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**THE PECULIARITY OF THE IDENTIFICATION OF
PRESUMPTIONS OF CIVILIZATION DEVELOPMENT
AT THE PRESENT STAGE**

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Abstract: This article addresses the issue of the modern paradigm of civilization, highlights the problems of large-scale systemic transformations in all spheres of society's activities during the period of independence, argues the methodologies that allow a systemic approach to the study of these problems, introduces the distinctive aspects of the study of civilization in its modern form. Moreover, this article puts forward philosophical concepts of scientists and philosophers who have made a great contribution to the development of the theory of civilization in order to identify presumptions of civilizational development at the present stage.

Key words: presumption, local civilization, civilization issues, methodology, identification, civilization- culture.

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In the first half of the 20th century, within the framework of various sciences, there was a tendency aimed at postulating presumptions of a new civilizational paradigm, which later became firmly established in a cyclical-pluralistic approach to the study of civilization as a social system, in many respects different from the traditional stadial approach to the scientific interpretation of the civilization phenomenon. Before proceeding to the consideration of

the question of the modern paradigm of civilization, it should be noted that it is not possible to give an exhaustive list of the methods and attitudes of scientific presumptions about the study of civilizational problems. Therefore, when considering this problem, we will proceed from a certain generalized view of the current state of the methodology of studying civilizational problems and its methodological preferences.

According to Z.I. Finburg in the 80s of the 19th century, the concept of "civilization" had the character of a scientific term only in such sciences as history, ethnography, archeology, it did not have the status of a philosophical category. [1].

In the philosophical concepts of O. Spengler and K. Jaspers, who made a great contribution to the development of the theory of civilization, the mechanisms of action of civilization were investigated from a religious idealistic position. In the second half of the twentieth century, the concept that the transition from one type of civilization to another was associated with changes in the sphere of production, that is, "production revolutions" (W. Rostow, O. Toffler, etc.), became widespread. [2].

A peculiar vision of the future of mankind was reflected in various philosophical concepts, in particular, the concept of the Club of Rome (1968), within the framework of which global models of human development were studied. [3].

Since our article covers the problems of large-scale systemic transformations in all spheres of social activity during the period of independence, it is necessary to argue a methodology that allows for a systematic approach to the study of problems.

From our point of view, in justifying the research methodology, it is advisable to rely on the concept of A. Toynbee, who considered civilization as an integral social

system, closely interconnected with another social system - culture. [4].

For the consistent implementation of a systems approach in the study of the dichotomy of "civilization-culture", it is advisable to distinguish between the following three levels of research:

1) at the level of general philosophical methodology, it is advisable to investigate the problem of the genesis of civilization and culture as social systems of a single human civilization in two aspects: a) the formation and historical development of the considered social systems, with emphasis on the crucial stages of development in the past; b) a study of the extrapolation trends of civilization and culture in the foreseeable future. The first aspect of the problem should be considered on the basis of the stadial periodization of world history as a historical process of achieving a certain level of sociality (savagery - barbarism - civilization), and the second - on the basis of a plural-cyclical concept (agrarian society - industrial society - post-industrial society; traditional culture - technological culture - inforogenic culture) based on the futurological ((from the Latin. *Faturam* - future time and Greek. *Logos* - word, teaching) approach aimed at likely points of social bifurcation.

2) at the level of a general scientific methodology from the position of pluralism, it is advisable to study the dialectic of the emergence and development of local civilizations and cultures as a kind

of social systems, integrating them into a single human civilization;

3) at the level of a special (specifically scientific) methodology from the perspective of comparative studies and contrast studies in the framework of sociology, history, culturology, religious studies, etc., it is advisable to consider the problem of the dialectical interconnection and interdependence of cultural upliftment, which leads to a distinct designation of local civilizations.

According to A. Toynbee, "The fractures of civilizations cannot be the result of repetitive or progressive actions of forces beyond human control. If all individuals in society can overcome the breakdown in the soul, then society as a whole can get out of the breakdown stage. Civilization is preserved and survives only if it is able to meet the challenges of the external environment. "[5]. The main distinguishing feature of the study of civilization in its modern form is not to postulate a new subject of study within the framework of the science of language and not even to introduce it to research. New tools or procedures, and in a purely methodological change in cognitive attitudes (heuristics).

The scientific identification of such a complex, multifaceted and multilevel phenomenon as a civilization involves the postulation of methodological guidelines that adequately reflect the priorities of the modern civilizational development of society as an

unprecedented social phenomenon. At present, it can be argued that the unambiguous paradigm of the study of the phenomenon under consideration has received universal acceptance, however, some presumptions that can be used as a basis for the postulation of the holistic paradigm have become apparent. One of these methodological principles is the installation on the study of social development in the framework of the law of continuity and renewal. Continuity is manifested primarily in increasing attention to the problems of studying the spiritual heritage of the past, the main priorities in updating are the assimilation of the achievements of world civilization, which embody positive changes in social development at the present stage. It should be noted that when developing large-scale programs for building a new society in Uzbekistan, aimed at justifying and implementing large-scale programs, this methodological principle is considered as the most important presumption of civilizational development of the country. Our country with its rich history, culture, spiritual and intellectual potential has the opportunity to identify new promising goals that define the main vector of development, corresponding to the nature of the development of a single human civilization. The system of spiritual values is considered as a prerequisite for ensuring continuity and renewal. It must be assumed that

new philosophical concepts, interpreting the category of "spirituality" not only as a religious, but also a secular concept, will become fertile ground for understanding the challenges of time and justifying adequate measures for the optimal solution of future problems. In this respect, it is quite remarkable that the Director-General of UNESCO, Audrey Azule, during a meeting with President ShavkatMirziyoyev on October 8, 2018 at UNESCO headquarters in Paris, highly appreciated the policy of Uzbekistan to preserve its cultural and historical heritage - the heritage of world civilization and supported the initiative of the head of our state to establish under the auspices of UNESCO in Samarkand the International Institute named after MirzoUlugbek to foster a culture of peace, tolerance and the prevention of extremism. [6]. In the epoch of the Renaissance of Central Asia, there was a binary development of philosophical thought, which led to the emergence of two cultural currents - the Renaissance and the Enlightenment. The peculiarity of the cultural uplift in the East lies in the fact that it did not lead to a profound transformation of the institutional foundations of the socio-economic structure, but the Eastern Renaissance created fertile ground for postulating presumptions of rationalism and enlightenment. In addition, unlike the European Renaissance, the reform (lat. Reformatio "correction;

transformation, transformation; reform") as a broad religious and socio-political movement in Western and Central Europe of the XVI - beginning of the XVII century, aimed at reforming the Catholic Church, not had a place. The postulates of the Islamic religion, which by that time were identically perceived and firmly entrenched in the consciousness of the indigenous population, remained unchanged. Sharia as a set of prescriptions defining beliefs, acting as a source of specific norms regulating practically all spheres of life of medieval society, did not contradict the foundations of feudal production, adequately reflected the worldview and lifestyle of society and the individual. Theologians had the right to make an independent judgment (ijtihad) when establishing norms and making decisions about what is permitted and forbidden in cases not mentioned in the Quran and Hadith. The Ahli Sunnah Val Jamoatmazhab, widespread among the Muslim population of the region, assumed strict compliance with the precepts of the Koran and the Hadith, while the possibility of applying a peculiar Izhmo rule (arab. -Imo al-ummah-unanimous decision of the religious community) allowed the possibility of reaching a consensus when solving the most pressing social problems. The postulate based on the belief in an intermediate position between faith and unbelief (al-manziluatbain al-manziljatayn) called on believers to exercise tolerance towards

members of other religious denominations. This rule was perceived by believers as an indisputable truth, as evidenced by the fact that in the region, whose population was often involved in internecine wars, for many centuries conflicts on religious grounds did not take place.

It should be noted that the ideas of rationalism and enlightenment, tolerance are important presumptions that are identically perceived from the point of view of the modern methodology of the study of civilization. Such a methodological setting is in demand at the present stage, when stable tendencies of integration with the world community have emerged in our country. Modern studies postulate the idea of replacing an educational project with a willingness to coexist with cultures of a different nature. This judgment of his is reduced to justifying the possibility of the emergence in a more promising perspective of such political forms that will express and preserve diversity and which will make it possible for different world views, lifestyles and cultures to coexist in peace and harmony. A pluralistic vision of the culture of the future can be generally viewed as a positive attitude in the study of civilizational issues, but it is difficult to agree with that. that such a vision would be a sufficient reason to replace the educational project of civilizational development with insufficiently designated concepts to justify itself.

One of the tasks solved in the discourse of civilizational research is the task of forming the necessary ideological positions that promote mutual understanding, and not the rejection of cultures. Therefore, the study of civilization from ideological positions involves the expansion of the range of research of this phenomenon and the postulation of presumptions at the level of philosophical categories. In addition, to fully identify the paradigm of the study of civilization, the scientific interpretation of this social system must be carried out within the framework of the dichotomy "civilization - culture". In identifying a full-fledged paradigm of civilization, it is of fundamental importance to study the logic of accumulation of historically formed ideas and holistic concepts of civilization and culture, while taking into account some prognostic considerations regarding the extrapolation of trends in the development of civilization and culture during the transition to a postindustrial society, in particular, a fundamental change civilization development in the onset of technological singularity.

It is important to justify the methodological presumption regarding the growing role of the spiritual potential of society, ensuring the stability of civilizational development, preserving and multiplying all the positive factors, and at the same time avoiding the negative consequences of civilizational development in the

future. Civilization and culture as dynamic phenomena are improving with the growth of the spirituality of mankind: there is a need for knowledge of the essence of these social systems in each changing historical period. Consequently, the relevance of the scientific identification of the paradigm of research of civilization and culture is increasing.

A radical change in the methodology of studying social problems in the conditions of a deep systemic transformation of society under conditions of independence contributed to the liberation of social consciousness and philosophical thought from a one-sided communist idea and ideology, a party-class approach to the study of social processes, increased attention to the development of conceptual foundations transformations.

The Republic of Uzbekistan integrates into world civilization on the basis of continuity and renewal, preserving the historical originality of the cultural heritage of the people and showing commitment to mastering the achievements of universal culture, considering the constructive dialogue of civilizations and cultures as the only and surest way of intercultural development.

Pluralism of civilizations and cultures in the conditions of building a new society in Uzbekistan is considered as one of the fundamental principles of democratic development.

In the history of mankind there are many examples of the fact that

the spiritual potential helped mankind to adequately comprehend the causes of deep social conflicts and to find new, unprecedented ways and means to overcome crisis situations. It must be assumed that new philosophical concepts interpreting the category "spirituality" not only as a religious, but also a secular concept will become fertile ground for understanding the challenges of time and justifying adequate measures for optimally solving future problems, including problems of technological singularity. According to some researchers, the singularity manifests itself "in every phenomenon of culture: language, sign, symbol, artwork and products of material production containing a multi-layered spiritual component." It is appropriate to note that the fundamental tenets of the philosophical concept of spirituality as a secular concept received coverage in the works of the Oriental thinkers. A striking example of the transition of philosophical thought from irrationalism to a rational worldview is that in the conditions of absolute domination of orthodox religion in the Middle Ages, the founders of Eastern philosophy managed to find arguments for promoting educational ideas.

The reform policy in Uzbekistan is based on the diversity of forms and methods of civilizational development, based on historical traditions, the uniqueness and originality of different cultures and civilizations.

The aforementioned methodological principles and guidelines form the basis of reforms relating to all aspects of the reorganization of society, in particular, the reform of the spiritual sphere of society. Such methodological attitudes were reflected, in particular, in the concept of further development of national culture in the Republic of Uzbekistan, approved by the Decree of the

President of the Republic of Uzbekistan on November 28, 2018. The main objectives of the Concept are: the preservation of our historical and cultural heritage, as well as their widespread use in the education of the young generation; bringing to the minds of young people of national and universal values, the preservation of ethnic cultural traditions and on this basis the support of folk art. [7].

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