

HEURISTIC POSSIBILITIES OF THE CIVILIZATION APPROACH TO THE ANALYSIS OF SOCIAL DEVELOPMENT

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ANNOTATSIYA

Ushbu maqolada jamiyat taraqqiyoti tahliliga nisbatan sivilizatsion yondashuvning evristik imkoniyatlarini tavsiflash uchun ijtimoiy falsafa doirasidagi lokal-tarixiy va passionar modellarni o'ziga xos jixatlari yoritilgan.

Kalit so'zlar: *jamiyat, taraqqiyot, tsivilizatsiya, sivilizatsion yondashuv, formatsion yondashuv, ijtimoiy bilish, gnoseologik tahlil.*

АННОТАЦИЯ

С целью описания эвристических возможностей цивилизационного подхода к анализу развития общества в статье освещаются специфические аспекты локально-исторической и пассионарной моделей в рамках социальной философии.

Ключевые слова: *общество, развитие, цивилизация, цивилизационный подход, формативный подход, социальное знание, гносеологический анализ.*

ABSTRACT

In order to describe the heuristic possibilities of the civilization approach to the analysis of the development of society, the article highlights specific aspects of the local-historical and passionary models within the framework of social philosophy.

Key words: *society, development, civilization, civilization approach, formative approach, social knowledge, epistemological analysis.*

INTRODUCTION

The civilization approach as a methodology for explaining social development implies a pluralism of thoughts reflecting the diversity of intellectual constructions that analyze the diversity of development paths specific to social systems.

In connection with the different interpretations of the "civilization" category and according to the essence of the civilization approach, we think that it is necessary to distinguish between the possession of a number of contents arising from the analysis of social systems from different positions of civilization models.

However, it should be noted that such a distinction is completely relative and was proposed by the author to sort (classify) a large amount of information about these approaches and to determine its heuristic capabilities. Therefore, none of the proposed models is superior or inferior to the other.

The concept of "model" (French "modele", lat. modulus - standard, sample) means, in our opinion, a simplified estimate of the prototype of something being modeled. Approach is the principle methodological direction of research, it is the point of view of looking at the studied object.

In this sense, it can be said that the civilization approach reflects the generalized views taken together as a whole, while in the model, the certain signs (political, geographical, religious, etc.) that are being looked at are imagined by us as a simplified assumption of this approach.

The use of the concept of "model" in the research work, in our opinion, helps for different interpretations within the civilization approach. Civilizing models, as well as demonstrating their application to all types of social change.

The complex of civilization models allows to move away from the one-dimensional view of the world, to take into account the uniqueness of different regions, countries, peoples and races. And this is explained by the fact that the real heuristic value of the civilization approach is not the creation of a single, rigidly recorded theory, but the search for ideas and principles necessary for modern humanitarian knowledge.

LITERATURE REVIEW

In order to describe the civilization approach and the heuristic possibilities of its application, we will try to analyze in detail the local-historical and passionary models within the framework of social philosophy.

These models are considered to understand civilizations according to their territorial and natural-climatic features. The difference in the models is noticeable only when focusing on one of the mentioned criteria. Then, in the center of the local-historical model is the issue of researching separate, locally closed structures and their emergence, development and extinction, in the passionate model, the influence of historical processes on the history of human development, and in addition, the ethical aspects of this issue and its role in the world community. is studied. However, it should be noted that the authors of these models recommend similar options for solving many problems.

In the research, the local-historical model is distinguished and based on the opinions about the spread among the supporters of the civilization approach and the number of unique cultures and civilizations reported in the scientific literature such as, N.Y. Danilevsky's "Cultural-historical types"¹, O. Spengler's "Theory of culture"²,

¹ Данилевский Н.Я. Россия и Европа: Сост., послесловие и комментарии С.А.Вагайчева. -М.: «Книга», 1991.

"Theories of Call and Response" by A. Toynbee³, P. Sorokin's "Concept of large cultural systems and super-systems"⁴, also, these ideas are considered in the updated form in the works of some modern scientists such as N. Elias⁵ and Sh. Eisenstadt.⁶

DISCUSSION AND RESULTS

The *local-historical model*, in our opinion, is a model that can serve as a basis for explaining civilizations and studying human history.

We list the main aspects characteristic of the local-historical model of civilization studies:

First of all, these are independent civilizations that are related to each other, each of the cultural-historical types during the entire period of its existence is characterized by a series of stages (emergence, formation, development, obsolescence, fading or disappearance). being q) is to single out as a basis that it traverses. In our opinion, what is important here is the tradition of these stages not only for the development of mankind, but also for the whole nature, which allows us to talk about the idea of the simultaneous development of the sciences of nature and society.

Second, researchers explain not only how civilizations differ from each other, but also the reasons for their emergence, prosperity, and decline, which allows not only to analyze the past, but also to predict the future. For example, N. Ya. Danilevsky expresses the main principles governing these processes by distinguishing the "positive" and "negative" general laws characteristic of the creators of history and outlines a number of laws schematically. These laws can be stated schematically as follows: according to the first law, "an ethnic unit of any tribe or people characterized by a separate language or group of languages constitutes a specific manifestation of a cultural-historical type." Therefore, for the emergence of civilization, along with spatial proximity, spiritual and spiritual proximity is a necessary condition. The second law explains the ability of the people to develop: "In order to create and develop the potential civilization of the people, the people must have political independence."⁷. According to the third law, "the beginning of a

² Шпенглер О. Закат Европы: в 2 т. - Т. 1. Образ и действительность. / Пер. с нем. И.И. Маханькова. - М.: Айрис-Пресс, 2003.

³ Тойнби А. Постигание истории: Сборник. / Пер. с англ. Е.Д. Жаркова. 2-е изд. - М.: Айрис-пресс, 2002.

⁴ Сорокин П. Социологические истории современности. - М.: Инион, 1992. - 194 с.

⁵ Элиас Н. О процессе цивилизации. Социогенетические и психогенетические исследования. - М.: Университетская книга, 2001

⁶Эйзенштадт Ш. Революция и преобразование обществ: сравнительное изучение цивилизаций. - М.: Аспект Пресс, 1999.

⁷Данилевский Н.Я. Указ. соч. - С.115.

cultural-historical type of civilization cannot be transferred to other types of peoples." Expressing this law, N.Ya. Danilevsky denies the possibility of any cultural-historical types to cross each other, admitting that the desired forms of transition from one culture to another necessarily lead to a crisis. In addition, N.Ya. Danilevsky, expressing the fourth law, emphasizes that "a variety of ethnographic material is necessary for the realization of a true high culture."⁸. The fifth law, in our opinion, contains a very important point, which reflects the main content of this concept: "The course of development of cultural-historical types resembles the life of a multiplicity of plants, which consists of three stages: growth over a long period, cultural and a period of political self-realization, followed by a period of flowering and fruition. After reaching the age of prosperity, a civilization exhausts its energies and begins to harden like a stone"⁹.

Thirdly, the consideration of civilization as a separate structure is not an analysis of its elements, but it reflects all areas of social existence, some aspects of which are singled out.

Accordingly, the uniqueness of the development of civilization, its contribution to the treasure of the entire human culture is evident from the priority of which areas.

N.Ya Danilevsky distinguishes four spheres or types of activity: religious, cultural (science, industry, art), political and socio-economic spheres. And the author claims that when these four elements are combined, it is precisely this synthesis that makes it possible to achieve the predicted goal of history due to the possibility of movement along "all directions of the historical field."¹⁰

Fourthly, due to the fact that "only one type can be divided into periods of historical movement called by the terms ancient, middle and new history" within the framework of the local-historical model, the entire history of Europe can be divided into "ancient", "middle" and "new" periods.

In our opinion, it is correct to say this from the point of view of multivariate development of human society. The dissimilarity of the development of some regions, countries, and ethnic groups and the differences in the time of occurrence show that it is not possible to use such a division. The existence of traditional and primitive societies that are going through the period of clan-tribalism at the present time also confirms that such a division applied to the history of the world cannot be used.

Fifth, the local-historical model allows us to see a complex pattern of development, rather than a linear one typical of the development of society. This

⁸Данилевский Н.Я. Указ. соч. - С. 116.

⁹ Там же. - С. 116.

¹⁰Данилевский Н.Я. Указ. соч. - С.117.

allows for an objective explanation of the history of Russian society and Eastern countries, which is not found in the concept of universal European history.

I.N. Ionov says that currently the study of local civilizations: "It is increasingly moving beyond the field of theoretical sociology and history to practical political science" and is gaining political relevance.¹¹

In general, the study of the cultural-historical types and systems that exist in reality in the local-historical model and are manifested in a unique and unique way is more significant.

A shortcoming of the local-historical model can be seen in the strict biologization of the periods of human development, which involves some kind of strict control when they replace each other. Exaggerating the mutual isolation of civilizations, which denies the idea of a global historical process, also belongs to the weakness of this model.

We will consider other aspects of the development of civilization in the passion model. It should be noted that it is based on the analysis of the fundamental doctrine of V. I. Vernadsky about the biosphere. This, in our opinion, explains very convincingly and on the basis of evidence the reasons for the problems of globalization, which are considered urgent for all types of societies for the period of this period of time, along with the changes taking place in modern civilizations.

On the other hand, within this model, the main emphasis is on the idea of L.N. Gumilev, the author of the concept of ethnic history of our planet, which implies the emergence, development and disappearance of peoples living in a certain area of nature.¹²

The basis of this theory is the concept of "passionateness" and "complimentaryness" introduced into scientific circulation by L.N. Gumilev.

The term "passionate" was first defined as an independent mental and psychological sign by L.N. Gumilev in the article "Biosphere and impulses of consciousness" published in the 12th issue of "Priroda" magazine in 1978. It states that passion is "a dominant state (dominanta) belonging to a character directed to the realization of a certain goal. Achieving this goal is more valuable to this person than his own life."¹³ At the same time, passionateness is viewed as the ability of a person to be active, active, and passionate individuals are the driving forces of desired military actions, revolutions, migrations (passionaters according to the definition of

¹¹ Ионов И.Н. Теория цивилизаций на рубеже XXI века. // *Общественные науки и современность*. - 1992. - № 2. - С.23.

¹² Гумилев Л.Н. Этногенез и биосфера Земли. / Сост. и общ. Ред. А.И. Куркчи. - М.: «Институт ДИ-ДИК», 1997.

¹³ Гумилев Л.Н. Конец и вновь начало. - М.: Танаис, 1994. - С. 42.

L.N. Gumilev) of the past. it is interpreted in the context of the key that can open the way to the study of the main events.

The main idea of the Passionar model can be expressed as follows: cosmic rays begin to interact with the biosphere of a certain part of the earth's surface, and give impetus to the emergence of ethnos. Passionate impulse is a micro-mutation that leads to the emergence of ethnic systems in one or another region. The determination of a single integrated harmony: the cosmos - a certain area of the Earth - the ethnos that lives in this area. After going through these phases of development (similar to human life cycles), the ethnos dies. L.N. Gumilev states that the life span of the ethnos is 1,200-1,500 years, which is generally confirmed by ethnographic and demographic data.

The principle of the unity of life and nature, advanced by V. I. Vernadsky and developed by L. N. Gumilev, states that man and society (in general, like life) are inseparable from nature - the biosphere, and man is part of it, its function. Violation of this principle of integrity could lead to the extinction of life itself, and for the same reason our planet itself creates complex communities, ecological systems. And for this, in order to prevent the negative consequences of changes in the biosphere by society, "it is necessary to direct the technical process to a different path, to change the geochemical work of mankind depending on the chemistry of the earth's core."

The history of the development of civilizations is considered in accordance with the direct and inverse relationship with the external environment and its energy. The fate of each ethnic group (or civilization in general) is related to the biosphere. Ethno is considered as a natural phenomenon in which social history events take place.

It should also be noted that L.N. The passionate model put forward in Gumilev's works is often criticized by experts. For example, we will mention some of them.

I. M. Saveleva and A.V. Poletaev in their "Past and Time. L.N. Gumilev's theory is evaluated as follows in his work entitled "Looking for the Rich" as follows: "L.N. Gumilev's concept is an offshoot of the traditional scheme of "life cycles" (youth - adolescence - old age - withering). L.N. Gumilev's main difference is in his biocosmic determination: he emphasizes that the reason for the beginning of the life cycle of ethnos is the "passionate impulse" associated with cosmic radiation¹⁴.

While agreeing with some of the criticisms of the passionar model, we also want to emphasize that not all of them can be considered true, and some of them are controversial, but these views seriously affect the overall value of the concept of the passionar model. can't hide.

¹⁴Савельева И.М. Полетаев А.В. История и время. В поисках утраченного. - М.: «Языки русской культуры», 1997 г. - 800 с. - С. 349.

Thus, we imagine that the civilization approach explained through the civilization models analyzed above is a reliable description in the assessment of modern civilization and social development and allows to look at the problems of its future development.

CONCLUSION

Concluding the analysis of the heuristic possibilities of applying the methodology of the civilization approach in the study of social development, we should emphasize that the following conclusions can be reached:

1. The civilization approach as a methodology of social development consists of a comprehensive complex of various intellectual constructions. Different interpretations of the "civilization" category and the essence of the civilization approach make it possible to distinguish some different aspects of the content of the civilization model.

2. We considered the local-historical, Passionary and Russian models that are part of the civilization approach. the independent, closed and local-historical model of civilization, which is not connected with the general historical process of the phenomenon, provides heuristic opportunities for a comprehensive and comprehensive study of the real variety of different cultural-historical types that coexist with it. The Passionar model involves the study of the analysis of the development of social systems in direct connection with the energy of the planet Earth and the prevailing natural and climatic conditions.

3. The civilization approach that we have tried to demonstrate based on the analysis of civilization models serves as a reliable evidence for assessing social progress in studying the problems of modern civilization and its future development. The second chapter of the dissertation is dedicated to this.

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