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Chief editorS.

G. Ahmed

Professor of Computational Mathematics and Numerical Analysis Faculty of Engineering, Zagazig University, Zagazig, Egypt, P. O. Box 44519

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*Professor of Computational Mathematics and Numerical Analysis Faculty
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CIVILIZATION AND CULTURE: UNITY AND DIFFERENCE

Tuychiev Berdikul Turakulovich
Doctor of Philosophy, Professor
National University of Uzbekistan

Seitov Azamat Pulatovich
Doctor of Sociological Sciences,
Head of the Laboratory of Anthropology and Conflictology IAIS UWED
tamazas@mail.ru

Abstract: The main purpose of the material is in a polemical tone to consider the question of the role and place of such factors as "civilization" and "culture" in the course of human development from the point of view of sociology. Thus, the opinions of leading sociologists of the world are analyzed. On this basis, a conclusion is made about the possibility and expediency of distinguishing between these approaches. The author notes that the civilizational approach is wider than the culturological one. The article contains an analysis of the ways of the hypothesis of the unification of mankind, including on the basis of the model of Eastern civilization. We can talk about the presence of factors for this kind of integration processes already on a planetary scale.

Keywords: civilization, culture, globalization, scientific and technical, revolution, class, technological intelligentsia, material and spiritual wealth.

ЦИВИЛИЗАЦИЯ И КУЛЬТУРА: ЕДИНСТВО И РАЗЛИЧИЯ

Туйчиев Бердикул Туракулович
доктор философских наук, профессор
Национальный университет Узбекистана

Сеитов Азамат Пулатович
Доктор социологических наук,
заведующий лабораторией антропологии и конфликтологии ИПМИ УМЭД
tamazas@mail.ru

Аннотация: Основная цель материала состоит в полемическом тоне рассмотреть вопрос роли и места таких факторов как "цивилизация" и "культура" в ходе человеческого развития с точки зрения социологии. Так, проанализированы мнения ведущих социологов мира. На этом основании делается вывод о возможности и целесообразности разграничения данных подходов. Автором отмечается, что цивилизационный подход шире, чем культурологический. В статье содержится анализ путей гипотезы объединения человечества, в том числе, на основе модели восточной цивилизации. Говорится о наличии факторов для такого рода интеграционных процессов уже в планетарном масштабе.

Ключевые слова: цивилизация, культура, глобализация, научно-техническая, революция, класс, технологическая интеллигенция, материальное и духовное богатство.

Introduction.

The President of the Republic of Uzbekistan Shavkat Mirziyoyev noted that "such a rich history as our country, such great scientists as our ancestors are nowhere else, we must deeply study this heritage, reveal it to the people, to the world" [1]. All this suggests the importance of a comprehensive study through the prism of this scientific contribution to world civilization. The appeal of the scientific community of Uzbekistan to the issue of civilizations takes place against the background of the blurring of the meaning of not only the term "civilization", but also the context of its use.

An attempt to abandon the ideological component at the beginning of the 21st century led to an attempt at a macro-sociological consideration of the human community through the prism of "civilization". That is, if earlier large social processes were studied, for example, in the formational approach, there was a clear distinction between "communism - capitalism", now, "West and East" have come to the fore. Speaking in broad strokes, civilization is the technological, material and technical and everyday basis of society, its culture, the degree of complexity, perfection, the qualitative originality of the economic, social, political (state-legal) institutions of a given society.

Theory.

Let's go back to basics. As you know, it was the enlighteners who were the first to introduce the concept of civilization into wide scientific circulation. In their opinion, civilization was, on the one hand, a certain stage in the development of human society, following savagery and barbarism, on the other hand, the totality of the achievements of the human mind and their incarnations in the social life of various peoples.

At the same time, in its first meaning, civilization is distinguished from the early stages of human development: the emergence of arable agriculture, the emergence of the state and written law, cities, writing.

Speaking about the totality of the achievements of the human mind, it meant the recognition of the natural rights of a person, respect for his rights and freedoms, the awareness of the supreme power of responsibility to society, the discovery of science and philosophy [2, p.43-55]. Here it is appropriate to give the definition of "civilization" (from the Latin *civilis* - civil, belonging to a citizen) given in the dictionary of V. Dahl, which is noted as "hostel, citizenship, consciousness of the rights and duties of a person and citizen, to civilize the people - to turn from a wild, rude life into civil" [3, p.25].

In one form or another, the scientific approaches of the beginning of the last century continue to appear in a modified form today, in particular, as approaches:

- unitary, civilization as an ideal of the progressive development of mankind;
- stadial, civilizations, which are the stage of the progressive development of mankind;
- locally historical, civilizations as qualitatively different unique ethnic or historical social formations.

As a certain criticism, we note that among sociologists, the culturological approach prevails when considering the concept of "civilization", almost defining it as a synonym for the concept of culture. The culturological path to understanding civilization is a form of epistemological reductionism, when the whole world of people is reduced to its cultural characteristics.

So, in a broad sense, civilization means the totality of the material and spiritual achievements of society in its historical development, and in the narrow sense, only material culture. For example, one of the modern classics S. Huntington defines civilization "as a socio-cultural community with qualitative specifics", as "a holistic concrete historical

formation, distinguished by the nature of its relationship to the natural world and the internal features of an original culture" [4, p.352].

A certain contradiction between civilization and culture emerges in the world of objective things. In contrast to this, the interpretation of civilization as the stages of the "dying of culture" by O. Spengler in "The Decline of Europe" can serve. N. Berdyaev expressed parallel to the view of O. Spengler on the polarization of culture and civilization. "Culture and civilization are not the same thing... In culture, spiritual life is not realistically, but symbolically expressed... Civilization was born in the struggle of man with nature outside temples and worship... Culture has a soul... Civilization has methods and tools" [5, p.248-249].

In our author's opinion, today "civilization" is external to man, as an integral part of the global society, the entire material world created by mankind and accessible to him. At the same time, culture is a material reflection of the internal state of a person. That is, culture is an integral part of civilization, occupying a dominant, but not exclusive place. Consequently, civilization cannot be reduced only to the specifics of culture.

It follows from this that the civilizational approach is, different from the culturological one, a way of scientific interpretation of the development of human society. The civilizational approach, in our opinion, today should be focused on the scientific identification of the "single matrix" of the global human society, which dominantly determines the forms of social integration into a single whole.

Discussion. It is believed that civilization and culture form a kind of interconnected system. Civilization satisfies the primary, directly vital needs, and its goals are the acceleration of technical and technological modernization, the rapid growth of production, the improvement in the quality of consumption, the facilitation and extension of life, the creation of comfort, the improvement, the democratization of economic, state-legal and other institutions designed to ensure security and role activities of individuals in society.

At the same time, in transitional societies, it is necessary to carry out the rise of a common culture, improve the culture of social management, which implies the growth of the creative initiative of individuals, self-organizing in corporate production and socio-professional unions, a steady increase in the powers of local governments. Examples for these communities can be examples of real alter-globalization developed in Sweden, Norway, Finland and a number of other countries of subsidiary capitalism, where the level of industrial and political democracy, economic and information culture is high [6, p.43-55].

Culture generates information in the form of new and average knowledge necessary for the development and functioning of civilization. The goals of culture are the development and realization of the creative abilities of the individual, the expansion of creative partnership, the range of freedom of individual and social subjects, the design of a harmonious picture of the world, the aesthetic transformation of the human environment.

Culture creates, reproduces, stores samples, programs of human activity, social behavior, develops a changing system of ideas, value orientations and normative attitudes.

Civilization stereotypes these samples, programs and embodies them into more advanced technologies, technical, organizational, economic and political systems, more complex communications, into an infrastructure of life and life adapted to the increased needs, into qualitatively improved consumer goods, etc. Culture is an informational, sign-symbolic, mental, spiritual basis of civilization. In turn, civilization brings under culture a technical and technological basis, a system of material, institutional and life support [7,

pp. 43-55].

Culture needs a long historical time to prove its primacy and superiority over civilization on a large scale and to demonstrate its leading role in the creative renewal and humanization of social life. The mobile dynamic balance between culture and civilization in a society of mass consumption is violated due to the transformation of civilization into a goal, and culture into a means (noted by O. Spengler in "The Decline of Europe").

Based on the topic of the article, we will dwell separately on the concept and theory of world civilization. It includes two concepts: "peace" and "civilization". "Mir" considers "world civilization" from the point of view of space and borders, touching upon three concepts: "globalization", "worldwide", "planetary". "Globalization" is opposed to such "limited" concepts as localization, regionalization and nationalization.

Throughout its history, humanity has expanded throughout its space, striving to move to the global, and eventually to the planetary level. Each of the great conquerors sought to "take over the whole world." The civilizational approach considers the concept of "world civilization" from the point of view of time and properties. According to some data, the interpretation of the concept of "civilization" in scientific history has absorbed more than 170 meanings [8, p.357]. All of them, in one way or another, from the point of view of time, considered civilization as a process of transition from an uncivilized life to a civilized one. As A. Toynbee noted, therefore the definition of civilization is "the unity of the cultural position of mankind with the degree of its self-knowledge" [9, p.45]. F. Braudel spoke of humanity and the main form of its functioning as a "cultural existence". Cultural existence depends on the degree of "self-knowledge". The second proves itself in the unity of form and content, the continuity of the past and the present - this is "civilization" [6].

World civilization is a theoretical system, a type of civilizational thinking, a model of civilized humanity, a new way of civilization development. That is, the dialectical unity of globalization and cultural studies, which form a new system of thinking. If this is how world civilization is defined, then its meaning encompasses the following three elements.

World civilization - the unity of the concept of "man" in relation to civilization and "humanity" as a whole. This judgment tells us that, firstly, people of different civilizations are united, therefore there is a deep commonality between local civilizations. Secondly, man is not just a "social animal", but to a greater extent a social and highly moral being. Therefore, local civilizations have common features, mutual unity and universal values.

World civilization is still a separate civilization united with a common civilization. This thesis suggests that, firstly, a true civilization must respect each individual, which is determined by the conditions for the existence of local civilizations, and secondly, a true civilization is determined by the responsibility of an individual to humanity as a whole, which is determined by the boundaries of local civilizations [2].

Local civilizations were formed during the times of historical societies, centralized states and regional centers. Their ideologies differed significantly, disputes and disagreements arose. Regardless of the motives for disputes and disagreements, they often led to conflicts and wars, which also ended in cultural penetration and the export of civilizations. Therefore, limiting the development of disagreements to prevent military conflicts has become the "first principle" of world civilization, established after the end of World War II.

In the days of ancient societies, the interests of the tribe were higher than the interests of the individual; in the days of centralized states, the interests of the state were higher than the interests of the individual. In the times of local centers, the interests of the

unions were higher than the interests of the individual. In times of world civilization, we believe, the interests of man should be above any other interests. At the same time, as rightly noted, this confrontation of individual interests does not stop [4].

It is also obvious that it is important not only not to reduce civilization to culture, but also not to slide into excessive opposition to each other, considering the nature of their relationship in the specific conditions of the functioning of human society. Culture individualizes, and civilization standardizes public and private life to a certain extent. At the same time, humanity today is at such a stage of development when it is able to either deliberately destroy itself as a biological species with the help of nuclear and other weapons of mass destruction, or completely make environmental conditions on Earth unsuitable for life, thereby again dooming itself to death in general. Of course, according to A.J. Toynbee: "There is no society in the world that has the right to claim that it has gone along the path of civilization to the end and achieved its goal" [10, p.42].

But this goal of the development of "civilization", in our understanding, must be changed today to a universal scale. Previously, the goal of civilization was to create favorable conditions for connecting all members of a local society based on the spiritual and material wealth accumulated by them in a certain historical period, in order to increase the level of comfort of life in every sense.

Today, it seems that the main goal of civilization is to form a unified model for the development of mankind, connected by the achievements of scientific and technological progress, capable of ensuring the efficient and environmentally friendly use of the material and spiritual resources accumulated and created by people to meet the needs of the "socially planetary man".

That is, earlier in the history of mankind it was actually a struggle of "local civilizations" with each other in order to conquer their "living space". Now, humanity is too close to a common catastrophe, so it is important to find a common model that the Eastern model of civilization is able to become (revealed in other works of the author).

So, at the present stage, civilization is a very complex phenomenon of social life, in which the positive aspects are closely connected with the negative ones. The negative manifestations of Western (Westernized) civilizations include the growth of irrational inequality, lumpen, marginalization of part of the social arrays of megacities, irrational directions of the functioning of the economy (arms race, excessive spending on luxury goods, mass culture, etc.), over-urbanization, environmental crisis, etc. .d.

The turbulent processes of the beginning of the 21st century show that more and more developing and transitional countries are choosing independent paths of economic, political and cultural development, freeing themselves from the influence of local dominant civilizations. The main contradiction lies in the deepening opposition of the oligarchic and state types of market economy, the ideological expression of which is the delimitation of liberal and democratic values. The falling away of an increasing number of countries from geopolitical centers and the transition to national ways of building "national models" of capitalism, with their own social democratic orders and institutions, is one of the manifestations of the above contradiction. In fact, we are talking about the decentralization of the world space, the attempts of the so-called "second echelon" states to independently determine their own destiny.

However, in our opinion, this circumstance is not a deepening of the contradiction, but, on the contrary, leads to an awareness of the importance of integration processes. All this contributes to the creation of the noosphere (according to V. Vernadsky), that is, the sphere of reasonable management of natural-cosmic and socio-cultural processes

with the help of integrated and popularized knowledge.

The stronger economically the state, the better it realizes its national interests, the better are the integration processes in the general model of human civilization. Obviously, no state is already able to ignore the fact that the human community is connected, for example, through the same Telegram messenger with the prospect of direct translation in an on-line conversation mode. That is, such a strong disintegrating factor as "ignorance of the language" disappears.

Conclusion.

Most of the successes of scientific and technological progress are rightly associated with Western local civilization. This allows them to dominate the leading countries of the world and militarily. However, for mankind this is the way to "nowhere", at least, to an ecological crisis. As an alternative, the rich spiritual world of Eastern civilization is able to act, but it forms a type of person who is more conservative and not prone to innovation. We believe that from a sociological point of view, the way out is as follows.

The driving force behind the rise of a new universal eastern civilization will be the multivariate socialization of the institution of property, which provides for the social dispersal of forms of private and collective ownership of values in the context of maintaining multiformity and economic pluralism. That is, the gradual introduction into the consciousness of the Eastern peoples of the importance of unquestioningly ensuring the human right to the inviolability of private property will become the bridge that will connect the best aspects of spirituality with the innovative spirit of Western civilization.

This will lead to the rational use of financial, material and energy resources by local civilizations, flexible cooperation of structures, the predominant development of knowledge-intensive industries, and the specialization of national economies within the framework of the international division of labor. The transition to sustainable, environmentally balanced consumption will serve to the formation of optimal forms of the world economy and will help to successfully solve social problems in different regions of the world. Already today, the new industrial countries of the Asia-Pacific region: South Korea, Japan, Singapore, etc. have achieved impressive success in the modernization of economies in accordance with the established national priorities.

We emphasize once again that the formation of the eastern model of civilization presupposes the preservation of the pluralistic diversity of ethno-national, national, regional cultures and the corresponding multi-scale, economic and cultural regions, local civilizations. All local civilizations will gradually form an integral social system, where a new layer of the "technological intelligentsia" class, associated owners - owners of intellectual property will dominate. The dominance of this class in the future human community will be the foundation for the civilizational development of mankind to the organic evolution of living nature (according to P. Kuusi [11]).

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