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РАЗНООБРАЗИЕ ПОДХОДОВ К ИСТОРИИ ЦИВИЛИЗАЦИЙ

Аннотация: В данной научной статье рассмотрены цивилизационный подход к истории общества.

Ключевые слова: Цивилизация, общества, политика, культура

DIVERSITY OF APPROACHES TO THE HISTORY OF CIVILIZATIONS

Abstract: This article deals with the civilizational approach to the history of society.

Keywords: Civilization, society, politics, culture

Civilization is most often used in modern science and journalism and comes from the Latin word "civilis", which means "state, civil, political".

In modern scientific literature, civilization is treated: as a synonym for the concept of culture; the type of society that differs from savagery and barbarism through the social division of labor, writing and the developed system of state-legal relations; a type of society with a material and spiritual culture that is characteristic only of him.

Modern social science prefers the latter interpretation, although it does not oppose it to the other two. Thus, the concept of "civilization" has two main meanings: as a separate society and as a stage of the development of mankind, which originated in antiquity and continues today. The study of the history of society on the basis of this concept was called the civilizational approach to the analysis of human history.

Within the framework of the civilizational approach, there are several theories, among which two main ones stand out: local civilizations; world, universal civilization.

The theory of local civilizations studies historically formed communities that occupy a certain territory and have their own characteristics of socio-economic and cultural development. Local civilizations can coincide with the

borders of states, but there are exceptions, for example, Western Europe, consisting of many large and small completely independent states, is considered to be one civilization, since for all the uniqueness of each state all of them represent one cultural-historical type.

The theory of cyclic development of local civilizations was engaged in the XX century. sociologist PA Sorokin, historian A. Toynbee, and others.

So, A. Toynbee distinguished more than 10 closed civilizations. Each of them passed in the development of the stage of origin, growth, breakdown, decomposition. The young civilization is energetic, full of strength, contributes to a more complete satisfaction of the needs of the population, has a high rate of economic growth, progressive spiritual values. But then these opportunities are exhausted. Economic, socio-political mechanisms, scientific, technical, educational and cultural potentials are becoming obsolete. The process of breakdown and disintegration begins, manifested, in particular, in the escalation of internal civil wars. The existence of civilization ends in death, a change in the prevailing culture. As a result, civilization completely disappears. Thus, there is no common history for mankind. No existing civilization can be proud of the fact that it represents the highest point of development in comparison with its predecessors.

These include ancient civilizations such as the Sumerian, Babylonian, Egyptian, Hellenic and Mayan civilizations. In addition, there are secondary civilizations. Unlike earlier, the life of modern civilizations, according to Toynbee, is longer, they occupy vast territories, and the number of people covered by civilizations is usually large. They tend to spread through the subordination and assimilation of other societies.

In the theory of the world, universal civilization, its separate stages (stages) are distinguished. Well-known American scientists D. Bell, O. Toffler, 3. Brzezinski and others call the following three main stages in the world civilizational process: pre-industrial (agrarian); The industrial, the beginning of

which was the first industrial revolution in Europe; Post-industrial (information society) arising with the transformation of information technologies into a determining factor of the development of society.

Characteristic features of pre-industrial (agrarian) civilization: the prevalence of agricultural production and natural exchange of products; The overwhelming role of the state in social processes; rigid class division of society, low social mobility of citizens; the prevalence of customs and traditions in the spiritual sphere of society.

Characteristic features of industrial civilization: the prevalence of industrial production with the increasing role of science in it; development of commodity-money relations; high social mobility; the increasing role of individualism and the initiative of the individual in the struggle for weakening the role of the state, for increasing the role of civil society in the political and spiritual sphere of society.

Post-industrial civilization (information society) has the following characteristics: automation of production of consumer goods, development of services; development of information technology and resource-saving technologies; the development of the legal regulation of public relations, the desire for harmonious relations between society, the state and the individual; the beginning of attempts of reasonable interaction with the environment, the solution of the global diverse problems of mankind.

The analysis of society from the perspective of the theory of universal civilization is close to the formation approach, formed within the framework of Marxism. A formation is understood as a historically determined type of society, arising on the basis of a certain mode of material production. The leading role is played by the basis - the aggregate of economic relations that are formed between people in the process of production, distribution, exchange and consumption of material goods. The totality of political, legal, religious and other views, relations and institutions constitutes a superstructure.

One of the elements of the superstructure is the public consciousness, that is, the totality of the views of the given society on various aspects of the structure of the world and social life.

This set of views has a certain structure. The views are divided into two levels. The first level consists of empirical (experienced) views of people on the world and their own lives, accumulated throughout the history of this society, the second - theoretical systems of ideas developed by professional researchers.

In addition, views are divided into groups depending on the area of issues being addressed. These groups of ideas are commonly called forms of social consciousness. Such forms include: knowledge about the world as a whole, about nature, about public life, legal knowledge, morality, religion, ideas about beauty and so on. These ideas on the theoretical level are in the form of scientific disciplines: philosophy, political science, jurisprudence, ethics, religion, aesthetics, physics, chemistry, etc. The state and development of public consciousness are determined by the state of social being, ie, the level of development of the productive forces of society and character of its economic basis.

The source of the development of society is considered to be the contradictions between the productive forces and the production relations resolved in the course of the social revolution.

According to this theory, humanity in development passes through a number of stages (formations), each of which differs in its basis and corresponding superstructure. Each formation is characterized by a certain basic form of ownership and a leading class that dominates both in the economy and in politics. The stages of primitive society, slave society and feudal society correspond to the agrarian civilization. The capitalist formation corresponds to an industrial civilization. The highest formation - the communist one - with its best from the point of view of Marxism principles of social organization is built on the most developed economic basis.

Usually the following shortcomings of the formational approach are called: predetermination, rigid inevitability of the development of the historical process; exaggeration of the role of the economic factor of public life; underestimation of the role of spiritual and other superstructural factors.

At present, the formation theory is in crisis, the civilizational approach to the study of the historical process becomes more widespread. The civilizational approach has a more concrete historical character, takes into account not only the material and technical aspects of social development, but also the influence of factors arising in other spheres of society.

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