

Cyclical model of world history and Crisis 2020

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Annotation. The article considers a number of fundamental and universal problems of world civilizations and economic cycles in their comparative historical context - within the framework of the cyclical model of world and local history - civilizations, economics and politics. Through this model, the place, features and consequences of crisis processes in the world and local economies and policies that began in 2020 were identified. The extensive themes of these problems have been developed in world history for many centuries, but they remain relevant, complex and debatable. The article makes an original, without direct analogies in the world scientific literature, a contribution to the production and solution of these problems, as well as to the understanding of world and local history.

Keywords: crisis, world and local history, world civilizations, world and local economics and politics, world economic and infrastructural cycles, generational cycles, generational change, scientific revolutions

Crisis 2020 as a "trigger" for generational change

At the beginning of 2020, there were a number of negative, largely unexpected, crisis processes in the world, which will inevitably change the configuration of the global and all the many local, or national economic and political spaces. Namely, the world and local order that has developed since the mid - late 80s. XX century. in a positive or negative direction for the world as a whole, including for more and less developed countries belonging to the world center and the world periphery.

In reality, such processes are not just a set of random or inevitable (depending on the approach) economic and political events. Such a set is rare, but periodically repeated, and therefore - a predicted phenomenon that occurs once every 34 years - in anticipation of the change of generations and the implementation of two, in fact, civilizational processes. On the one hand, the destruction of an outdated, devalued "habitat" - the infrastructure of the "physical and spiritual survival" of man and society, and on the other hand, the construction of a new "habitat" - the infrastructure of such survival.

This means that the set of crisis processes that began in 2020 is nothing more than the next, after a 34-year interval, or "break" - from the middle - end of the 80s. XX century, the "trigger" of the next generation change. And therefore - an impetus to the creation of a new global and local "habitat" - the infrastructure of "survival" of man and society. With many others - both negative and positive economic and political meanings of crisis processes of a secondary nature.

All these processes are part of a cyclical model of world and local history - civilizations, economics and politics, which includes a number of interconnected and constant cycles in terms of characteristics and duration: 2200 and 300-year-old world civilizations, or civilizational cycles, including two types of synchronous (depending on the conditions of countries) 34-year cycles. On the one hand, world (transnational) economic and, at the same time, infrastructure and generational cycles, and on the other, national political cycles. Cycles, competition between which is one of the driving forces of world and local history - civilizations, economics and politics (Fig. 1-4)¹.

Within the framework of such a model, a multi-level system of civilizations and cycles is being built, determined by two fundamental and universal phenomena - the "temporal paradox" and the "cyclic wheel of time." Phenomena endogenous to man and society, "embedded" in the conditions of their existence and limiting their "strength and power" to 2200, 300 and 34-year periods. And

¹ Historical dates and periods in these figures, especially in their annual terms, have a conditional, average value, acting as "stands" for demonstrating historical material. In the figures, the dates and periods corresponding to 2020 and its comparative-historical analogies are highlighted in gray. The tasks of the article do not include a detailed description of the drawings, which goes beyond its scope (see References).

therefore neutralizing the "overactive" action of subjective, especially arbitrary factors in world and local history - the history of civilizations, economics and politics.

In many ways, but not completely, leaving a wide space of opportunities for realizing the "role of man and society in history," namely, their goal setting. "Eternal" confrontation between these opportunities and constraints (attempts to go beyond them, reflecting the "struggle against time") is also one of the driving forces of world and local history - civilizations, economics and politics. With the ultimate dominance of 2200, 300 and 34-year time constraints, which not only determine the framework for setting goals for a person and society, but also optimize them.

These phenomena are the most controversial in the entire system of socio-historical knowledge, since they go beyond their rational context and "common sense," built on the basis of a "countercyclical or anti-crisis symbol of faith." In other words, statements about the impossibility of deterministic and predictability of cyclic and crisis processes due to a subjective factor. Although opposing statements can be interpreted as "a cyclical or crisis symbol of faith." Such a dichotomy in approaches constitutes the principle of "freedom of choice of a person and society."

"Rational limitation" of the motives of human and social behavior "common sense and experience" is one of the reasons for the contradiction of socio-historical knowledge. This limitation is due to the fact that the scientific picture of the world is based on earlier paintings of the world - philosophical, religious and mythical, being their integral result. But keeping in themselves inexhaustible, albeit fading (with the change of world civilizations) their meaningful context and influence, literally - "fueled" by them and "excited" from them. Mainly - from the mythical picture of the world, which has an initial, constitutive and determinative significance for the entire cyclical picture of world and local history - civilizations, economics and politics, as well as for its interpretation.

Thanks to the relative constancy of the characteristics and duration of world civilizations, as well as world economic and national political cycles, local "non-cyclical uncertainty" is transformed into global "cyclical certainty." As a private in a whole and as a plural in a single. Thus, the cyclical model allows us to interpret world and local history - the history of civilizations, economics and politics in a completely different context than is customary in traditional concepts, usually limited to studies of the last 20-30, 50-100 or 500-1000 years. Such small and short-term pictures of the world narrow their scientific and applied space, which makes them abstract and irrelevant.

On the contrary, the cyclical model of world and local history forms a large and long-term picture of the world, which allows in a different context to solve civilizational, economic and political problems, including global and local politics. Under conditions of periodic civilizational, economic and political crises, as processes of cyclical destruction (peripherization or alienation) of the states of systems and values formed during periods of genesis of relevant civilizations and cycles.

Such a model does not have an applied character in the traditional sense, but is a worldview concept that goes beyond the exaggeration of applied knowledge. A purely applied and local approach to civilizations, economics and politics is a "pragmatic trap" - without a worldview and global context, applied and local decisions are wrong and lead to major losses. Although such decisions and losses occur in medium- and long-term periods - with short-term benefits reset in long-term periods. This introduces into the "pragmatic trap", no matter how paradoxical and contrary to "common sense and experience."

Civilizational globalization and Crisis 2020

One of the main problems of interpreting world and local history - civilizations, economics and politics is that world theory and management practice are based, as a rule, on simple and linear models. While in the context of the cyclical model, mainly in crisis periods of civilizations, economics and politics, the adequacy of governance depends in many ways not on the many competencies and wishes of their subjects, but on objective, as a rule, cyclical conditions

independent of them. Thus, such a model significantly expands the worldview of these subjects, their understanding of the complexity and contradictory nature of world and local history.

In addition, they understand the complexity and inconsistency of approaches to the interpretation, analysis and forecasting of world and local history - civilizations, economics and politics. Approaches that are not limited to narrow space-time frameworks, beyond which such complexity and inconsistency hinders. Such an understanding allows the subjects of government to independently interpret, namely, to reconstruct and design the civilizational, economic and political past, present and future, to generate a search for new approaches to solving world and local problems.

Ultimately - to generate interest in the philosophy of history, as a global methodology for interpreting world and local history, without which the entire history of civilizations, economics and politics is only continuous "dark ages": careless and chaotic, cruel and meaningless. Including - due to many distortions of world and local history, the dominance of subjectivity in it, economic and political expediency. And therefore - the absence of both absolute and relative truth in it.

It is in this context that it is necessary to consider the picture of the crisis of the world and local economies and policies that came in 2020, and its long-term consequences. Specifying the following circumstances. Firstly, what should be understood by the concepts of "crisis" and "long-term"? Secondly, what is currently happening in the world and local economy and politics? Thirdly, was it possible to foresee such a global-local crisis, at least in the most general terms and in the first approximation?

The latter circumstance - the problem of forecasting - is one of the main problems of the entire world theory and management practice. If it is impossible to predict civilizational, economic and political crises, there are no recurring historical processes, then there are only numerous and abstract, in many ways - directly opposing opinions that do not lend themselves to scientific discussion. This circumstance is the "cornerstone" of all centuries-old discussions about the identity or difference between the humanities and natural sciences ("spirit sciences" and "nature sciences"), in essence - the objectivity or subjectivity of historical processes.

All this is integrated in the following thesis: various types of civilizational, economic and political crises have different causes and amplitude, duration and consequences. So, there are cyclical crises of a periodic nature and a duration commensurate with 2200, 300 and 34-year cycles. But there are also non-cyclical - local and random crises, which can be an unlimited set with any duration. As a rule, depending on the characteristics of the countries of the world center and the world periphery, their management systems and the structure of the economy and policy, their degree of exposure to internal and external influences.

It would seem, according to "common sense and experience," that it is impossible to predict the beginning and end - the duration of crises. This possibility is contrary to logic: if crises could be foreseen, they would not be, since they could be prepared for or avoided. But such logic applies only to non-cyclical - local or accidental crises, as well as crises allowed due to weak or erroneous policies. And it does not apply to cyclical crises.

Thus, within the framework of the cyclical model, the modern stage of world and local history is the period of the beginning of the acceleration, or increase, of world civilizational globalization and expansion. In general, these processes are the prerogative of the world civilizational, economic and political center, at the moment, from the middle of the 20th century. - USA. At the same time, the basis of such processes is the US financial system represented by the Federal Reserve System, or rather, the US dollar, as the world's leading reserve currency.

This is a negative fact for the less developed countries, which nevertheless has to be reckoned with, and the confrontation against which, like the civilizational globalization of this world center, constitutes the format and content of the modern world. A world where competition between global economic and political actors has increased for access to national wealth through the West-East and center-periphery lines. As a result, competition to strengthen or weaken, preserve or replace the world reserve currency. Currencies, as a universal tool in world history of civilizational, economic and political expansion, long-term savings and investments.

Such a cyclical picture of the world is a general and long-term context that reflects the comparative past, present and future states of world and local history - civilizations, economics and politics. As antithesis to abstract statements about the "end of history, globalization and liberalism." Given that these concepts are erroneously identified, often with phenomena such as "robbery" or "anarchy." Phenomena of adequate importance are more likely in the context of such dichotomies as "crime - punishment" than "liberalism - conservatism" or "globalism - isolationism."

This circumstance does not contradict the fact that since 2020, especially with the unexpected outbreak of the pandemic, there has been a short- and medium-term deterioration in the situation of the world and local economy and politics (although such a surprise is, in many respects, a consequence of the violations accumulated in them until 2020). Deterioration that will require long-term recovery: for example, only one seemingly insignificant event (not necessarily "purely" economic or political) can be "corrected" for a long time. The crisis, as a phenomenon, inevitably develops into depression.

Although the deterioration in the global and local economies and policies was predicted after long growth (at least - from 2011, or rather - from 2000-2003). The growth that took place in many developed countries after the "global economic crisis" of 2007-2009, and in reality - the "structural economic and political revolution" of 2007-2011. In 2020, such a crisis came, and the question is to identify its causes, consequences and duration. Given that many "incidental" factors, such as the pandemic, have only increased the depth of the cyclical economic and political crisis 2020.

Comparative and historical analogies of Crisis 2020

According to the cyclical model of world and local history, the duration of the 2020 crisis will be 4-5 years, and the decline - 12-13 years. Comparative historical analogies of their beginning are crises - recessions that began in 1985, 1951 and 1917 (at 34-year intervals) and reflected the "launch" of generational change. Such a "crisis launch" each time caused a new "claim" to changes in the economy and politics, the creation of a new "habitat" of man and society, infrastructure and a new "industry locomotive," a new world and local order. The 2020 Crisis Launch has similar "generational claims" - with all processes "tied" to them.

In particular, the entry into 2020 of the world and local economies into a cyclical crisis means, that the "historical time" for stimulus policy has ended, limited to only 12-13 years of growth 2003-2015 and 4-5 years of equilibrium 2015-2020. But such, the negative circumstance is objective in relation to cyclical fluctuations in the economy and politics, Making autonomous adjustments to any, even the best, economic and political plans and programmes.

In fact, with the crisis of 2020 and the "launch" of generational change, a 12-13-year period of compression and re-expansion, deglobalization and deliberation of the world and local economy and politics began. But not the compression and re-expansion of civilizational globalization and liberalization, which, on the contrary, will increase. The main consequence of such a crisis for less developed countries may be - in the case of erroneous policies - a further lag in their economies and policies from the world (especially in terms of technology and finance).

The following crises are comparative and historical analogies of the 2020 crisis (for various countries - with adjustment for external and internal conditions). Over the past 100 years - world economic - infrastructure - generational and national political crises 1917-1921, 1951-1955 and 1985-1989. Cyclical crises, followed by a number of global and local cyclical processes - the destruction of "old spheres of human and social habitation - infrastructures," "scientific revolutions," the restructuring of national, interethnic and transnational systems. As a result, another paradigm shift in economic and political development.

That is why the concepts of "crisis" and "recession" should be carefully treated, especially cyclical crises and recessions. Recessions, which include, in addition to cyclical crises and scientific revolutions, also cyclical depression - periods of generational change. The mixing of cyclical and non-cyclical crises and recessions leads to erroneous conclusions in the theory and practice of management and major losses.

Indeed, any economic and political crisis and recession has always had negative consequences. But the main thing in the cyclical decline, in addition to the change of generations in its final, depressive phase, is new, with a 34-year interval, cyclical scientific revolutions. Revolutions defining "industry locomotives" are the driving forces of subsequent cycles. This means that every 12-13-year cyclical recession is unfolded in such a way that each scientific revolution is preceded by a crisis, but depression and generational change will follow. Depression and generational change, followed by new cycles of mastering (during periods of growth) the outcomes of such revolutions.

So, over the past more than 100 years, there have been only four such - relatively synchronous (depending on countries) world economic and national political cycles. At the same time, each of these cycles corresponded to its own, characteristic only of them, 34-year-old economic and political infrastructures, "industry locomotives" and generations. And therefore - their own, characteristic only of them, 34-year-old systems and mechanisms of redundancy, accumulation and investment. Firstly, the "oil cycle" and "oil generation" (1896-1930), secondly, the "nuclear cycle" and "nuclear generation" (1930-1964), and finally, thirdly, the "space cycle" and "space generation" (1964-1998). With the beginning of the crisis, 2020 ends, or rather, they entered the phase of a cyclic decline, the "digital cycle" and the "digital generation" (1998-2032).

However, such infrastructures, "locomotives" and generations, are not autonomous. In other words, their existence and influence on the world and local economy and politics, and ultimately on the 300-year-old world civilization, is not limited to 34 years of the corresponding economic and political cycles. On the contrary, such infrastructures, "locomotives" and generations are "end-to-end" in a number of subsequent cycles, retaining a certain, albeit declining, impact on the economy and politics.

In this context, one of the main problems of less developed countries, their economies and policies (and therefore of little importance and influence in the modern 300-year-old world civilization) is that they occupy a significant share of "non-digital" infrastructures, "locomotives" and generations. Proportion disproportionate to the "digital cycle." Therefore, any "blow" to them reinforces and lengthens the economic and political processes that are crisis in them. The weakening and reduction of which is associated with their alignment with the "digital" infrastructure, "locomotive" and generation.

From this it follows that it is necessary to compare the current, cyclical crisis-2020, first of all, with two cyclical economic and political crises (with amendments to reality) - the 20s and 90s. XX century. And not with local (occasional or country) crises, in particular the 2007-2009 crisis (as the initial stage of the "structural revolution" of 2007-2011) or the crisis of 1998, which completed, in fact, the "space cycle" and the change of the "generation of the 60s" to the "generation of the 90s."

In addition, the 2020 crisis must be compared with cyclical "destruction," or rather, with the transition to the "auxiliary," secondary plan of "old" infrastructures, "industry locomotives" and generations: "oil" (since the early 30s) and "space" (since the mid-80s). In general, with a 12-13-year cyclical change in the structure of the world and local economy and politics, and therefore the world and local order. A change associated with the "destruction" of the digital infrastructure created from the late 1990s - early 2000s and reached its "heyday" - a peak in 2015-2020.

Scientific revolution as a result of the Crisis 2020

The key element in the expected change in the structure of the world and local economy and politics, the world and local order in the next 12-13 years, and therefore - in the transformation of the "digital infrastructure" into a "secondary" - will be the next, new scientific revolution. The revolution that will occur after the cyclical crisis of 2020-2024, that is, will become its direct and logical result.

Since such a crisis revealed a paradoxical fact - with what seemed to be a high level of development of countries (in particular, in health care). Namely, the weakness and vulnerability of human and social protection systems to such a "random" factor as a virus. By the will of the case, such a virus is like an epidemiological threat (a threat that has repeatedly arisen in world history and

determined its epoch-making turns) and will most likely become a factor that will determine the content of the new scientific revolution. A revolution that will be relevant to medicine, to the creation of new systems and mechanisms of protection, in essence - the "physical and spiritual survival" of man and society.

Therefore, in modern crisis conditions, measures aimed at fully integrating the world and local economies and policies into such a revolution and preparing for it with all its accompanying processes are of the highest priority. If this is not done, then it is possible not only with maximum losses to go through the current 12-13-year decline, but also not to fully enter the new, conditionally "gene cycle" - from 2032. For many, first of all, less developed countries, the problem is not to miss such a revolution, as it has already happened before. So, many - both past and modern - problems in their economy and politics are the consequences of such a "skip" and "lost generations." Therefore, one of the main reasons for the lag in the next cycles.

Expected after the crisis of 2020-2024, the new scientific revolution will become a positive benchmark in the framework of the modern cyclical recession of the world and Russian economy and politics. A benchmark that will remove the growing economic and political uncertainty and increasing apocalyptic sentiment. For the same reason, it is inevitable (subject to understanding the appointments of such a decline) to assert the priority of science - as a natural "locomotive" of the scientific revolution. And therefore - the formation of a long-term strategy, "tied" to such a revolution and its infrastructure.

The focus on meeting these global challenges can be the basis on which the integration of countries within the framework of the world economy and politics, which was at least partially disrupted after the "structural revolution" of 2007-2011, will be restored. Taking into account that science in the modern world, as since the genesis of world civilizations from the middle of the 5th millennium BC (in the format of the religious picture of the world), is not a local, but a global phenomenon associated mainly with the diffusion of culture (similar to global worldview revolutions). Whereas the localization of science leads only to isolation and therefore to civilizational, economic and political lag.

The current situation can be expressed by an allegory with the myth of Sisyphus, reflecting the idea of a cyclical process that is universal for world and local history - civilizations, economics and politics, in which the main thing is to "dodge the falling stone" and not be crushed by it. In the conditions of the coming "fall" - crisis 2020 - man and society of all levels turned out to be a kind of "collective Sisyphus." Such an analogy sets a common task for all countries to create "anti-crisis protrusions," showing the erroneous interpretation of world and local history - civilizations, economics and politics as linear and irreversible processes with random deviations.

In fact, civilizations, economics, and politics are endless "sisyphus labor," and the myth of Sisyphus is not a "philosophy of absurdity," reflecting the futility of labor - "climbing uphill" with an inevitable fall - crisis. This myth, like others, primarily cosmogonic and eschatological myths created before and after the middle of the 5th millennium BC, starting with the Archaic world, is a reflection of universal cyclic reality. Realities that exclude the actions of man and society, trying to "deceive the cycle" and delay the slide into crisis, resorting, in particular, to "magical means."

The long-term sustainability of society and man is connected with their initial acceptance of the inevitability of development in conditions of periodic cyclical fluctuations. This enables them to balance more or less independently between growth and decline - with the support of the State, as the body originally established to ensure such balancing. Balancing, aimed in the modern world at preserving the mechanisms of the "era of capitalism" in the "era of the social state." This is the art of global and local politics - taking into account the "lessons of history."

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