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## PHILOSOPHY OF HISTORY AS AN INTERDISCIPLINARY PROBLEM OF MODERN SOCIAL AND HUMANITARIAN SCIENCES

**Abstract:** In this article, author analyzed teaching methods of F. Fukuyama about “End of History”, considers modern era as a reflection of the realities that formed after the Cold War. Particular attention is paid to a number of his comparative concepts as postmodernism, “clash of civilizations” and elitism.

**Key words:** cold war, globalization, end of history, postmodernism, clash of civilization, elitism, universal development project, liberalism.

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### Introduction

The notion of “Global Problems”, which came to scientific use in the late 1960s and early 1970s and is still used in the social and humanitarian sciences, is also being well-known in the social consciousness. This notion is used to describe the universal problems that are common to all human beings or anywhere in the world. The global challenges, which are a powerful and objective factor of global social, economic and political development, have a significant impact on the development of individual countries and regions[1,2,3]. The solution of these problems requires the international integration of forces of many countries and organizations.

The unresolved global challenges can pose a grave threat to human life. For thousands of years, the local, geographically-formed national statehood, in particular the phenomenon of frontier, has not lost much of its significance yet. The situation described by Fukuyama as simply universalization or cultural unification - erasing the boundaries of previously defined territories, as Huntington said, can create different tensions. In the context of globalization, the global standardization of the world will lead to various disasters and crises. Formation of the international language ensures the consumption of homogeneous

products both at that point in the world and in this country (both in America and Indonesia)[4,5].

Today, lifestyle, values, ways of thinking and activities are already under the influence of globalization. The vision of the end of history makes sense in certain circumstances, especially when it comes to the departure of all humanity from history, not just one nation. So how is this inevitable, and is it possible to overcome it. This problem is still a solution. While it seems superficial, the question is whether there is enough time to solve this problem. In addition, even though we are talking about billions of years away from us, the natural sciences predict cosmic destruction. It also means the end of human life on earth. To be more precise, the existence of a unique biological species, like any other biological species, cannot exist forever, and is expected to be included in the Red Book, as do other endangered biological species. Natural scientists have often emphasized the end of human evolution.

As we consider globalization as a post-post-historical world, it is necessary to emphasize the peculiarities of this world. In Fukuyama's conception of the end of history, which ignores the contradictions in the post-historical world, we can find a specific approach to this issue. In Fukuyama's "end of history," A. Kojev's views on the state of the world, all the

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needs of the liberal democracies are met and conflicts are eliminated, he wrote, "there is no struggle or serious conflict". the departure of states from the history scene will also cease to be a serious conflict and conflict between nations. According to Fukuyama, the post-historic world has only positive aspects, such as goodness, beauty, the meaning of life, high morality and the well-being of the world, where conflicts do not have any place for different classes or social groups. At the heart of weak, well-grounded concepts that interpret the end of the post-historic world and history in the traditional sense are utopian ideas, authoritative ideas, especially those based on religious views, Fukuyama believes.

What is relevant in the context of the globalization process is that it is not masked by the opportunities of humanistic development. The polarization of development, the denial of national identity, the cosmopolitanism and the firm belief in democracy are manifested in the process of globalization. In this sense, the views about the end of a history of cultures that have some local historical commonality are realistic [6]. The fact that the process of globalization is irreversible is manifest not only in the face of a changing world, but also in the serious threats posed by the unification.

On the one hand, the volume and image of goods, services and information exchanges is growing, and the scope of interaction between people is greater than ever before. On the other hand, TMC (Trans National Company) in the developed countries are able to control this market and provide the ability to direct any income. As is well known, the EMPs not only deliver goods and services to countries in which they enter, but also a different outlook. More precisely, they are active. The people of the developing country are impressed by the undeniable benefits of civilization. Many of these assumptions are based on Western values [7,8,9,10]. This, in turn, provides the basis for the ideological foundations of the post-historic world, which seems to cover the entire financial market. This process is characterized as a unique global virtual economy. Although it relies on the real economy, it develops according to its laws. The US dollar, which is the main currency of this global market, is increasingly becoming a virtual currency. In the global world, the value of money is greater than any value, and it serves as a tool for various economic frauds.

Globalization as a complex phenomenon has a significant impact on almost all areas of social life, especially politics, culture, economy. But it does not represent the interests of different social groups. The existence of such a "group of interests" influences the emerging processes of various ideological constructions and undermines the reality.

Although the concept of the end of history was created almost a quarter of a century ago, the name of the famous American thinker F. Fukuyama is

mentioned. A book by Mutaffakir devoted to the end of history was published in 1992 in which the author expresses his ideological aspirations. [6]. The defeat of Soviet socialism by liberalism can be considered as an end to history. The universal triumph of liberalism symbolizes the end of history as a macro-social project, a history that is evolving and interacting.

Fukuyama's work emerged as a fascinating, complex and contradictory period in the history of Western intellectual development. While the concept of historical end does not always reflect the idea of history, it has not only concerns the liberals but also the representatives of the streams representing alternative historical development projects.

Postmodernist interpretation of the idea that liberalism promotes universalist and pluralistic character by Fukuyama represents the end of history. In this sense, the concept of the end of history, along with Fukuyama's monograph, has not evolved into the past, but has clearly evolved into postmodernist research. Although the "anti-historical" doctrine of such doctrines is not apparent, the comments and comments in the comments are of little importance.

In the case of weakened national states, the capitalist class will be separated from the rest of society, while its humanistic mask will also be disintegrated. Based on this idea, some researchers in the postmodern era do not view alienation as an existing form of capitalism. From the foregoing, we have reason to think of another global future project that represents a weak attempt at the end of history and whose foundations are based on the ideas of postmodernism. This tendency is reflected in another specific flow, the traditional one. The roots of such researches go back to the works of M. Eliade, R.Genon, and Y.Ewola. Traditionalism is anti-historical. In the stream of traditionalism, history has been viewed as an idea invented within the framework of Judaism, and has been interpreted as the driving force behind the crisis of Western civilization.

According to him, the Western sociocultural crisis has shown that the illusion of history is useless. In this sense, history ends, or, more precisely, it becomes clear that history is struggling with myths about it. Instead of historical dynamics, it is replaced by an invariably revived "Primordial, Elementary" tradition, which provides for the stratification of stratification. Traditionalism does not fully agree with the fundamental principles of liberalism, which seek for ideological domination, and the total nihilism of postmodernism.

Although the aspiration for ideological domination is anti-historical, all ideas and social norms are static. Naturally, this creates problems with the processes of social development. Furthermore, according to the idea that civil society is ontologically elite and popular, and that the development is minimal, and that it is virtually unnecessarily

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maximally destructive, the principle of industrialism is irresistible.

Postmodernism and traditionalism are ideals that are close to each other for ideological purposes. One in fact, both streams are yet another ideological development aimed at undermining national sociocultural integrity and in this sense can be considered an element of the ideology of globalization.

In particular, in the modern intellectual environment, there is a peculiar consensus on the principle of anti-history, even though it is far from individual researchers and many other streams. From the foregoing analyzes it is clear that the anti-historical principle implies that there is a need for ideas that are of global importance more than the end of history. In some cases, the principle of anti-historicism in the sense of denying the ideas of global importance is made up of the idea of a declarative recognition of the values of technical development.

### Conclusion

Consequently, exploration of the aforementioned analyzed fails to fully explain the multifaceted nature of the complex and highly

complex processes occurring today, and has not set such a goal. Nevertheless, from the analysis of the considerations presented in this article, the discourse on the “end of history” is an ideological discourse that represents a set of universal, global future scenarios. It is also important to emphasize how the present-day vision of the “end of history” is in the real sense of how a particular, global future scenario relies more firmly on the modern intellectual environment, more precisely squeezing or integrating the rest of a future scenario. In short, globalization is not a natural process of transitioning from an industrial society to a post industrialized or otherwise higher society, but globalization is a dual phenomenon that combines not only natural features but special scenarios. But the question of which universal scenario of global future is necessary remains open. Finding answers to this question will require another new research.

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