

**СОВРЕМЕННЫЕ ПОДХОДЫ К ЦИВИЛИЗАЦИИ И
СОВРЕМЕННЫЕ ТРЕБОВАНИЯ К СОЦИОЛОГИЧЕСКИМ
ТЕНДЕНЦИЯМ В РАЗВИТИИ ГРАЖДАНСКОГО ОБЩЕСТВА**

Аннотация: В этой статье даются обзор понятий цивилизации и цивилизационного подхода, а также научный и социологический анализ эволюции социокультурных тенденций в контексте времени.

Ключевые слова: цивилизация, цивилизационный подход, позитивизм, неопозитивизм, культура, социальная система, социокультурный тенденции

**MODERN APPROACHES TO CIVILIZATION AND
SOCIOLOGICAL TRENDS IN THE DEVELOPMENT OF CIVIL
SOCIETY**

Annotation: This article provides an overview of the notions of civilization and civilization, and the scientific and sociological analysis of the evolution of sociocultural trends in the context of time.

Keywords: civilization, civilizational approach, positivism, neopositivism, culture, social system

Modern society is a very complex and active social system. The study of the development of civil society at a time when economic, political and moral relations are harmonizing is a topical issue. There are a number of important, necessary concepts in the coverage of this topic, the scientific study of which is of great importance. As for the concept of civilization and the history of its origin, the term emerged as a sign of a certain level of development of society. The term was first coined by the English philosopher Adam Ferguson (1723-1816) when he introduced it into scientific circulation in his History of the History of Civil Society (1766). In the second half of the nineteenth century, in

the works of such thinkers as Joseph Arthur de Gobino (1816–1882), Rickert (1823–1875), Danilevsky (1822–1885), Spengler, and Toynbee (1889–1975), the theoretical foundations of the civilizational approach were laid. developed as a special scientific theory that reflects history.

The essence of the civilizational approach can be shown to be as follows. In the history of mankind, there are distinct communities whose members are united by culture, value system and style of behavior, mentality, with different political institutions, economic development and social appearance. These are very large communities that can cover multiple city-states and even entire continents. They are important not only in terms of population, but also in terms of their impact on humanity, each of these communities has been one of the most influential participants in world history. It should be noted that the differences between communities are very important, the main thing is that it represents the integrity of different socio-cultural organisms. Civilizations, as mentioned above, have a life cycle, going through all stages from birth to death. All civilizations are limited, only some live longer, others live shorter.

There is no single list of civilizations in world history that is recognized by scientists and scientists all over the world. For example, the American sociologist Spengler singled out the following nine cultures. They are: Egypt, Babylon, India, China, Mexico, Antiquity, Arab, European, Russian civilizations, and the British philosopher Toynbee lists 20 to 36 civilizations: Orthodox Christian civilization of the Western world, Byzantium and the Balkans, Orthodox Christian (Russian) civilization , Arab society (Islamic world), Far Eastern civilization in China, Far Eastern civilization in Japan and Korea, Indian society, Iranian society, Greek society (Greco-Roman civilization) and others. "Civilization is the inevitable destiny of a culture. If this peak is conquered, the latest and most difficult problems of historical morphology can be solved from its peak." According to Spengler, the process of transition from culture to civilization in Europe began in the XIX century, and the very title of

the book "Sunset in Europe", published in 1918, predicts its decline or re-formation

.At a time when the images of life are accelerating at an unprecedented rate, the scientific sociological currents that formed centuries ago are also required to adapt to the times. It is natural that this process, in turn, will be directed against the "new cultural currents" that negatively affect the development of society. At this point, let us consider the history of the formation of several social currents and their significance in the present. Commenting on the current of positivism formed in the early nineteenth century from the point of view of analyzing the relationship between science and philosophy, it can be said that positivism, like other socio-philosophical currents, has its own renewed (neo) direction. This, in turn, is a clear example of the fact that positivism is changing with the times in the context of its demand and supply. The scope of meaning and content of classical positivism is relatively narrow: "Positivism is a manifestation of philosophical thought that is widespread in Western countries, and its focus is on the relationship between philosophy and science."

In neo-positivism, the scope of the current is expanding and new manifestations of it are emerging. "Neopositivism has recently seen the emergence of logical and linguistic positivism."The novelty in the composition of such views and the firmness of the content can be seen in the scientific ideas put forward. For example, according to logical positivism, even the theory of knowledge cannot be the subject of philosophy, because it is dominated by the nature of worldview. The following can be said about the positive scientific results of the change and renewal of sociological and philosophical currents:First, the new current promotes a new scientific theory without denying its predecessor. This increases the effectiveness of the use of scientific advances made through research conducted during historical development.Second, it shapes the adaptive and viable characteristics of the scientific and philosophical currents that emerge within a particular field and prevents them from being

depressed at some point. Third, the updated socio-philosophical, scientific-sociological currents accept the problems caused by changes in various fields as their own problems and try to give them scientific solutions as much as possible. It alienates some problems from itself and mobilizes science itself to find answers based on the possibilities of existing science. In particular, according to O. Kont, the history of the "claim" of philosophy to science shows that all attempts to adapt "metaphysical", that is, philosophical problems to the scientific spirit, are in vain. No science needs a philosophy that is determined to pass its judgment on it. He can find any support in himself. "The epoch itself requires an in-depth scientific study of any currents and directions that serve the perfection of mankind and enrich it with concrete facts and convincing evidence in accordance with the spirit of the times. Regarding such currents and movements, the British scholar Anthony Giddens comments: "Any effort to improve living standards is not a mistake, it only creates the chances of success if you rely on the right information."

If science does not serve humanity, if society does not benefit from it at all, then such science is insignificant and has no axiological value. Awareness of the most modern philosophical and sociological trends in the process of educating the youth of our society and educating high-potential, scientific, competitive personnel, the formation of the ability to apply it in life and scientific activity has become an urgent problem of modern science. In order to understand the essence of the ongoing reforms in the development of our society, it is necessary to pay attention to the following points: "Today we live in a historic stage of human development, which is undergoing dramatic changes, so to speak. In recent years, there have been dramatic geopolitical changes on Earth, and the system of security and stability at the international level is deteriorating. The intensification of the process of globalization not only expands the possibilities of humanity, but also leads to the escalation of conflicts, the widening gap between developed and backward countries. As a

result, a variety of actions are taking place that undermine peace and stability and are transnational in nature and scale. ” said our President Shavkat Mirziyoyev. These ideas serve as an important guide in laying down the issue. In the improvement of civil society, the scientific study of the history, present and future of civilizations serves as the basis for solving the most difficult, painful problems of society.

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