



PHILOSOPHICAL ANALYSIS OF MODERN METHODOLOGICAL APPROACHES TO THE STUDY OF THE PARADIGM OF CIVILIZATION

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Abstract:

The need for methodological approaches to the study of the process of paradigm development of civilization is obvious. For, knowing the principles and patterns of social reality, we acquire our own method of overcoming the crisis of our time and the paradigm of civilization. We will be able to determine where our paths lead and what is the meaning of our aspirations. Above, in the process of analyzing various definitions of civilization, we came to the conclusion that there are two main aspects in the interpretation of civilization: the first is mechanistic (the world as a mechanism) and the second is organic (the world as an organism). The mechanistic interpretation of civilization considers society in its original form as a mechanical sum of individuals. The organic approach to the paradigm of civilization presents the life of people from the position of originality, uniqueness, pays close attention to its existential-historical aspects and rejects the unilinear development of the historical process.

Keywords: Paradigm, civilization, approach, categorical apparatus, genesis, evolutionary-factorial series, material and value series, clash of civilization, paradigm transition, decay

INTRODUCTION.

"The end of ideologized states in Eastern Europe and on the territory of the former USSR allowed traditional forms of ethnic identity and contradictions to stand out to the fore. Differences in culture and religion give rise to disagreements on a wide range of political issues, whether it is human rights or emigration, commerce or the environment. Geographical proximity stimulates mutual territorial claims. But what is most important is that the attempts of the West to spread its values: democracy and liberalism as universal to all mankind, to maintain military superiority and assert its economic interests, are running into resistance from other civilizations. Governments and political groups are less and less able to mobilize the population and form coalitions based on ideologies, they are increasingly trying to win support by appealing to the commonality of religion and civilization [1]. In particular, such an idea is carried out by S. Huntington in his work "The Clash of Civilizations and the remaking of world order". We believe that the world in which civilizations collide, their interests, is a world in which "double morality" operates. This is manifested in a benevolent attitude towards one's own (fraternal country) and a hostile attitude towards all other countries. At present, the ideas of creating by the West on the whole globe a "universal civilization" with distinctive values, political and economic diktat are not supported by many modern scientists and politicians.

LITERATURE REVIEW.

The works of M. Weber [2], N. Danilevsky [3], P. Sorokin [4], A. Toynbee [5] studied in detail the historical cultural foundations of the model of civilization. N. Elias [6], who examined the cultural and ethical aspects of the development of civilization, introduced the method of figurative sociology, which makes it possible to understand the universal patterns of social development up to the present time. The American thinker S. Huntington in his research argues that the conflicts of the modern global world are not completed and not exhausted, but have moved to the plane of confrontation between the paradigms of civilizations. Synergetic methodological analysis of the development of paradigms in history was carried out in the scientific works of I. Prigozhin [7], G. Hacken [8], D. Dewey [9], M. Kagan [10], M. Yaroshevsky [11] considered the civilizational paradigm through the prism of a pragmatic approach that is relevant today in all spheres of human life.

In the 21st century, the study of the problem of the paradigm of civilization and the question of the prospects for the model of civilization is carried out by such scientists as K. Schwab [12], P. Buchanan [13], U. Maturana [14], F. Varela [15], D. S. Sommer [16], as well as scientists from the Research Institute "Dialogue of Civilizations" Y. Nisnevich, A. Ryabov, A. Goryunov, L. Sukina, S. Sulakshin. In particular, the American



scientist S.Eisenstadt [17] proposed a new model of the theory of multiple modernization. Along with this, the optimistic concepts of planetary civilization, metacivilization, the development of transculture, which are revealed in the works of M.Kaku, S.Sukhonos, N.Moiseev, are relevant. The concept opposite to them was the concept of the "end of history" by F.Fukuyama [18].

In independent Uzbekistan, the socio-philosophical aspects of civilization have also been studied. For example, J.Tulenov draws attention to the fact that "the foresight and broad observation of social phenomena in society is not the desire of people, but a thorough knowledge of the socio-cultural laws of the development of society" [19]. In the works of F.Yuldasheva, the relationship between globalization and civilization is considered, M.Abdullaeva, G.Gaffarova, M.Niyazimbetov, I.Rizaev - patterns and mechanisms of self-organization of complex social paradigms. However, the problem of the development of paradigms of civilization is studied mainly within the framework of social philosophy. In this article ontological and epistemological aspects of the development of civilization paradigms are revealed, which have not been previously studied in Uzbekistan.

RESEARCH METHODOLOGY.

The article uses the methods of comparative studies, analysis, synthesis, extrapolation, analogy, dialectical, synergetic, organismic methods of scientific knowledge.

ANALYSIS AND RESULTS.

Taking into account the various characteristic features of human activity, an important categorical apparatus consisting of five rows has been developed in the methodology for the development of the paradigm of civilizations. These series reveal the ontological and epistemological characteristics of the paradigm of civilizations and consist of a large number of categories, the use of which will make it possible to holistically study the trend in the formation and development of the paradigm of civilizations, these are: the basic series, the genesis series, the evolutionary-factorial series, the material-value and ideal series of the civilizational paradigm.

The categorical apparatus of the basic series consists of important fundamental categories: the beginning of the paradigm - the paradigm basis - civilizational integrity - the core of the paradigm - the attributes of the paradigm - the characteristic features of the paradigm. The genesis series contains: the emergence of a paradigm, questions of its identification - emergence - development - heredity - paradigm break - crisis - paradigm transition - decay and death. The evolutionary-factorial series includes ethnic features

and the material of civilization - the subject of the paradigm - the levers of the development of the paradigm of civilization - the factors of paradigm synthesis. The material and value series reveal the influence of the political and economic sphere of development, state formation, the coherence of the culture of the paradigm, spatio-temporal characteristics. The ideal series methodologically substantiates the issues of traditions, culture, national characteristics, national ideas and spirit. The listed categorical apparatus of the paradigm is a kind of dissipative system, the purpose of which is a comprehensive analysis of the civilizational processes occurring in the social paradigm, which makes it possible to separately study various aspects of the paradigm.

The bases of the paradigm include the fundamental components of the model of civilization, revealing the essence of the paradigm and describing the picture of its existence. Each given paradigm basis is necessary and important, and its denial and loss lead to destruction. Paradigm as an "organic animal" that goes through the stages of birth, formation, awareness of one's own "I" and the search for a development path. It should be emphasized that the essence of the paradigm is constantly evolving and changing, but its integrity is preserved. This is revealed through the category of "becoming". Since civilizations are a unity of essence and integrity, it is important to preserve both its external forms and its essence unchanged, that is, its self.

The outline of the paradigm of civilization is laid in the initial period of the formation of ethnographic features, when various nationalities and peoples living on the territory of the emerging civilization interact, which forms the meaning of the paradigm - its integrity. The paradigmatic integrity of civilization as a metaphysical reality is strengthened in being, and on a planetary scale it becomes the subject of global processes and, interacting with other subjects of the paradigm, manifests itself as a separate social integrity. Thus, the paradigm of civilization takes on external forms. The relationship of cultural elements of the paradigm of civilization, communication in other paradigms occurs in a deterministic way, which plays an important role, since there is a transformation within the paradigm of civilization. This phenomenon is a response to a challenge that leads to the development of a civilizational paradigm and a change in its qualitative characteristics. We consider it necessary to distinguish between the characteristics of the paradigm, which can be defined as general and specific distinctive features of the paradigm of civilization. Each paradigm of civilization has its own characteristics that make this paradigm special and different from others.

Along with this, the paradigm has its own attributes, which should not be confused with



characteristics. Attributes are inherent properties of the paradigm. It is through attributes that the paradigm manifests itself as an independent social integrity, a social organism. The values of the civilizational paradigm are developed by the subjects of this paradigm by a collective method. "Civilizational integrity is such an association of people, which is based on the commonality of some essential features of their being and themselves as acting and thinking subjects" [20]. The integrity of the paradigm as a particular phenomenon represents itself, but as a general phenomenon it represents the paradigm integrity, the universality of civilization. Therefore, partial knowledge about the phenomenon and phenomenon of the paradigm is narrow, therefore, it is necessary to have knowledge and analysis of the paradigm of civilization as a whole. The introduction of this phenomenon into the paradigm of another civilization partially affects the characteristics of this paradigm of civilization and can change the essence of the phenomenon itself. The integrity of the paradigm of civilization as a basis is made up of meaning-forming value orientations, prototypes that develop on the basis of one's own spirituality, the self-determination of the paradigm takes place. It should be added that revolutionary phenomena and upheavals also occur at the core of the paradigm of civilization.

At the core of the paradigm is the fundamental role of the structure of value ideals, which may include worldviews, knowledge about the correlation of the world, society and man, as well as religious, mythological norms, traditions and others. We believe that the dialogue of paradigm values, where each culture has its own identity, is important in the political aspect of the development of civilization. The significance of the dialogue of values lies in the fact that true value orientations are revealed here, and false, paradoxical orientations lose their significance, they "arm only the political elite in its quest for power, they are not rooted in the civilizational consciousness" [21:48].

The German philosopher of the first half of the last century, Karl Manheim, revealed two contradictory facts in the sphere of the axiology of contemporary society. Their essence lies in the fact that the change of values in paradigm systems leads to a change in the specifics of existing values. That is, the function of expressing social justice changes in values. They often acquire an unusual, negative character of expression (they act as a weapon to influence the consciousness of the masses).

In the world and in peacekeeping organizations, a picture emerges of representing the axiological features of the Western model of civilization as universal for each ethno-geographical territory. But I would like to note that in the Western paradigm, values that

perform the function of regulation, in other paradigms of civilizations, act as a means of suppressing social reality. However, there are also values that restructure a person's life according to the requirements of the current state of the global world.

It is necessary to note another important phenomenon in the field of values, which is expressed in their transformation in accordance with the requirements of the time, if they are able to provide an answer to the emerging new problems of the world order. A historical example of this is the industrial revolutions in the Western and Eastern models. Today, the main principle of the axiological sphere is the desire to avoid the threat of global problems facing humanity, for example, the threat of an environmental catastrophe.

The fundamental values that guarantee the existence of all people in a single global civilizational space are preserved. For example, these are vital values: the right to life, freedom, health, protection from violence, freedom of conscience and speech; environmental values, the need for clean air, water in human life; political and economic values: freedom of the media, participation of citizens in the political life of the state, the right to work and others.

The above values serve as the basis for the implementation of the general civilizational values of each paradigm, which has its own logic of development, as well as the national values of a separate local civilization. Recognition of these two groups of values as reference provides a dialogue of paradigms of civilizations.

The difference in worldviews gives rise to a certain discrepancy up to the conflicts of cultures. As a result, sometimes there is a contradiction at the junction of the paradigms of civilizations. Nevertheless, the resolution of this problem is inevitable, the existing contradictions are often smoothed out and inevitably lead to common values.

Speaking about civilizational mythology, religion and ideology, it should be noted that they play an important role in the formation of the core of the paradigm and serve for the benefit of civilizational integrity. For example, in the era of the development of the first civilizations, ideology was a huge force aimed at systematizing and centralizing the social structure, maintaining law and order in the spatial dimension.

The basic series of paradigm development studies the paradigm itself in a static (stationary) state. The dynamic development of the system of paradigms studies a number of genesis developments. The main categories of this series, considering the temporal characteristics of the paradigm, we include the processes of emergence, formation, evolution, breakdown, decline, decay, death.



The civilizational paradigm as an integrity goes through the following stages of development: emergence, formation, development, crisis, decay and death. The stage of formation of the paradigm is unstable and unstable, since at this stage there is an internecine struggle of several paradigm directions, the beginnings, the foundations of the paradigm are laid, it acquires a form different from others. The main subject that forms a new civilizational paradigm is the superethnos. In this aspect, he must possess such qualities as the imperial people's self-consciousness, the national idea, as well as the desire for self-development. The harmony and stability of the paradigm integrity of civilization is determined by political and economic factors and is associated with their natural historical development, the correspondence of ideas and social reality.

Another dynamic period in the development of the paradigm of civilization is the stage of fracture, in which significant ethnic, behavioral, and targeted transformations take place. Using the categories of the synergetic method, we can say that the breakdown is associated with equilibrium, non-equilibrium, as well as stochastic processes in the system. The paradigm at the stage of fracture is on an unstable border, in a metamorphic state and is not capable of restoring the previous balance. Society, which is at the stage of fracture, is experiencing a paradigm crisis: the transition from one structure to another structure. As a result of the transformation, some of the components that make up the core of the paradigm can become latent, internal unity is lost, the harmonious development of social reality, ideals, people are alienated in relation to the administrative apparatus, traditions are contaminated and other processes. The political elite is no longer authoritative and unreliable, it is losing control, the struggle of ethnic groups begins, which put their own idea above others. Consequently, a broken civilization is not able to withstand the onslaught of other civilizations and is often subjected to their armed, political, cultural and economic pressure, value orientations change under the influence of another civilization, and a crisis society is evaluated according to its criteria. The breaking stage ends with the collapse of the paradigm, which becomes historical material for generations. In another case, a civilization becomes part of another civilization while retaining its own core. This process is called civilizational transition.

The next categorical series is related to the factors influencing the development of the paradigm. The subjects of the paradigm of civilization, integration factors, evolutionary power, identification factors are the main aspects of the evolutionary factor series. Another important concept of this series is the "living space" of the paradigm, which is based on the spiritual needs of a person: "The formation of the idea of living

space in the twentieth century was influenced by the social and spiritual conflicts of the era" [22:3]. In the 21st century, geopoliticians turn to the term "living space" and consider the state to be its backbone element. But a prominent representative of the Freiburg school, G. Rickert, argued that the core of the "living space" is life itself [23: 283]. This means that the value orientations of humanity are the core of the living space.

Culture, traditions of civilization, national character, national soul, national spirit, national idea are the categories inherent in the fourth ideal series. They can also be attributed to evolutionary factors.

Thus, the development of the paradigm of civilization and its analysis are possible thanks to five groups of categories. It is they who are able to reveal various aspects of the development of modern civilizations in the era of globalization.

Together, it should be noted that modern methodological approaches to the study of aspects of the paradigm of civilizations include: conceptual, axiological, activity, aspect, pragmatic, empirical, network.

In research, there is such an ontological concept of civilization, according to which civilization is defined as an autonomous substance and has ontological primacy. According to this view, civilization is placed at the center of the conceptual field and expanded through the nomenclature of predicates. Correspondence of a civilization to a substance predetermines accordingly its qualitative content, describing its set of predicates in each specific case. Each civilization as a substance has a corresponding set of predicates.

In the axiological approach, civilization is a set of values that acquire the status of normative in society. This axiological approach is widely used in the sociology of M. Weber. A civilization can be defined in terms of its most explicit values and subjected to comparative analysis, systematic hierarchies can be built. This approach is convenient both for express analysis and for compiling a "certificate of civilization".

Civilization as a theoretical construct (a set of constructivist methods of the paradigm of civilizations). The constructivist method, in our opinion, related to the paradigms of the currents of modernity and postmodernity, can give a completely different understanding of the paradigm of civilization. If in modernity the state is one of the main objects of the construction of society, then in postmodernity civilization is perceived as a certain construct and a certain result of designing.

The activity approach cannot fully reflect the diversity of manifestations of civilization. The understanding of civilization as a creative feature of human activity seems to be rather narrow, since it reflects only the production process, while civilization



includes an inseparable unity of the processes of conservation, distribution, consumption and development. Of particular interest in this issue is the concept of dialogic culture, proposed by M. Bakhtin. At its core, instead of the abstract concept of "activity", a clearer, more specific concept is used - "interaction", which implies the presence of different subjects interconnected by relations of dialogue and communication.

Very interesting and relevant today is the organicistic approach to the genesis of the paradigm, put forward by the German scientist, the creator of the theory of "morphology of culture" L. Frobenius. According to the scientist, the civilizational paradigm is a living organism and is endowed with a mystical soul, a mentality (in the local space) called "paideum". Thus, the paradigm has its own anatomy and is associated with the soul. In late scientific experience, he highlights such features of the Eastern paradigm as "a cave feeling, immobility, the idea of an irresistible fate." The Western paradigm is characterized by such aspects of being as "a sense of the distant", dynamics, interest in the individual and his freedom. L. Frobenius in his work "The Origin of African Cultures" puts forward a diffusionist cultural theory, arguing that within each paradigm there are cultures that, like living organisms, are born from natural conditions, live and develop in symbiosis with economic life, and die. It can also be "transplanted" into another space-time continuum, in which it acquires new qualitative changes and a new path of development. Man as an important subject of civilization is a product of culture, as well as its bearer. The scientific approach of the scientist traces the search for answers to questions about the mechanisms, ways and speed of the socio-cultural aspects of being. These questions and the organicistic approach are also relevant in the modern global world.

CONCLUSION/RECOMMENDATIONS.

- A model of cooperative relations of civilizations is proposed on the basis of partnership in solving global problems and a dialogue strategy of world politics. Within the framework of regional cooperation, through the creation of regional structures, carry out activities to introduce an integrated management of the biosocial sphere, create a system of scientific and information exchange.

- The future of our civilization arises in deep transformational conditions. The world system is intensively moving towards an information-innovative society, which can subsequently grow into a planetary technocratic-information or humanistic-noospheric model. The current geopolitical position of Uzbekistan emphasizes the need to take into account the geographical, regional and other features of human development in the countries of Central Asia, as well as

throughout the world, models of synergistic, modernizing development of civilizations and creating an optimal strategic path for the development of the state based on scientific findings.

- On the way to sustainable development in Uzbekistan, it is necessary to pay great attention to the concept of environmentally sound humanism. This aspect implies the priority of the biocentric value system, the harmony of reason and morality, the increase in the level of environmental consciousness and environmental awareness of the country's population.

- The principles of ontology and epistemology, as well as the methodology for the development of the paradigm of civilizations, put forward in the work, can be implemented in Uzbekistan by scientific institutions, social and humanitarian institutions under the Academy of Sciences of the Republic of Uzbekistan, the Ministry of Innovative Development, funds and organizations in the social and humanitarian sphere. Recognition of the principles and methodologies presented in the work as a serious and significant prognostic strategy that will serve to integrate our state into the world community, to argue for a harmonious connection both in the growing identity of civilization and its complementarity in the process of forming a global paradigm of civilization.

- Youth organizations and institutions, as the leading force in the civilizational future of mankind, must be transformed. It is necessary to rationally use their existing opportunities in order to progressively change our civilization. Take the path of socio-economic activity, rejecting the status of a resource-rich country. To promote the development of democratic values leading to a positive transformation of the socio-cultural reality of our country, eliminating unreasonable conservatism and closeness.

- The position of Uzbekistan in the globalization process largely depends on how it can form a theoretical system of moral values that does not contradict the spirit of a promising civilization in the process of building a new form of civilizational relations in our society. At the same time, to a certain extent, this depends on the harmonious correspondence of theory to practice, due to existence.

Thus, the article presents a fairly wide number of modern methodological approaches to the study of the paradigm of civilization. But the most relevant today, in our opinion, is the network approach to the paradigm of civilizations. It is important to note that the application of this approach leads to significant shifts in the paradigm of civilizational analysis. The network approach is a complex social system with clearly defined network characteristics, which allows consistent empirical application and allows fixing the spatio-temporal boundaries of civilizations. The civilizational



paradigm from the point of view of this approach is defined as a multi-level network of relations (commercial networks intersect on the territory of one or another paradigm of civilization - a city, a state; relations between cities and states - a state of war, an alliance) in the space-time continuum. Thus, in the network approach to the civilizational paradigm, in our opinion, the problems of homogeneity, tightness, endogeneity, and inertia are posed and solved.

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