

TYOLOGY OF CIVILIZATIONS

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ABSTRACT

Civilization is understood as the holistic progressive development of mankind in the post-savage and barbaric period, the sum of social relations that ensure the existence of culture. When such a definition of the concept of "civilization" is given, it becomes clear that the civilizational approach to social development is more meaningful than the formational approach. Because if a civilization has a global character, the formation will have a local character

Keywords: *civilization, progress, cultural aspect, technocrat class, technical progress, scientific information, integration, social relations.*

АННОТАЦИЯ

Цивилизация понимается как целостное прогрессивное развитие человечества в постдикий и варварский период, сумма общественных отношений, обеспечивающих существование культуры. Когда дается такое определение понятия «цивилизация», становится ясно, что цивилизационный подход к общественному развитию является более содержательным, чем формационный подход. Потому что если цивилизация будет иметь глобальный характер, то и формация будет иметь локальный характер.

Ключевые слова: *цивилизация, прогресс, культурный аспект, класс технократов, технический прогресс, научная информация, интеграция, общественные отношения.*

INTRODUCTION

Civilization originally emerged as a concept that contrasted progress based on reason and justice with savagery. Indeed, the French thinker M. Montaigne, who first used this concept in the sixteenth century, calls a society based on reason and justice in his work. [1. S.13-17.] In the early stages of social development, man was closely connected with the community (tribe or tribe) in which he lived, and considered himself a part of that community. The development of this team would lead to its development as well. Under such conditions, the social and cultural aspects of society were inseparable: social life meant the life of a particular culture, and achievements in society were considered cultural achievements. Just as the consciousness of the

ancient community depended on the material activities of the people, the cultural life of the society was absorbed into social life.

DISCUSSION AND RESULTS

The peculiarity of the first-person community depended on its naturalness. Tribal and inter-tribal relations were formed in the process of the life and activity of people in unity and cooperation, during the struggle for life. The abolition of these relations, and the emergence of social relations of a different nature in their place, made a radical turn in the development of society. Such a turn meant that civilization was now beginning to take shape.

If we take a closer look at this stage of society's life, the main features of civilization become clear. They are:

- social division of labor;
- differentiation of the city from the village;
- difference of mental labor from physical labor;
- the emergence of commodity-money relations and commodity production;
- formation of the state;
- recognition of the right to inherit property;
- changes in the form of the family;
- development of spiritual production.

It is these features that signify the degree of civilization of society.

Two centuries later, in the theory of progress founded by the French Enlightenment in the eighteenth century, the development of an ideal society based on reason began to be called "civilization." During the Restoration in France, F. Giza's views on civilization were particularly noteworthy. In his view, civilization is a concept that characterizes the unity of two elements - the levels of social and intellectual development. [2. S.9-25]. In the nineteenth century, this concept began to be used to describe the stages of development of human society.

L. Morgan, [3. S.97-102]. Later F. Engels [4. S.45.] Called the period of human history after savagery and barbarism the period of civilization.

Late XIX th - early XX th centuries Morgan and F. Engels' ideas were developed differently by thinkers. This was preceded by a change in the paradigms of civilization. (By paradigm shift we mean a simple exchange of theories and concepts put forward by the authors, not a change in the approach to the object of study (i.e., tsivilification).) The point is that until the end of the nineteenth century, an evolutionist paradigm about civilization prevailed. According to him, the history and cultural development of mankind are of a holistic nature. [5. S.111-117].

Based on the main ideas of this paradigm, K. Jaspers and his supporters interpret the holistic progressive development of mankind in the post-savage and barbaric period as a civilization.

In his book *The Beginnings and Purposes of Historical Development*, Karl Jaspers divides human development into four stages: the prehistoric period, the period of great historical and ancient cultures (local histories), the period of the beginning of universal history, and the period of technology (transition to a unified world history). It is clear from these considerations that K. Jaspers connects civilization with the historical culture that humanity has traversed. [6. S.36-43]. In contrast, another group of philosophers analyzes the concept of "civilization" based on the ideas of a unique - cyclical paradigm and describes it as a specific socio-cultural phenomenon. [7.S.77-83].

For example, N. In Danilevsky's *Russia and Europe*, civilization is associated with a specific subject of historical development. In his view, there is no universal history, and there can be no universal. Therefore, it is only possible to think of specific civilizations that have an individual character. [8. S.9-25]. The German philosopher O., who continued his thought. Spengler describes civilization as the final stage of any cultural development. Civilization is a time when cultural progress is dying, says the philosopher. O. According to Spengler, "civilization is a system of technomechanical factors, the culmination of any culture. Culture, on the other hand, denies its own inner potential and becomes a civilization." [9. S.43].

The transition from culture to civilization means the transition from creativity to productivity, from progress to stagnation, from courage to a "mechanical" life. O. According to Spengler, the main features of civilization are related to the development of industry and technology, the degradation of art and literature, the concentration of people in several cities, the transformation of the nation into an imageless mass. [10. S.65].

Unlike O. Spengler, A. Toynbee does not deny the connection between culture and civilization. He sees civilization as a specific socio-cultural form of society (ancient Egypt, ancient Babylon, ancient Arab civilizations). [11. S.55.]

Reflections on the connection between culture and civilization can also be seen in the views of M. Weber. In his view, culture and civilization are interrelated concepts, that is, while civilization represents a specific stage of human society, culture represents a qualitative aspect of civilization. [12. S. 25-37.]

The development of science and technology, economic efficiency has subjugated all spheres of social life, and therefore the substantial basis of civilization and its universal criterion are related to the development of technology and

economics. Weber[13.S.94]. Based on the technogenic approach, social development is divided into agrarian civilization, industrial civilization and postindustrial (information) civilization[14. S.77-83.] The third stage of civilization was introduced by E. after the 1950 s. Toffler calls it an information civilization. The thinker characterizes this period as a period of complex automation.

Of course, it is not in vain that civilization is described in so many variants. They represent different aspects of the historical process. However, the disadvantage of these options is that they all exaggerate one or another aspect of the historical process. During the last decade of the twentieth century, new and new concepts, views, ideas about civilization have emerged. Models for the development of world civilization are being developed not only in the Western world, but also in other countries of the world, and are being referred to the scientific community. For example, the Japanese historian Sh. Ito traces the main reason for the changes taking place in the field of culture to the interrelationship of local civilization with that of a global civilization. The historian even G. Hegel and K. Marx's views on civilization Toynbee and O. Tries to synthesize with Spengler's theory of local civilizations [15.S.15-23].

As a result of such concepts and views, new and new concepts emerge: “central civilization” (D. Wilkinson) [16.S.4-12], “the process of civilization” (N. Elias), [17.S.19.] “Divided Civilization” (S. Huntington) [17. S.7-13], “Civilization of Illiteracy” (M. Nadin). [18. S.9-25]. New and new problems are put on the agenda: civilization is the source of savagery (S. Latush, P. Kaufman) [19.S.81], Self-Cultural Identification and the Clash of Civilizations (S. Huntington) [20. S.33] and so on. In Uzbek philosophy, too, there are many pamphlets and articles on the development of civilizations, the peculiarities of modern civilization. The world scientific community renowned scientist F. He also praised Suleymanova's fundamental book "East and West". The scientist was first able to substantiate the existence of a dialectical connection between different types of civilizations. Second, he proved with convincing evidence that it was the East that prepared the ground for the development of Western civilization.

Third, the fact that the dialogue between Eastern and Western civilizations has been going on for centuries has shed light on the fact that this dialogue has its own laws. Fourth, F. Sulaymonova book, S. In Huntington's words, it demonstrated the beginning of the process of cultural self-identification in our country [20. S.35].

In particular, I. Karimov's book "Uzbekistan on the threshold of the XXI century: threats to security, conditions of stability and guarantees of development" reveals the

peculiarities of modern civilization, its negative trends, the relationship between global and local civilization [21. S.19-28].

Thus, the concept of "civilization" has been interpreted on the basis of different approaches in different philosophical and epistemological concepts. Philosophical, culturological, sociological, ethnopsychological, geographical concepts and views on civilization can ultimately be divided into three main groups:

1. The interpreter of civilization as a holistic progressive development of mankind in the post-savage and barbaric period.

2. Connecting civilization with a specific subject of historical development, describing it as a certain stage of social progress or regression, development or decline of material and spiritual culture;

3. The founder of civilization with man-made development.

Naturally, in order to more accurately express the meaning of the concept of "civilization", it is expedient to analyze the views on the development of philosophical ideas, to identify logically grounded conclusions in these views that do not provoke objections. Based on these conclusions, civilization is understood as the holistic progressive development of mankind in the post-savage and barbaric period, the sum of social relations that ensure the existence of culture. When such a definition of the concept of "civilization" is given, it becomes clear that the civilizational approach to social development is more meaningful than the formational approach. Because if a civilization has a global character, the formation will have a local character. Moreover, the formation recognizes the priority of economic indicators in society, while civilization allows the study of society as a whole reality. Such an approach to the issue provides a basis for identifying the nature of many modern problems and finding ways to overcome them.

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