

PHILOSOPHY AND CIVILIZATION

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ABSTRACT

Uzbekistan's acquisition of national independence and sovereignty has opened up huge prospects for its people, given them a historic opportunity to create their own future with their own hands, to arrange their lives so that it meets not only national interests and values, but also generally accepted international democratic norms.

The whole world is becoming an integral and interconnected system in which there will be no place for self-isolation. This necessitates the development of new approaches, new views on the historical development of mankind, the allocation of high-quality epochal periods of civilizations from it, the creation of more or less optimal concepts of the social development of mankind.

KEYWORDS: *Philosophy, Civilization, Man, Culture, Globalism, Civil Society.*

INTRODUCTION

In the modern world, the problem of civilization acquires a special role due to the fact that the formation and development of world civilization takes place in difficult conditions of social, national and natural disasters and changes. Therefore, the study of this problem at the turn of the XXI century is becoming important, because it marks a qualitative change in the economic, socio-political and cultural appearance of the planet, a gradual awareness of the need not for confrontation, but for the rapprochement of nations, peoples, cultures, regional civilizations into a single universal family.

The concept of civilization has a deep philosophical and historical meaning and can be understood and explained only in a system of concepts describing the historical process of functioning of stable social structures, the continuity of historical development and the qualitative certainty of its historical stages.

MAIN PART

This topic is one of the most difficult in the course of philosophy and therefore cannot be defined unambiguously, since it still does not have a universally recognized single definition. As a result, many sciences are engaged in its study - philosophy, sociology, history, political science, ethnography, anthropology and others. The present text of the lecture aims to make an attempt at a scientific and theoretical understanding of the history of human development, to isolate from it qualitative, epoch-making periods - civilizations, to show the complexity of the interweaving of numerous teachings on the civilized development of society, to try to create a more or less optimal educational and theoretical concept of social development.

Civilization, its place and role in the system of universal culture

When and why did civilization arise? What is the basis of it? What is the most correct definition of this philosophical and social concept?

Such and similar questions constantly worried both ancient and modern philosophers, historians, sociologists and many others. Indeed, what is civilization? To these questions in the history of social thought we find dozens of answers, guesses, definitions, conclusions, judgments, theories, teachings, concepts. You can't count them all. Let's focus only on some, in our opinion, giving more or less complete and optimal answers.

So, what is civilization? Here's how Webster's English Dictionary Defines Civilization:

- The ideal state of human culture, characterized by the complete absence of barbarism and irrational behavior, the optimal use of physical, cultural, spiritual and human resources, as well as the full-fledged arrangement of the individual in society. [True civilization is the ideal to strive for.;
- A special state or stage of human progress towards civilization, i.e. either a culture inherent in a certain place and time [medieval culture], or a stage of cultural development marked by the invention of writing and the storage of written records, as well as a stage marked by urbanization, technology improvement (in agriculture and industry), population growth and the complication of social organizations [modern civilization];
- The process of becoming civilized: progress in science, public administration, as well as in human aspirations and spirituality;
- Civilizing activity, especially the forcible introduction of a special type of culture among the population to which it is alien (Huge forces of the nation were wasted on the bloody introduction of civilization among peoples who refused to accept it);
- A set of achievements of human culture and aspirations that go beyond the actual animal level;
- Acceptance of a normative type of behavior or thinking (Refinement of thoughts, manners and taste);
- Territories where a relatively high level of cultural and technological development has been established;
- Urban comfort.

Therefore, before settling on a specific definition of the concept of "civilization", it is necessary to clarify the question: when, where and why civilization arose, to trace its character and historical types of its development.

In its origin, as it is invariably noted, the term "civilization" goes back to the Latin word "civilis", referring to the qualities of a "citizen" as a "city dweller". Until our time, this meaning has been preserved in the word "civil", which still carries (in Western languages) the qualities befitting a citizen - courtesy, courtesy, friendliness and familiarity with the urban environment. But the meaning of the word gradually expanded, and already Dante wrote about "humana civilitas" as a comprehensive human community and unity. However, the etymology of the word and its early use are strikingly different from the meanings that it acquired later.

However, this concept, being a concrete historical expression of a certain epoch, includes a deeper meaning, because, being the stage of social development at which the division of labor and the resulting exchange between individuals reach full bloom, civilization produces a revolution in society. This means that, firstly, the emergence of civilizations became possible only when a certain economic, social and cultural level was reached (the emergence of the state, writing, social division of society), and secondly, as a result of a social upheaval prepared by the entire course of development of material production and culture within the primitive communal system. From this it can be concluded that civilization arises at a certain stage of the development of human society,

when the naturally formed ways of its organization turned out to be ineffective, turned into a brake on the development of social production. And, finally, thirdly, civilization was the expression of new social principles of the connection of individuals in society, which created the conditions for the emergence and development of a new culture based on the division and socialization of labor, the way and expression of which is public power.

The concept of "civilization", as such, appeared in the middle of the XVII century. in France, and originally meant an ideal society based on reason and justice.

As he emphasizes, the clarification of the attitude to this word reveals the changes taking place in the totality of the social sciences, the focus of which, as he believed, was France of the era of absolutism.

A. P. Tsvetkov, relying on the opinion of E. Benveniste, writes that for the first time the word "civilization" was used by the Marquis de V.R. Mirabeau in his famous treatise "A Friend of Laws and a Treatise on Population" (1757). According to his definition, "civilization is the softening of morals, courtesy, politeness and knowledge disseminated in order to observe the rules of decency and for these rules to play the role of the laws of the hostel"[1].

A similar process was taking place at this time in England. According to Yu.V. Bromlein, for the first time the term "civilization" was used by the Scottish philosopher and historian Adam Fergusson (1723-1816) 3. The meaning given to the term was to contrast civilization and "unenlightened peoples", as well as civilization and the "dark ages" of feudalism and the Middle Ages.

In general, in the second half of the XVII - early XIX centuries . three approaches to the understanding of civilization have been established in the historical and philosophical literature:

- 1) Unitary (civilization as an ideal of progressive development of mankind as a whole);
- 2) Stadium (civilization as stages of the progressive development of mankind as a whole);
- 3) Local - historical (civilization as qualitatively different unique ethnic or historical public organizations).

Only in 1819, L. Fevre states, the word "civilization" was first used in the plural, which, however, testified only to the beginning of recognition of diversity and differences in the civilizational structure of peoples in ancient and Modern times.

By the beginning of the XIX century, the unitary-stadial understanding of history was quite firmly established in historical science. The term "civilization" has become widespread. The concept of civilization at its origin meant a stage in the development of mankind characterized by the existence of social classes and the state. So it remained until historians began to use it.

Europeans at that time were almost completely not engaged in special research of the history of the countries of the East. But they had some information about Eastern societies. It was indisputable for every historian that China, for example, belonged to the number of civilized countries. However, it was equally certain that Chinese civilization was significantly different from the one that prevailed in Western Europe. In other words, it became clear that there may be qualitative differences between sociohistorical organisms at the stage of civilization.

So, along with the concept of civilization, the concept of civilizations (individual, local civilizations) began to form. Throughout the XIX century. There were thorough works of scientists describing the civilizations of different countries and periods as a complex state of society in which culture belongs to a high, but not an exceptional place.

At this time, the famous French historian Francois Pierre Guillaume Guizot (1787-1874), who laid

the foundations of the "ethnohistorical concept of civilizations", also attempted in his works to resolve the contradiction between the idea of the progress of a single human race and the realities of the cultural and historical diversity of peoples. He believed that, on the one hand, there are local civilizations, and, on the other, there is also civilization above them as the progress of human society as a whole [2].

In the work of the French philosopher Charles Renouvier (1815-1906) "Guide to Ancient Philosophy" (1844), apparently, the term "local civilization" first appeared. Among these civilizations, Sh. Renouvier distinguishes primary, secondary and tertiary.

In England in 1857-1861, G. Bokle published an encyclopedic work "The History of Civilization in England". At the end of the XIX century R. Altamira publishes "The History of Spain and Spanish civilization".

By this time, two approaches to the study of human society in its development had been established: formational and civilizational.

In the XIX century, the concept of "civilization" acquires a new meaning. This is due to the breakdown of the rationalistic picture of the world, the transition from a non-historical worldview to a historical worldview. From the ideal and philosophical absolute, civilization in the works of historians of the Restoration, the German historical school turns into a historical reality, in which not civilization, but civilizations are already traced.

Positivism has finally consolidated the understanding of civilization in two aspects - in space and time. At the end of the XIX century, the follower of O. Comte E. Litre defines civilization as a set of properties belonging to a certain society located on a certain territory at a certain point in its history.

The founders of Marxism proposed their vision of the concept of "civilization" in the XIX century. Along with the division of the historical process into a number of changing socio-economic formations [3], they divided the history of mankind into a number of special stages: savagery, barbarism and civilization. Civilization, thus, presented itself as a stage of social development, bearing a number of progressive conquests. This vision has been called the "formational approach to the study of human development."

The essence of the formation approach is as follows. The world historical process is presented as a process of sequential change of socio-economic formations that differ from each other, first of all, according to the method of production and the corresponding socio-class structure. In other words, the development of mankind is primarily determined by the development of the mode of production. A change in the mode of production leads to changes in the entire social structure.

The main disadvantage of the formational approach is the absolutization of material factors in the development of both an individual and humanity as a whole, almost complete disregard for the spiritual factors of historical development.

The opposite of the formational approach is the civilizational approach, which is very popular in Western historical science today. It began to take shape in antiquity, but it received its most complete development only in the XIX century. In Western science, the most prominent adherents of this methodology are A. Toynbee, O. Spengler, P. Sorokin. A great contribution to the development of the civilizational approach was made by the Russian scientist, sociologist N. Danilevsky.

The main structural unit of the process of development of society, from the point of view of this approach, is civilization. Civilization is understood as a social system connected by common cultural values (religion, culture, economic, political and social organization, etc.), which are coordinated with each other and closely interrelated.

According to the civilizational approach, the social nature of the state is determined by spiritual and cultural factors. The English historian Arnold Toynbee writes: "... the cultural element represents the soul, blood, lymph, the essence of civilization; in comparison with it, economic and especially political plans seem artificial, ordinary creatures of nature and the driving forces of civilization"[4].

The essence of the civilizational approach is that the history of human development is viewed as a change of one civilization by another, while the authors of the civilizational paradigm often lack an understanding of the mechanism of this change. World history is most often denied: it turns into a conglomerate of isolated processes of development of local civilizations.

The most serious drawback of the civilizational approach is the lack of understanding about the direction of the movement of human civilization in its entirety, which was, of course, the strength of the formational approach. Declaring the multivariance of the historical process does not always help, and often even makes it difficult to understand which of these options are better and which are worse (after all, all civilizations are considered equivalent). All this in a complex leads to the fact that within the framework of the civilizational approach, it is impossible to predict the further direction of human development. In fact, the civilizational approach "answers" the question: "how was it?", but cannot answer the question: "how will it be?".

Both approaches - formational and civilizational - make it possible to consider the historical process from different angles, because they do not so much deny as complement each other and are different aspects of understanding a single historical process.

The strong point of the formation approach is the idea of a single natural character of the movement of human civilization.

The main advantage of the civilizational approach is the focus of the researcher's attention on the fact that history is created not by abstract societies, but by quite specific peoples, each of which has its own unique specifics.

Each nation, or rather the civilization created by this people is unique. This position of the civilizational approach is obvious. Just as the postulate of the formation approach about the natural progressive movement of the entire human civilization is obvious. Hardly anyone will defend the point of view according to which everything develops in a circle, and humanity a thousand years ago lived the same way as now.

Formations act primarily as stages of the development of human society as a whole. They can also be stages of development of individual societies. But this is absolutely not necessary. The change of formations on the scale of humanity as a whole can occur without their change as stages of development of specific societies. Some formations can be embodied in some societies, and other formations in completely different societies. And this implies the transfer of the historical baton from one social system to another. Thus, it is the relay approach that unites all the best of what is in the formational and civilizational approaches.

Despite the fact that this approach has a rather long history of development, its comprehensive justification is usually associated with the name of the German philosopher Georg Hegel. Indeed, it was this thinker who made a huge contribution to the development of the relay approach. According to Hegel, the East became the first civilization, Greece took over from him, then Rome, and later the West became the leader. The historical relay race according to Hegel was to spread freedom.

"The Eastern peoples only knew that one was free, and the Greek and Roman world knew that some were free, but we know that all people are free in themselves, that is, a person is free as a person"[5]. Hegel calls the Eastern world - the childhood of history, the Greek world - youth, the

Roman world - the age of manhood and, finally, the Germanic world correlates with the human age of aging.

In general, Hegel's concept looks convincing, elite civilizations are correctly defined, it is very important to correlate the development of mankind with the stages of human development: childhood, youth, maturity.

If the formational approach reveals the discreteness, the stadiality of a single historical process, M.P.Mchedlov believes, then the civilizational approach emphasizes the problems of the unity of mankind, the preservation and enrichment of universal achievements, i.e. the formational approach is the most well-known form of the unitary-stadial approach, and the civilizational approach is the most well-known form of the pluralistic-cyclic approach [6].

The new political and philosophical worldview formed during the years of national independence has become the methodological basis, the scientific paradigm of a new understanding of the essence of such universal and philosophical concepts as "spirituality", "value", "culture", "man", "perfect man", "civil society", "civilization", "civilizational development", "the rule of law", "private property", "human rights", "personal freedom".

Studying the problems of the development of civilization, one can find the keys to solving socio-political problems, but without comprehending the essence of spirituality in the life of a person and society, one will not comprehend the essence of civilization.

Famous scientists of our country S. Shermukhamedov, A. Jalalov, V. Rtveladze, A. Saidov, A. Ochildiev and others in their works devoted to the problem of civilization characterize the civilizational approach as a new scientific paradigm, scientific methodology in the study of the historical process, the history of mankind and society.

The possibility and necessity of highlighting the civilizational approach stems from the fact that two systems of relations arise and form in the process of material production - technical and technological and economic. Both systems of relations are not just connected and not only interpenetrate each other, but each in its own way has a decisive effect on the most important structural elements of society, on the appearance of society as a whole.

At the present stage, scientists distinguish the following cycles of civilizational development: origin, development, flowering and extinction.

At the stage of origin, the social philosophy of a new civilization arises, which appears at a marginal level during the completion of the pre-civilizational stage (or the heyday of the crisis of the previous civilizational system). Its components include behavioral stereotypes, forms of economic activity, criteria of social stratification, methods and goals of political struggle.

At the stage of development, an integral social order is formed and develops, reflecting the basic guidelines of the civilizational system. Civilization is formed as a certain model of social behavior of an individual and the corresponding structure of public institutions.

The heyday of the civilizational system is associated with the qualitative completeness in its development, the final folding of the main system institutions. The heyday is accompanied by the unification of the civilizational space and the activation of imperial policy, which accordingly symbolizes the stoppage of the qualitative self-development of the social system as a result of the relatively full implementation of basic principles and the transition from dynamic to static, protective. This is the basis of the civilizational crisis - a qualitative change in dynamics, driving forces, and basic forms of development.

At the stage of extinction, civilization enters the stage of crisis development, extreme aggravation of social, economic, political conflicts, spiritual rift. The weakening of internal institutions makes

society vulnerable to external aggression. As a result, civilization perishes either in the course of internal turmoil, or as a result of conquest.

Thus, summing up all the above, it is possible to characterize civilization as an expression of such a state of society or any part of it, in which the totality of material and spiritual culture of a certain historical epoch or region is embodied and which is characterized by socio-economic integrity, relative unity of spiritual culture and language, the corresponding territory and uniqueness of its historical development.

This definition, of course, does not claim to be the final complete idea of this historical phenomenon. It only states the existence in the historical development of a number of relatively similar socio-economic and cultural systems, which did not always represent the unity of any ethnographic group, but expressed a general trend of gradual rapprochement with each other and movement towards a single world civilization.

PROBLEMS OF FORMATION AND FORMATION OF WORLD CIVILIZATION

Today, many specialists are engaged in the problems of civilizations and their peculiarities - philosophers, sociologists, historians, ethnologists, psychologists, etc. The civilizational approach to history is considered as an opposition to the formational one. But there is no clear, generally accepted definition of formation, and civilization, as we wrote above. There are many different studies, but there is no general picture of the development of civilizations, since this process is complex and contradictory. And at the same time, the need to understand the peculiarities of the genesis of civilizations and the birth of the phenomenon of culture within their framework is becoming more and more relevant in modern conditions. From the point of view of evolution, the identification of formations or civilizations plays an important role in understanding the enormous amount of information that the historical process represents. Classification of formations and civilizations are only certain angles in which the history of human development is studied. Now it is customary to distinguish between traditional and man-made civilizations. Naturally, such a division is conditional, but, nevertheless, it makes sense, because it carries certain information and can be used as a starting point for research.

Traditional civilizations are usually called those where the way of life is oriented by slow changes in the sphere of production, preservation of cultural traditions, reproduction of established social structures and lifestyles often over many centuries. Customs, habits, relationships between people in such societies are very stable, and the personality is subordinated to the general order and is focused on its preservation. Personality in traditional societies was realized only through belonging to a certain corporation and was most often rigidly fixed in one or another social community. A person who was not included in the corporation lost the quality of personality. Obeying traditions and social circumstances, he was already assigned from birth to a certain place in the caste-class system; he had to learn a certain type of professional skills, continuing the baton of traditions. In traditional cultures, the idea of the domination of force and power was understood as the direct power of one person over another. In patriarchal societies and Asian despotisms, power and domination extended not only to the subjects of the sovereign, but was also exercised by a man, the head of the family over his wife and children, whom he owned in the same way as the tsar or emperor owned the bodies and souls of his subjects. Traditional cultures did not know the autonomy of the individual and human rights. Ancient Egypt, China, India, the Maya state, the Muslim East of the Middle Ages are examples of traditional civilizations. It is customary to include the entire society of the East among the traditional societies. But how different they are - these traditional societies! How different the Muslim civilization is from the Indian, Chinese, and even more so from the Japanese. And each of them also does not represent a single whole - how heterogeneous is the Muslim civilization (the Arab East, Turkey, the states of Central Asia, etc.).

Therefore, such a scientific and historical understanding is necessary here, which in modern conditions asserts a civilizational approach based on the ideas of "cultural pluralism", on the recognition of respect for all cultures and confessions, on the need to renounce all the advantages of a particular culture, and, consequently, the denial of both Eurocentrism and the superiority of the East. In assessing the relationship between the West and the East, with full respect for the various ways of historical development of these regions, the concept should dominate, according to which the final road of history leads to rapprochement, and, ultimately, to the formation of a single world civilization.

The world is moving, not developing in a straight line, and its movement, at first glance, seems chaotic, uncontrollable. But in fact this is not the case. Despite the difference and confrontation of individual regions, peoples, religions, despite their differences in socio-economic and national relations, the world is gradually beginning to understand that only in rapprochement is the preservation of our planet possible, only in unity is the survival and continued existence of humanity possible.

In the scientific and social sphere and philosophical literature of recent decades, this has been expressed in many teachings, concepts and views. Let's focus on some of them, namely those that consider the movement of humanity on the way to a world and even to the so-called World Civilization. In a number of such teachings, first of all, one can name the theory of "cultural pluralism", which considers modern culture as a link between countries, regions, civilizations, in which understanding and respect for the cultural values and traditions of peoples is not a matter of pure erudition, but an indispensable condition for the harmonious development of the world.

The second type of theories of the movement of the world to a single civilization can be attributed to the concept of L. Vasiliev, who identified 5 modern civilizations: "Western European", "Russian", "Islamic", "Indo-Buddhist" and "Confucian", in which there is a convergence not only in the economy, but also on a religious basis.

However, in most cases, a technocratic approach is used in philosophical and historical research, on the basis of which a gradual rapprochement of various regional, local, religious and other civilizations is carried out on the basis of a single material production (U. Rostow, D. Bell, O. Toffler) is a so-called industrial and post-industrial society, where the modern period of society's development is determined by the progress of a technogenic civilization, which actively conquered new social spaces for itself. This type of civilized development was formed in the European region, it is often called Western civilization. But it is implemented in various ways, both in the West and in the East, so the concept of "technogenic civilization" is used, since its most important feature is accelerated scientific and technological progress. Technical, and then scientific and technological revolutions make man-made civilization an extremely dynamic society, often causing a radical change in social ties - forms of human communication - over the course of several generations.

The powerful expansion of man-made civilization to the rest of the world leads to its constant collision with traditional societies. Some were simply absorbed by the technogenic civilization. Others, having experienced the influence of Western technology and culture, nevertheless retained many traditional features. The deep values of the technogenic civilization were formed historically. Their prerequisites were the achievements of the culture of antiquity and the European Middle Ages, which were then developed in the era of the Reformation and Enlightenment and determined the system of value priorities of technogenic culture. Man was understood as an active being who is in an active relationship to the world. The idea of transforming the world and subjugating nature by man was the main one in the culture of man-made civilization at all stages of its history, up to our time.

The ideals of man-made civilization are the ability of an individual to join a variety of social communities and corporations. A person becomes a sovereign person only because he is not tied to a particular social structure, but can freely build his relationships with other people, merging into various social communities, and often into different cultural traditions.

And finally, some theories, which include the philosophy of K. Jaspers, believe that the formation of a world and then a world civilization is possible only in a certain foreseeable future on the basis of the formation and unfolding of a single world history, which seems to be a symbiosis of historical stages - civilization, a kind of synthesis of Marxist-formativational, Western technocratic and eastern traditional stages of social development.

CONCLUSION

Consideration and analysis of various points of view on the creation and development of world civilization allows us to conclude that in the process of forming a new world culture and world civilization, the principles of cultural homogeneity and heterogeneity should be combined, which makes it possible to preserve and even revive original cultural traditions within a single world cultural space. Each culture selectively perceives and assimilates the values of other cultures in a peculiar way, adapting cultural elements to local conditions on the basis of local traditions and thus enriching world culture with innovations anchored in the forms of social organization chosen by peoples. This is the "civilized" way of development of modern "world civilization".

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