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CIVILIZATIONS AS FORMS OF MANIFESTATION OF HISTORICAL PROCESSES

Abstract: This paper gives analysis of general and different concepts of culture and civilization, their methodological significance in the study of society. Also, the point of view that civilizations are manifestation forms of historical processes is grounded.

Key words: Society, civilization, culture, subsidy, essence, civil society, social, historical process, formation, formative approach, correlation-functional compliance, social historical integrity.

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Introduction

While the correlation-functional compatibility of the sides of the core of the society – of cultural existence represent the content of the social-historical integrity and its specific processes, the genetic unity of the substantial elements make up the basis of the social-historical integrity and its specific processes."While, -writes V.K. Karnaukh, -cultured developed together with human society, civilization was developed at a particular stage of its development." [1] So civilizations are manifested in the form of socio-historical integrity and its specific processes. Manifestation means eventuality. Eventuality means manifestation of the essence.

Civilization at the same time is not only a form of correlation-functional unity of cultural existence, but also the countries that existed, exist and will exist in their entire substantial state in a particular historical space and time.

Because each country is an existence, that represents unique phenomena in the system of social existence. If we look at the core of a civilisation from the point of view of cultural existence, ontological analysis, we can see that it consists of certain citizens and material and spiritual culture and its types and their unity (integrity), created and improved by such citizens.

Man is both a material and spiritual being. The material culture that he created is part of the natural matter that is created through changing by human spirituality. The inorganic and organic nature composes the basis of this material culture. Therefore, the laws of nature exist in the society, including in the material culture of each civilization, in a 'socialized' state. In the history of society, the matter and its way of existence and forms of existence - movement, space and time - dominate in the forms of civilisation that consist of citizens and their historical and social activities in an historical space and time.

While the correlation - functional and substantial laws of cultural existence – the core of the society in each civilisation – are applied in specific ways, the basic laws of dialectics – the law of mutual change in quantity and quality, the law of unity and struggle of opposites, and the law of mutual transfer of qualitative and quantitative changes, the law of negation of negation, and primarily, through its substantial laws, the universal laws - the dialectical correlations of the essence and event, universality, specificity and individuality, constitutive laws - the dialectical correlations of the whole and part, element, content and form, system and substances, determination regularities – of cause and effect,

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necessity and chance, possibilities and dialectical correlations of reality dominate in these laws.

But, the first thing that can be seen in civilisation is their peculiarity and that they have a form. This is because as long as there are cases of the historical origin, development of each civilization, its transition from the first type to the second type, it is manifested in the form of a phenomenon. The correlation-functional and substantive compatibility and connections within it occur in their specific way. One civilization – country differs from another civilization - country by its specific form and that is, it's content. Therefore, the core of society - the correlation – functional connections of the aspects of cultural existence are primarily manifested as content, while the form, system forming substantial connections of civilizations appear as essence, and, each civilisation are observed in the way these are manifested.

To-date, there is no consensus in the scientific literature on the meaning of the civilization.S. Krapivensky wrote that: "The term "Civilization" (from Latin civil – related with citizenship, related with state) has not yet been given an agreed interpretation. In the world historical and philosophical (including futurological) literature it is used in all kinds of meanings.

1. As a synonym for Culture. For instance, A.Toynbi proposed the idea that there existed a universal, identical types of culture in the views of other representatives of the Anglo-Saxon schools of the study of history and philosophy and assumed the existence of local civilizations, which were not connected with each other. He initially listed 21 civilizations, then reduced it to 13 civilizations. In his opinion, the "creative minority" is the driving force of civilizations.

2. Certain stages of the development of local cultures, in particular as their degradation and decline. Let's remember the book of O. Schpengler "The extinction of Europe", which was very popular in its time. Based on the idea that there is no and cannot be a single universal world culture, O.Schpengler speaks about eight civilizations – Egyptian, Indian, Babylon, Chinese, Greek-Roman, Byzantine-Arab, Western European and Mayan civilizations.

3. The post-wild stage of the historical development of mankind. Such understanding of civilization is observed in the views and works of L. Morgan, then of F. Engels, and today A. Toffler.

4. As a development stage of this or that region or individual ethnos. In this sense, they talk about ancient civilization, civilization of the Incas and the like.

We see that these ideas are significant in one case and complementary to each other, and in other cases, mutuallydisproportionate." [2]

Also in the scientific literature, we also see that the words "other civilizations» related to "civilization on Earth"»[3] are used by the scholars like J.J. Russo,

I. Kant, G. Hegel, F. Gizo in the meaning of civil society.

They interpreted civil societies in the meaning of the country – civilization of bourgeois societies.

Gizo says: - "When we talk about civilization, at the same time time - we imagine expansion, multiplication of our social activities, and how well our social relations are organized: on one hand, we see the well-being and might of the society, on the other hand, the possibility of an equal-sized distribution between individuals." [4]

It is true that, in terms of current time legal understanding, a constitutional state is a separate aspect of a society, while the civil society, that is, non-state spheres, make the second aspect of a society.

They are the aspects of society which require each other's existence. And the word "civilization", as we have seen above, means related to citizenship and the state. At the same time, civilization is also understood as a country with its own citizens and state. No society can exist without citizens of the country. Citizenship is determined by the state government.

But "the country, - writes Pankov, - where spatial outgrowth of the ethno-cultural unity of people is realized, no matter to which extent it expresses its social and spatial cohesion through 'civil society - the state' relations, as a special historical reality it has not been reflected in the existence of apparatus of socio-philosophical concepts ". [5]

It means that, a civil society in the broad concept covers all aspects and spheres that exist in society, and exists in specific (concrete) forms - countries - that is, specific civilizations.

Today, the processes of building a constitutional democratic state and a civil society in our country are stepping to a new, higher level, pointed out Sh. M. Mirziyoev. [6]

The use of the notion "civil society" in the meaning of "country – civilization" does not contradict with the objective social reality"A civil society, - says G.F.V. Hegel, -- is a division between the family and the society, and although the development of a civil society is more inclusive than state development, it requires a state to exist as a division.

...when a state is defined as a unity of different persons, it is only universality as a unit, which means only a certain civil society. [7] Thus, the word civilization was used by a number of modern scholars in the meaning of "civil society," in particular – in denoting the bourgeois society.

The specific role of towns in formation of a society is also characterized by the fact that they are determinants of formation of civilizations

"A towb," says N.L. Zakharov, - is a knotted point, which is joined together ethno-naturally and socially, also the initial/starting cell of civilization. A

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town is the result of changes of the natural environment to anthropogen.

The town equalises the ethnic individuality of its people by suppressing their ethnic stereotypes of behaviour (formed under the conditions of original cultural traditions), and imposes the same style of action as external power, which are strange in their individual existence to each ethnos. But people are able to understand this power as a moral – rational necessity.

In addition, man builds the foundations of social contract, civil society." It is also possible to meet the term "super civilization" in the scientific literature.

"Western civilization which includes many countries of Western Europe and North America," says S.I. Popov, - can be called super civilization. According to this concept, the "West" is opposed to the "East", as a completely different civilization.

Some thinkers and poets go to absolutisation (i.e. exaggeration – T.B.) of the the specific features of the West and the East, and firmly believe in incompatibility of their spiritual lives, and that they cannot be "transferred" (to each other –T.B.) [8]

Recently, there was some debate in scientific literature on the formational and civilizational approaches to the historical integrity and specific processes of society.

What is formation? How is it formed? In his book "The Explanatory Dictionary of the Russian Language", S.I. Ozhegov described the concept of "formation" as follows: 1. A specific stage of development of a society as determined by the method of production, as well as the structure of a society belonging to that stage of development (literary). Social-economic formation. Feudal formation. 2. Views, internal structural system (literary.). Person of new formation. 3. Total geological sedimentation of a single period. "[9] In general, the word "formation" gives the meaning "form," that is, "shape". And the addition of the word "social" to it means that it is about the form, type, kind that is specific to a society.

The word "Economic" was introduced by K. Marks and used to denote the way in which social goods are produced in social development. The word "formation" is one of the concepts of history of geology.

In 1851 year K Marx used the word in relation to the society in his work "18th bryumer of Luis Bonaparte". [10]

Then in 1859, he used the term "socio-economic formation" in the preface of his work "The criticism of political economy," in large-scale periodization of human history in accordance with the historical types of production methods. [11]

In Marx's doctrine, the method of producing material goods is a unity of productive forces and production relations. Here, primitive, slavery, feudal, capitalist and communist economic relations were standardised, five methods of production were

developed and the term "socio-economic formation" was established. Therefore, society has its own developmental formation, and these forms consist of civilization - countries.

We see through the science of history that society has changed its form from the primitive to the present day. Hence, society in its history consists of social formations, and social formations consist of countries. Now in the science of history, whether it is the countries of the ancient times, or the Middle Ages, or new and new civilizations, in fact, they correspond to social forms. "In modern scientific literature," writes prof. H.F. Vahidov, - the formational approach is gradually shifting its position to the civilizational approach, since this approach is applicable to constitutional state and legal functions, and allows conducting scientific analysis..." [12]

"Socio-economic formation" is developed from the method of material production, while "social formation" is developed from the historical generalities of the core of the society – cultural existence. Here, we used the word society in the most generality, social formations in the meaning of generality, and civilizations - in the meaning of individuality. It is wrong to equate civilization with culture. Civilization is a peculiar society – country, formed on the basis of culture. English scientist A. Toynbi says that "the inner essence, spirituality of civilization is made up of cultural factors." [12]

The researcher Muhammadiev puts forward the idea that "civilization means a community of intelligent creatures, humans, which has its distinct specific methods of production in historical space and time, capable of counteracting any impacts of internal and external world, macro and micro, and the known and unknown worlds, with relatively important, unique, certain cultural existence" [13]

While human society is separated from nature by processing, by creating a cultural existence, it develops, establishes specific countries, that is, civilizations. Therefore, formational and civilizational approaches are the methodological principles of periodicalization of the history of society, and have an important guidance in understanding of the commonality/generality and uniqueness in the manifestations of social - historical integrity and processes.

Based on the ideas of F. Brodel and M. Gefters, V. F. Shapovalov grounds the idea about "country - civilization" [14] applying this to Russia as to a civilisation-country in the following way: "European and Asian origins, are certainly involved in the structure of Russian civilization... Inside Russia, they are manifested in a different way, in special Russian colour. It is important not only that Russia is considered a part of Europe and Asia, but also in its pure form: as some other, third form, Russia is not considered either Europe or Asia.

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The way of life and ideas in Russia have never been the same, and will never be any European, or Asian, or a simple combination of the two.

The spiritual structure of Russia, regardless of its ethnic and other belonging features, never fully corresponds to the spiritual structure of some representative of the European and Asian region, for instance, from Middle East, China, India or Japan.

The political and economic system in Russia has never been and will never be completely similar to any of the political and economic systems of Europe or Asia." [15]

Since we consider each country as a unique civilization, on basis of which lies ethnic self-awareness. "Understanding the integrity of the human world," writes R.M. Nigmatullina, - ethnic self-awareness: understanding the ethnic identification and its position among other nations will be realized in the form of awareness". [16] Likewise, many countries have so far existed in the history of Uzbekistan, and at every historical stage of its development we can see harmonisation of different factors. So, in every

country, regardless of the diversity of generality, social and historical integrity, for example, in Uzbekistan, - no matter how many general, common aspect and features exist in relation with world community, Commonwealth of Independent States, Islam states, Turkic nations, Central Asian nations, the social - historical integrity and processes in it are specific and individual. Individuality allows to use the term civilizations in the sense of a civil society – country, and gives a clear picture of social - historical integrity and processes. The formational approach helps to find common aspects both periodically and spatially in terms of individuality. This means that the "term" civilization allows us to know the social objects and diversity of their aspects according to their scale. And the processes of social - historical integrity and individual forms are achieved through analysis of civilization – countries with their own individual names. So, civilizations are the forms manifestation of social and historical integrity and their processes.

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