicts the theoretical results and main conclusions of modern global studies. In other words, such views are unrealistic, although they are presented as real in interpretation from one or another subjective point of view. However, if we take the position of realism, guided by serious scientific data, we must admit that global processes are initially and essentially objective, that is, they are generated by the natural course of historical development and exist independently of the will and consciousness of people.

With rare exceptions, public consciousness in general and individual consciousness in particular are very inert. They mainly rely on stereotypes and begin to react to ongoing changes only when it becomes impossible to stay on the sidelines.

However, the problem lies in the fact that scientific and social thought traditionally considers the whole through the prism of its individual parts. That is, we are dealing with an attempt to understand a new situation mainly from the old philosophical and methodological positions, despite the changing circumstances. This is reminiscent of the well-known parable about three blind men who encountered an elephant: one of them grabbed its tail and thought it was a snake, another grabbed its leg and thought it was a tree; and the third, leaning against the elephant's side, thought it was a wall. And none of them realized that they were all dealing with an elephant.

Something similar is happening with the perception of the modern global world, which by the beginning of the 21st century, as a result of multifaceted globalization, has become essentially unified in all the main aspects of social life and has turned into an integral system. At the same time, not only public consciousness, but even a certain part of the academic community still does not fully understand that the changed world in which we live and globalization, which is immanently connected with it with its possible consequences, cannot be understood otherwise than through the prism of the unity and holism of this world.

Even today, the main contradiction of our time remains unclear to many. It lies in the fact that under the influence of globalization processes, the world community has essentially formed into a holistic system in all parameters of public life. At the same time, management mechanisms adequate to this holistic state are absent and are not being purposefully formed. Moreover, even theoretical discussions on this topic are quite rare today and are not in the center of public attention, as they deserve (although concerns about the current situation are growing). In this regard, it is important to emphasize that public administration in general, and global governance, especially, in contrast to regulation, cannot arise spontaneously. The human factor, as an active and goal-oriented beginning, plays a key role here. But, unfortunately, there are no serious positive results today, which can be explained by a number of factors.

**Firstly**, we are dealing with an unprecedented, fundamentally new situation related to the management of an extremely complex and huge socio-natural system, which humanity has never encountered in its history. And the tested approaches to solving complex problems are clearly insufficient. At the same time, no new approaches have been developed yet.

**Secondly**, the world community, despite the growing interdependence of various countries and peoples, remains fragmented, divided into autonomous and self-determining structures.

**Thirdly**, globalization itself and its numerous consequences remain the subject of serious discussions. Such discussions often reveal a lack of understanding that globalization is, first of all, a real objective historical process, and not a specially developed project, someone’s insidious plan or a specially planned action.

This should be given special attention, since, when studying the processes of globalization and the circumstances of their emergence, it is important to distinguish between objective processes and subjective assessments in their perception. Otherwise, impartial analysis will be replaced by unpromising and unrealistic discussions of globalization scenarios, the search for those guilty of its emergence and the establishment of those who benefit from all this. Such an approach is not only unproductive, but also negative, since it aims to fight against "windmills", generating illusions of establishing the true causes of global changes and distracting from real solutions to current problems.

**Global governance and its possibilities from the standpoint of realism**

In the case of understanding globalization, first of all, as a real objective historical process (this is my position), we should look for means of solving the problems generated by globalization in the sphere of structural changes in world society.

Unlike regulation, management is always associated with conscious human activity based on goal setting, feedback and creativity. In other words, management is always carried out only in society, consciously and purposefully. In this context, we can talk about the historical dynamics of the development of social relations, when their natural regulation was eventually supplemented by management. From this point of view, it is obvious that humanity has now reached a point beyond which spontaneous regulation of social relations can no longer continue. This is a harsh objective reality that cannot be ignored.

Modern humanity simply has no alternative to global governance, which must be built at any cost and as soon as possible. It does not matter whether it will be something like a world state or some supranational structures for managing the world community. It is obvious that the world government, which is talked about so much, would not be enough. It is important to understand that the executive power (government) would not be able to operate without other branches, structures and institutions of power.

Speaking from the standpoint of realism about the problems of governance in the modern world, it is also necessary to emphasize that humanity is the result of natural evolution. Recognition of this fact and its objective consequences is of decisive importance not only for the construction of realistic policies in various spheres of human activity, but also for the establishment of harmonious relations in the interaction of society and nature. From the standpoint of realism, we must realize that neither in the short nor in the long term is humanity able to separate itself from its natural habitat on Earth. Therefore, it must make efforts to preserve pristine nature in a state of its sustainable and self-regulating development. This task is extremely difficult, but if it is not accomplished, humanity has no chance of sustainable development in the foreseeable future.

There are not many ways out of this situation, and there are no reasonable grounds for deceiving ourselves. We will not find a solution solely in the sphere of relations between society and nature. The main causes of environmental degradation are generated by society itself, they are rooted in the sphere of human relations.

Thus, only balanced and controlled social relations throughout the world could prevent a global environmental catastrophe and solve other global problems. Therefore, we must begin by raising the level of civilization of both individual countries and the world community. Without solving this problem, all other problems do not have a peaceful solution, which means that there can be no sustainable development on a planetary scale, proclaimed by the famous UN program. Hence, the construction of a single global civilization necessarily follows. This would unite all the peoples of the world while preserving their cultural diversity. Therefore, now our main efforts should be focused on the formation of global ethics and global law, which would be accepted and shared by the world community as a whole. At the same time, international relations should comply with the rule - "Think globally, act together." This is the position of realism in the conditions of multifaceted globalization, not only in politics, but also in all other spheres of public life. Thus, the problem of realism in global studies turns into a requirement of the times and a chance not only to adequately understand this world, but also to preserve intelligent life on Earth.