

# TO THE QUESTION OF CIVILIZATIONAL DEVELOPMENT OF SOCIETY

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***ABSTRACT**--This paper makes analyses of the question of civilizational development of society. On this way, research papers needs to make analyses of the society. Finally, research has concluded with the major research analyses from different points of the view.*

***Keywords**--Analyze, questions, civilization, development, society, research,*

## I. INTRODUCTION

Fast-paced social processes increase the need for a clear understanding of its development patterns. Although the question of whether material demands should be considered as a defining factor of society's development, or whether it is important to promote spiritual interests, knowledge and culture in the process has long been debated, yet we cannot say that it has lost its relevance to science by coming up with a solution. On the contrary, we can say that this issue has become relevant today, which will affect the future of human life. Indeed, the development of society is not only a process that determines the life of specific social units, but also the force that determines longevity of nature.

In today's social philosophy, we can see the controversy between adherents of two methodological approaches to the analysis of social development. These are: the formulation method and the polyparadigm method to analyze social processes that are required to be considered as civilization methods, mainly based on the nature of the method of material assets are extracted.

## II. MAIN PART

Currently, much has been said about the success of civilization approaches in social philosophy, but there is still no consensus on the definition and about the notion of this theory. A group of scholars explain the formative research method of civilization approach as a theory aimed at prioritizing local civilizations in different regions, contrary to the uniform picture of human society [1]. According to the second group of scholars, the method of civilization research explains the development of society as a theory based on cultural analysis.

According to some scientists' opinion, the development of society is described as in the form of a doctrine that explains the development of society through the influence of technical and technological developments, influenced by the prevailing technocratic trends in the West [2]. Among researchers, it has been found that the method of civilization research is considered to be not only as a doctrine to the old formative research method, but also as a measure of social development that includes it, taking into account the specificity, interdependence of each region and human freedom [3.p.24].

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In our point of view, the latter concepts more fully reveal the content of civilization approach as a theory that analyzes social development.

However, there is not a single point in the definition of the civilization approach. In that case, this prevents from using it as a methodology in learning sociological sciences.

Thus, it is not only social philosophy, but also, other social-humanitarian sciences that are having challenges. This is because the methodology laid out in a rigorous system helps to ensure the unity of scientific research, to exchange knowledge and to supplement each other. Unfortunately, there not enough researches are being carried out in our country to reveal the content of civilization research methods.

In our consideration, one of the obstacles to the strengthening of the method of civilization research as a theory that analyzes social development is the lack of conciseness on the expression of civilization category. The definition of this notion can identify the general direction of the notion of social development of civilization through the civilization research method. Regarding the origin of the notion of civilization, we can see that the term was first used by Marquis Mirabo in his book "The Treatise of friends and Settlement of population" [3.p.28]. The basis of this new term is the verb "civilizer - literacy, enlightenment, urbanization" that has been used in Europe since the 16<sup>th</sup> century. This term then becomes one of the terms that signify the direction of the ideology of enlightenment. By this term, enlighteners oppose the society they consider to be "civilized", against other "wild" people they are aware of.

Thus, in the first sense, civilization means a social system that differs from "wild".

In the 20<sup>th</sup> century, the notion of the category of civilization has undergone some changes. After that, it is no longer opposed to the "wild", but commences to challenge the "spiritual culture".

### **III. ANALYSES**

We can see the beginnings of these ideas in views of Wilhelm Humboldt [3.p.31]. From the time of awakening, culture has been connected with creativity, activeness and spirit, by the end of the 19<sup>th</sup> century, the term "civilization" was used in Germany and later in other European countries to describe a culture associated with inactivity, opposed to the previous meaning. We can see this expression of civilization in the work of N.Ya. Danilevsky "Russia and Europe" [4]. In this work, Western Europe is described as a "dying and decaying material civilization", while Russia is seen as a country that carries "culture", "spirit". Danilevsky's views have influenced the way civilization research is interpreted as a developmental doctrine on cultural dimensions.

Sharp contradiction of the notions of culture and civilization can be seen in O. Spengler's views. In his well-known work, "The Fall of Europe", he talks about 7 different cultures that survive in human history [5]. In his view, these cultures are not interconnected and do not affect each other, so it is wrong for us to evaluate other cultures while being in one culture. But the similarities between cultures can be traced back to them.

In other words, every culture, like any organism, goes through phases of birth, youth, fading and death. Spengler refers to the period in which he lived as the last-fading of European culture. He shows the dominance of materiality in comparison with the spirit, and the decline of creativity, fading of culture as a sign of reduction of civilization. He calls the fading of culture "civilization".

O. Spengler's work had a profound effect on social consciousness, contributing to the neocanthists' perception of culture and science, and the development of the idea that understanding nature is linked to cultural value.

However, the theory developed by O. Spengler also showed that the term civilization has a negative connotation. The terms civilization and culture, used by him lead to the denial that social development is a whole process. The peculiarity of each culture and civilization leads to its superiority. Alongside O. Spengler's ideas, A. Toynbee's views on the dominance of cultures and civilizations have also emerged.

However, Spengler said that cultures, including civilizations, are just similar in their historical development and that they are not interconnected, and that Toynbee believes that cultures influence one another, and that they are interrelated, which all of it is a part of human history [6].

A. Toynbee identifies 21 civilizations that have ever existed in human history and shows how they affect each other's "fatherhood" – "childhood" relationships.

It eliminates the confrontation of culture and civilization like Spengler. A. Toynbee has a very close meaning to the use of the notion of civilization by the enlighteners of the early 18<sup>th</sup> century. In his view, we can define social units that are different from the term civilization, which can respond to "challenges" by developing their own organization.

#### IV. DISCUSSIONS

In Toynbee's view the concepts of civilization and culture are used in a close sense. A. Toynbee's views have also had a significant impact on the development of civilization research method. His extensive work, "A Study of History", led the way in which civilization was understood as a doctrine that prevails in the development of local civilizations.

Today, we can see in some books, definitions of civilization are expressed in various ways. While some use it as a cultural concept, some are used as the embodiment of societies developed in regions, and we can also see its use in civil sense.

M.A. Barg, one of the pioneers of civilization research in the former union, offers the following definition: "Civilization" as a category of historical knowledge: the development and level of human subjectivity, which, on the one hand, is defined by the natural foundations of life, on the other hand, by its objective historical conditions, in the image of the individual, their relationship with nature" [3.p.35].

In his view, by this definition, attention is drawn from objective conditions of society to the creator of these conditions. He uses this definition to show that the concept of civilization is much broader than the concept of formation.

However, in our opinion, this definition does not represent a broader definition of civilization than a formative category, but rather a facet of social development, such as a formative category - a reflection of subjectivity in social development.

Through this, the definition proposed by M.A. Barg comes close to the content of cultural category.

If we understand culture as a non-biological activity of the individual, we can evaluate the level of development of society through culture, that is, the manifestation of non-biological features of human beings. The philosophical encyclopedic dictionary defines the concept of civilization as follows: 1) in a broad sense - any manifestation of

the existence of conscious creatures; 2) a synonym of the notion of culture; 3) a historical type of culture that is limited in time and space; 4) a type of social development after wild and evil [7.p.298].

As for the contents of the dictionary article, we can see that, social philosophy of consciousness in the history of civilization is limited with a list of ideas.

As we have already seen above, incomplete disclosure of the category makes it difficult to use it as a serious scientific concept, and as a methodological category.

In our view, civilization research method is considered to be as an analysis of the development of society, differs from notions of civilization, such as formulation, culture, specific social associations, and, most importantly, the content including these categories that allows for more extensive analysis.

In our point of view, the following definition will fit: Civilization is a type of social organization of society. The advantage of this definition is that, it outlines the basic meaning of community development. Social organization ensures that people are united by nature, thus ensuring that the content of both society and content meaning of individual are replenished. As objective conditions of social organization, a way of obtaining material resources are considered (formation notifies the impact of these conditions on community development), and as a measure of the development of society, opportunity for the individual to open his or her essence (the category of culture often refers to this aspect of human activity, that is to say, subjectivity of individual).

If we look at the development of society in such a broader sense, it will increase the possibility of treating a person as both purpose and means of community development.

Although, the concept of formulation creates a possibility to a person to be viewed as a product of practical approaches, this theory was incapable of understanding mechanisms by which a person could change these practical approaches. This aspect of human activity is reflected in culture. The concept of civilization, by combining these two aspects of society, serves to identify the general direction of development of society. Regarding the relation of civilization with local social associations, literary references refer to local societies, influenced by their own regional characteristics it develops on the basis of specific practices associated with development of cultural programs. The term civilization represents the commonality between these societies and their social meaning. In this case, one region's sample is not taken as a dimension. If we look at the process of community development, we can see that this commonality is increasing among local civilizations.

Thus, the method of civilization research is a doctrine that allows for a more comprehensive analysis of community development that helps to overcome the barriers to the analysis of community development.

## **V. CONCLUSIONS**

The analysis of the civilization category, which is the central category underlying it, shows that this research method is a method that combines rational pieces of past theories and analyzes the development of society on a paradigmatic basis. This method provides a broader understanding of social development processes; in this case, it provides new opportunities to develop social sciences.

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