

## **THE CONCEPT OF "IMPERIALISM": THE HISTORY OF THE DEVELOPMENT**

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### **Abstract**

In the context of politics in the contemporary world, the concepts of "empire" and "imperialism" are increasingly used. The study of imperialism becomes an important and urgent issue. We propose to consider the concept of "imperialism" as a notion and a phenomenon.

The notion of "imperialism" appeared in the second half of the XIX century. "Imperialism" was understood as "the desire of the state to expand its territorial (colonial) possessions, mainly in other parts of the world".

Speaking of the nature of the word "imperialism", it appeared to refer to the dominant policy of the empire. Then the notion of "imperialism" began to be used to refer to the policy of colonial empires. Through this concept has acquired independent features and later separated from the phenomenon of the empire. In the post-colonial world, we can talk about the imperialism of territories that are not empires; including scientist can speak about internal imperialism in the territory of one country.

At the turn of the XIX and XX centuries. imperialism began to be understood as the equivalent of colonialism, including as the colonialism of maritime powers. This led to two basic provisions for understanding "imperialism": political and economic. The concept of "imperialism" has acquired a new meaning in the Marxist approach, where imperialism has become synonymous with capitalism.

In Russian science, imperialism is more often understood as an economic phenomenon - the highest stage of capitalism with a negative connotation, and in foreign science it is understood as a political phenomenon - the desire of the country to expand its territory or zone of its influence.

In the middle of the twentieth century a new round of development of the concept of "imperialism" began. In addition to political and economic meaning, the military and the cultural have begun to be singled out. They talked about military imperialism and cultural imperialism. In addition to cultural imperialism, Galtung singles out communication imperialism, which has become increasingly intense due to actively developing globalization.

After we observed the history of the concept of imperialism, we can conclude that due to the formulation of the contextual variety of the "imperialism" concept it is used in different historical contexts, and not only in relation to the colonial and post-colonial period. Today the notion of imperialism is filled with new meanings connected with the domination of the four most important aspects of interstate interaction: military, political, economic and cultural.

**Keywords:** Imperialism, cultural imperialism, economic imperialism, political imperialism, military imperialism

## **1 INTRODUCTION**

The study of imperialism becomes an important and urgent issue. We can observe processes that are evaluated as a rebirth of empires. In this connection, the question arises as to how the empire and imperialism are correlated, whether they exist necessarily inseparable from each other, etc.

## **2 THE EMERGENCE OF THE CONCEPT OF "IMPERIALISM"**

The term "imperialism" appeared in the second half of the nineteenth century. I.I. Rogov notes that this concept can be found in dictionaries since 1870. G. Münckler clarifies that the British Prime Minister Benjamin Disraeli used the word "imperialism" in his speech at the Crystal Palace to describe the expansionist foreign policy in 1872 (Munckler, 2015, p. 66). As noted by G. Münckler, this was due to the growing prestige of the English crown and, as Ronald Chilcote writes, with the expansion of British imperialism. I.I. Rogov writes that the zone of influence gradually expanded and "imperialism" began to be understood as "the desire of the state to expand its territorial (colonial) possessions, mainly in other parts of the world, to strengthen its connection with them, and at the same time to strengthen its political influence in international relations" (Rogov, 2010, p. 261). Later on the turn of the XIX and XX centuries. Imperialism began to be understood as the equivalent of colonialism, including as the colonialism of maritime powers. At the turn of the century, imperialism began to be criticized. In particular, the criticism of imperialism by VI Lenin determined the negative attitude to this phenomenon in Soviet society. (Rogov, 2010, p. 260).

## **3 DEFINITIONS OF THE CONCEPT OF "IMPERIALISM"**

To understand the term "imperialism" we will turn to explanatory dictionaries. In Russian dictionaries, "imperialism" is defined in the concept by V.I. Lenin as the highest stage of capitalism. Such definition can be found in the explanatory dictionary of the Russian language by S.I. Ozhegov, N.Yu. Shvedov: imperialism is "the highest stage of capitalism, characterized by the dominance of big monopolies in all spheres of life, the struggle between capitalist countries for sources of raw materials and markets, for foreign territories." In the new explanatory-derivational dictionary of the Russian language by T.F. Efremov we meet a similar definition "The highest stage of monopoly capitalism, formed in the leading capitalist countries in the early XX century." And only in the dictionary of foreign words there are several definitions of the concept of "imperialism": "1. In Marxism: the highest stage of capitalism, characterized by the dominance of large monopolies in all spheres of social life, the struggle between capitalist countries for sources of raw materials and markets, for foreign territories. 2. Aggressive foreign policy of the state in relation to another (usually weaker) country, countries, and also such an internal policy of a multinational state in relation to its national suburbs. Imperialist - 1) relating to imperialism; 2) characterized by imperialism." The second definition of imperialism is given in the spirit of Western explanatory dictionaries. So in the Macmillan English dictionary for advanced learners, we see the following definition: "Imperialism is 1. It is the actions of a powerful state that takes over the management of other countries, often with the use of military force. 2. It is the actions of a powerful state that is trying to gain control or influence the economy, political and social life of weaker countries. Opponents view globalization as a form of economic imperialism "(P. 756). The Cambridge Dictionary provides a British and American understanding of imperialism. In British English, imperialism is "a system in which a country governs other countries, sometimes using force to gain power over them"; "This is a situation in which one country has power or influence over others, especially in political and economic affairs." In the American version, imperialism is understood as follows: "This is the world history of an attempt by one country to control another country, especially by political and economic methods." English Oxford Dictionary gives the following definition of imperialism: "the policy of spreading the country's power and influence through colonization, the use of a group of troops or other means."

## **4 THEORIES AND APPROACHES TO THE STUDY OF IMPERIALISM**

As we can see, the Russian dictionaries give definitions in the spirit of Marxism (economic determinism), and the western ones - from the point of view of politics. In terms of G. Munkler, we see the economic theory of imperialism and political theory. To economic theories, G. Münckler includes Marxist theories of imperialism, including J. Hobson, V. I. Lenin, R. Luxemburg. Their theories were aimed at overcoming capitalism. But G. Münckler notes that these theories do not pay attention to the periphery to which the expansion of the empire is directed. Economic theories explain the construction of empires through the problem of capitalist societies, so they cannot be applied to all empires (Munckler, 2015, p. 52). According to these economic theories, imperialism stands "as one of the most brutal forms of robbery and oppression that only existed in history" (Munckler, 2015, p. 47). Further, Münker examines the political theory of imperialism. According to the author, the first theories were created to explain the rise of Napoleon III and the formation of the Second Empire. It was compared with the empire of Napoleon I studied the ways and methods by which both

empires supported the tradition of the Roman Empire (Munckler, 2015, p. 64). As the source of such theories Münckler singles out the work of K. Marx "The Eighteenth Brumaire of Louis Bonaparte." Political theory, in the opinion of the author, places the competition of states in the struggle for power and influence in the center of research, and economic factors are less important (Munckler, 2015, p. 68). G. Münckler notes that such a theory has an advantage over the economic one since different sources of capital are considered, which can be interchanged: military power, economic strength, a conscious cultural mission (Munckler, 2015, p. 66). But Münckler still criticizes this approach, because he describes the compulsion to expand and cannot explain modern cases of violent actions when considering the "center-periphery" relationship, because considers only the development of the metropolis (Munckler, 2015, p.63).

I.I. Rogov in his article "Empire and Imperialism: the History of Concepts and the Modern World" classifies the definitions of "imperialism" in a similar way. He distinguishes two main approaches: progressive and Marxist. The first approach describes imperialism, beginning with ancient civilizations. It is based on the expansion of the empire and emphasizes the political role of imperialism. The most striking example, in this case, is the Roman Empire. I.I. Rogov notes that "this approach is characteristic of social Darwinism, structural functionalism and positivism - the ruling schools of Western sociology" (Rogov, 2010, p. 264). Such an approach the author calls progressive because with its help you can describe the ancient empires and this approach fits into the theory of progress. The Marxist approach appeared in the nineteenth and twentieth centuries. and takes as a basis economic factors. Imperialism within the framework of this approach is viewed as a feature of capitalism as a socio-economic formation.

The progressist approach is similar in its content to the political one, the Marxist approach exists within the framework of the economic approach. Thanks to these two basic approaches to the definition of "imperialism," one can trace the very phenomenon of imperialism, beginning with the existence of the first empires, and trace its transformation throughout the course of further historical development.

## **5 THE CORRELATION BETWEEN THE CONCEPTS OF "EMPIRE" AND "IMPERIALISM"**

I.I. Rogov raises the question of the relationship between the concepts of empire and imperialism. On the one hand, imperialism was "generated" by the empire. On the other hand, imperialism "separated" from the empire, acquired independent traits and was used against the colonial empires of the New Time. Thus, the author concludes, imperialism is not a universal phenomenon (Rogov. 2010, p. 265). The imperialism of the colonial empires existed from the beginning of the 19th century up to the third quarter of the XX century - from the time of the formation of the colonial sea empires to the completion of their disintegration and the emergence of an industrial post-informational society (Rogov. 2010, p. 265). Imperial imperialism is only one form of imperialism in general. In the understanding of I.I. Rogov's "imperialism is not just a historically limited variety of imperial expansion; imperialism is the essence of an all-historical, general social phenomenon that is characteristic of the whole epoch "(Rogov. 2010, p. 265). Not only empires can act as political subjects of imperialism, but also national states (Rogov. 2010, p. 265). According to the author, in the XIX – XX-early centuries. National states were parts of the imperialist world along with the empire and were acting subjects (Rogov. 2010, p. 266).

Imperialism originally appeared as a form of imperial domination and a kind of imperial policy. Then any aggressive, expansionist, predatory policy was called "imperialist" regardless of who is the subject of such a policy: the empire or not (Rogov. 2010, p. 266).

Thus, I.I. Rogov sums it up, imperialism is one, but exists in different manifestations, because "there is a transition of imperialist states as different stages of a single process" (Rogov. 2010, p. 266). According to the first approach, imperialism is more accurately called "imperial imperialism" or "imperialism of pre-industrial empires", and Marxist imperialism - "imperialism of the world economy", "imperialism of colonial empires" and "imperialism of the world economy". In historical retrospect, they are built as follows: originally was the "imperialism of pre-industrial empires" ("imperial imperialism"), then "imperialism of colonial empires" ("imperialism of the world economy") (Rogov. 2010, p. 266). According to I.I. Rogova, in the modern world there are both types of imperialism.

## **6 THE USE OF THE CONCEPT OF "IMPERIALISM" IN DIFFERENT HISTORICAL CONTEXTS**

Consider the application of the concept of "imperialism", starting with the studies of the first empires of the ancient world.

Researchers of ancient imperialism derive the definition of the word, based on its etymology. American researcher Ronald Chilkote writes that the word "imperialism" came from the Latin word "Imperium", which means "absolute power" (Chilkote, 2002, p.81). The author notes that the word "imperialism" originally referred to the expansion of the Roman Empire, implying a command and undeniable authority. Doctor of Historical Sciences, an anti-Catholic Hellenist E.D. Frolov also describes the etymology of the word "imperialism". He translates "Imperium" as the highest military power, as well as territory, or a country subordinate to this authority. From this word, he traces the artificial novolatinsk formation of "imperialismus", which means "a policy of expanding power and government beyond the borders of one's own state" (Frolov, 2007, p. 15). Such an interpretation, according to the author, does not contradict the "scientific reinterpretation" of "imperialism", which Lenin made: "imperialism as the highest monopolistic new stage of capitalism" (Frolov, 2007, p. 15). According to the author, the simultaneous existence of both concepts is admissible and the Marxist definition is not obligatory and excluding the original meaning: "Lenin's reinterpretation ... cannot be an obstacle to ordinary usage" (Frolov, 2007, p. 15). E.D. Frolov emphasizes that the policy of imperialism itself began to exist together with the civilized world, despite the fact that the very word "imperialism" appeared only in the New Times.

This understanding of imperialism fits into the political theory of imperialism or in the progressives.

E.D. Frolov speaks about the existence of imperialism already in the era of antiquity in his article "Antique imperialism: concept, stages of development, ideological framing, meaning in the life of ancient society." His main position is that for the first European civilization - the ancient world - imperialist politics was already characteristic (Frolov, 2007, p. 16). He emphasizes that in the second half of the twentieth century in the West, scholars turned to the theme of the study of imperialism in the ancient world. E.D. Frolov, in this case, appeals to the collective work of Imperialism in the Ancient World, published in Cambridge in 1978.

E.D. Frolov asserts that the phenomenon of imperialism was known to the Greek and Roman worlds. So in Greek there is an analogue of the Latin word imperium – "ajrchv", which means "power", "power", "territory" subordinated to this power (Frolov, 2007, p. 16). E.D. Frolov writes that, on the one hand, this first European civilization was a civil society, and on the other hand a slave structure (Frolov, 2007, p. 16). Greek history was imbued with imperialism: one can see vivid examples of aggressive imperialist policy when peripheral lands were captured (Frolov, 2007, p. 17). Most often the contact of Greek immigrants with the natives is associated with the forcible expulsion of the natives from their habitats.

E.D. Frolov distinguishes three stages of imperialist policy in Greek history. The first stage - the Great Greek colonization of VIII-VI centuries. BC. In the course of it, the Hellenes decided their material problems, which arose due to the formation of civil society, by attacking neighboring peoples: Thracians, Scythians, native tribes of Asia Minor, ancient Sicilians and Italics (Frolov, 2007, p. 17).

The second stage is the Greco-Persian Wars (500-449 BC). In the course of them, an influx of prisoners-of-war slaves to Greek cities occurred, and therefore their economy finally becomes slave-owning (Frolov, 2007, p. 18).

The third stage - the conquest of Alexander the Great by Asia and Egypt (334-325 BC). During this stage, the Greeks embarked on a large-scale colonization of foreign territories, including the continued subordination of the peoples of the East (Frolov, 2007, p. 18).

E.D. Frolov notes that along with the development of imperialism, the chauvinistic opposition of the Hellenes and the barbarians developed, which we can see in the works of the Greek writers: Homer, Heraclitus, Herodotus, Aeschylus, etc., and culminates in Euripides and Aristotle (Frolov, 2007, p. 18).

Thus, according to the researcher, imperialism was part of the ancient democracy in the case of ancient Athens (Frolov, 2007, p. 19). The author calls the policy of the Athenian state even a social-imperialist (Frolov, 2007, p. 20). The height of it was in the middle of the 5th century. BC. under the leadership of Pericles. On the one hand, assistance was provided to the needy: jobs were organized, salaries were paid, the land was issued on the territory of the union states (Frolov, 2007, pp. 20-21). On the other hand, Athens increased the amount of taxes on the territory of the union states, limited local self-government, suppressed separatist speeches, etc. (Frolov, 2007, p. 21).

Athens pursued a similar imperialist policy in order to achieve dominance in the Greek world: on its territory, on the territory of allied countries and barbarian countries (Frolov, 2007, p. 22). This policy lasted until the V century BC, when Sparta, united with other Greek states, defeated the Athenian troops (Frolov, 2007, p. 22). Imperialism of the ancient world as a whole ceased to exist after the defeat by the barbarians in the 5th century AD.

Summing up, E.D. Frolov notes that antiquity was an example of an elitist civilization that reached political and cultural perfection, but the achievement of such a high level of development was accelerated by the imperialist policy of conquest and the enslavement of other peoples.

O. Yu. Klimov in the article "The Political System of Hellenistic States: Power in the Conditions of Imperialism Develops the position of the existence of imperialism in antiquity" said: Following foreign historians, he understands "imperialism" as "an aggressive military policy aimed at conquering other countries, the annexation of new territories, the subordination and exploitation of the population residing on these territories" (Klimov, 2007, pp. 77-78). The author identifies two factors that, in his opinion, characterize the phenomenon of imperialism in ancient history. The first factor is military. The war played a large role "in the formation of Hellenistic statehood, in the implementation of foreign policy, in the significant influence that the war exerted on the internal life of the state and society" (Klimov, 2007, p. 78). The second factor is the imperial one, which is aimed at forming the empire as a new type of state. The empire is different from a polis-type state. The author of the article characterizes the empire with the following qualities: it includes its own territory and seized lands, so the empire has a significant territory and population, a complex social system, new forms of government and new social, national and ideological policies (Klimov, 2007, p. 78).

O.Yu. Klimov concentrates his attention on the influence of imperialism in the political and social spheres on the development of Hellenistic states after the collapse of the empire of Alexander the Great. In the first approximation, the author claims that imperialism exerted influence on all spheres of society, and not only on the military: on the political sphere, the social system, the material and, most importantly for us, spiritual culture of a society (Klimov, 2007, p. 78).

The author writes that the empire of Alexander the Great disintegrated not into city-polities, but into states that were significantly larger in territory and population and differed from polities, so they demanded another organization of political management, social life and religious policy (Klimov, 2007, p.79). Changes in the structure of the state led to the formation of a system of colonial territories conquered by the Greeks and Macedonians. O.Yu. Klimov notes that basically these were the territories of dependent populations who were in an unequal position and were subjected to exploitation. They were the lowest strata of the population in the states (Klimov, 2007, p. 80). As a result, gradually formed a new type of society - imperial. It was distinguished by a more complex stratification of the population: a national sign was added, according to which the Greeks and Macedonians had a privileged position, and the others - the oppressed (Klimov, 2007, p. 81).

The author sums up that, in the Hellenistic world, imperialism has had a strong influence on the political system and on the social system of the Hellenistic kingdoms (Klimov, 2007, p.88).

M.V. Shisterov also explores Roman imperialism in his work "Romanization, Roman and Local Identities: A New Perspective on the Phenomenon of Roman Imperialism?". He distinguishes two different approaches to the definition of Roman imperialism. According to the first approach, the following elements were distinguished in Roman imperialism: religion, urbanism, the cult of the emperor, which reproduced Roman authority, Roman society, Roman culture (Shisterov, 2016, p. 238). According to the second approach, in the center of imperialism is "the alliance of the interests of the conquered with the interests of the conquerors" (Shisterov, 2016, p. 238). This union, according to the author, was achieved through the formation of a discourse of Roman identity and a combination of the interests of the Empire and the provinces (Shisterov, 2016, p. 238). Representatives of the Roman correct life were politically, socially and culturally active.

Ronald Chilcote also considers "imperialism" from the point of view of the political approach in the work "Globalization or Imperialism?". He views imperialism from the Renaissance to the Modern Times. The author distinguishes three periods in the history of imperialism. First: from 1400 to 1600 - extraction of minerals, such as gold and silver in remote areas. Second: 1650 - 1770 - trade in slaves and the search for consumer goods for the success of European forces. The third: 1770 - 1870 - the search for markets in Africa and Asia after England's loss of its American colonies. Subsequently, these traditional forms of imperialism were superseded by a new imperialism, characterized by European and American expansion (Chilcote, 2002, p. 82).

The next stage in the development of the concept of "imperialism" was the end of the XIX century - the middle of the twentieth century. At that time, the Marxist approach to the definition of imperialism was developed. The followers of this approach, both Russian (I.I. Rogov) and Western (Hardt and Negri) pay special attention to the ideas of Rosa Luxemburg, V.I. Lenin, N. A. Berdyayeva and N.I. Bukharin. Within the framework of this approach, imperialism is viewed from the point of view of economics. Thus, imperialism becomes an "inalienable feature of economic development in the advanced capitalist countries" (cited by

Rogov, 2010, p. 263).

Developing the ideas of K. Marx, V.I. Lenin gives the following definitions of "imperialism": "(1) - monopoly capitalism; (2) parasitizing or decaying capitalism; (3) - dying capitalism" (cited by Rogov, 2010, p. 264). He also singles out the signs of such imperialism: "1) The concentration of production and capital, which reached such a high degree of development that it created monopolies ... 2) The merger of bank capital with the industrial and the creation of ... financial oligarchy ... 3) The export of capital as opposed to the import of goods becomes especially important ... 4) International monopoly unions of capitalists are formed, dividing the world .. 5) The territorial division of the Earth is completed by the largest capitalist powers" (cited by Rogov, 2010, p.264).

I.I. Rogov notes that "imperialism as the highest stage of capitalism" can exist only in the XIX century. In the twentieth century, imperialism, in his opinion, is replaced by globalization (Rogov, 2010, p. 265). Here begins a new question about the relationship between imperialism and globalization.

Many other foreign researchers study modern imperialism also from the point of view of Marxism. For example, Philip Pomper's "History and theory of empires", Robert Beehl "Food, Imperialism and Dependence," Ronald Chilcote "Globalization or Imperialism?". Darek Walter in his article "Colonialism and Imperialism" defines imperialism as a process leading to the integration of peripheral lands in an expanding economy.

Thus, in the second half of the XX - early XXI centuries, we can see the existence of both approaches: the study of imperialism by pre-industrial empires and the study of the imperialism of colonial empires.

In 1993, E. Said wrote the work "Culture and Imperialism." He gave the following definition of imperialism: "practice and theory, as well as the relation of the dominant metropolitan center to the remote areas controlled by it" (Said, 1993, p. 50). He noted that colonialism in the modern world is partly a thing of the past (Said, 1993, p. 51). Under colonialism, he understood the creation of settlements in remote areas (Said, 1993, p. 50). Simultaneously, imperialism continues to exist in the form of a cultural sphere, political, ideological, economic and social practice (Said, 1993, p. 51). In his opinion, imperialism is supported by powerful ideological formations. Important are the notions that some territories and peoples need domination over them. In his work, E. Said set himself the main task to consider how the imperialist process in the sphere of culture is going on, namely at the level of the national culture, and not in the sphere of politics and economy, as traditionally it is. Under the sphere of culture, he meant various cultural formations, consolidations in the sphere of education, literature, visual and musical arts (Said, 1993, p. 51). Thus, we see that E. Said was one of the first who focused his attention on the cultural aspects of colonial and postcolonial imperialism.

## **7 CONCLUSION**

After presenting the concepts of the study of imperialism, we can draw important conclusions for us. First, the existing definitions of imperialism understand the phenomenon mainly from two points of view: from the point of view of economics and politics. Under the economic point of view, Marxist understanding of imperialism (the highest stage of capitalism) falls under the political point of view of the notion of imperialism as the capture by one country of another, its subordination through military expansionist policy. Secondly, in some cases, it is possible to observe attempts to consider imperialism from the point of view of culture, for example, in E. Said. As a result, he comes to the phrase "cultural imperialism", i.e. A predicate is needed to denote the sphere in which we regard imperialism. Thirdly, if we consider what and how imperialism exists in the 21st century, in our opinion, it is best to rely on the political definition of imperialism. Imperialism exists in the modern world, in a world without colonies, in a world without capitalism in new and still poorly understood forms.

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