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## SPECIFIC CHARACTERISTICS OF UZBEKISTAN IN THE DEVELOPMENT OF CIVILIZATION

Annotation

This article examines the specific characteristics of Uzbekistan in the development of civilization from a socio-philosophical point of view. The article also reveals the conceptual basis of using the system of values and concepts formed about the integrity of the civilizational approach to global development in the study of existing civilizational and cultural problems in the new stage of development of Uzbekistan.

**Key words:** Civilization, “world civilization”, “Eastern civilization”, “Western civilization”, culture, National and religious values, globalization.

## СПЕЦИФИЧЕСКИЕ ХАРАКТЕРИСТИКИ УЗБЕКИСТАНА В РАЗВИТИИ ЦИВИЛИЗАЦИИ

Аннотация

В данной статье рассматриваются специфические характеристики Узбекистана в развитии цивилизации с социально-философской точки зрения. В статье также раскрываются концептуальные основы использования сформировавшейся системы ценностей и представлений о целостности цивилизационного подхода к глобальному развитию при изучении существующих цивилизационных и культурных проблем на новом этапе развития Узбекистана.

**Ключевые слова:** Цивилизация, “мировая цивилизация”, “восточная цивилизация”, “Западная цивилизация”, культура, национальные и религиозные ценности, глобализация.

## O‘ZBEKISTONNING SIVILIZATSIYA RIVOJIDAGI O‘ZIGA XOS XUSUSIYATLARI

Annotatsiya

Ushbu maqolada O‘zbekistonning sivilizatsiya taraqqiyotidagi o‘ziga xos xususiyatlari ijtimoiy-falsafiy nuqtai nazardan ko‘rib chiqilgan. Maqolada, shuningdek, O‘zbekiston taraqqiyotining yangi bosqichida mavjud sivilizatsiya va madaniy muammolarni o‘rganishda global taraqqiyotga sivilizatsiyaviy yondashuvning yaxlitligi to‘g‘risida shakllangan qadriyatlar va tushunchalar tizimidan foydalanishning kontseptual asoslari ochib berilgan.

**Kalit so‘zlar:** Sivilizatsiya, «jahon sivilizatsiyasi», «Sharq sivilizatsiyasi», «G‘arb sivilizatsiyasi», madaniyat, Milliy va diniy qadriyatlar, globallashuv.

**Introduction.** Globally, scientific interest in learning the formation, essence, and development of civilization as a global phenomenon, the determinants of its emergence, and the place of national subjects in world civilization is increasing. It is important to study the trend of the civilizational development process of Uzbekistan, to educate members of society, first of all, the young generation, in the spirit of respect for the great national history, national values, national heritage, love, and loyalty to the Motherland.

George Washington University, Center of scientific researches of Central Asia (USA), Peace Research Institute Frankfurt, Center of Scientific investigation of Civil Society (Germany), Center International investergate of Oxford University, School of Culture, religions and policity in Asia (UK), University of Western Ontario (Canada) the Institute of Central Asia (France) and the Institute of International Relations (Sweden) are conducting extensive fundamental research on the socio-philosophical nature of civilization.

**Research objects and methods.** The object of this research is the characteristics and trends of the historical development process of the civilization and culture of Uzbekistan, as well as the nature of their manifestation in the process of changing modern society.

The subject of this research is the mutual synthesis of social factors and opportunities for the civilizational development of Uzbekistan. In this study, the methods of analysis and synthesis of dialectics, historicity and logic, civilizational, systematic, synergistic, and axiological approaches were used.

**Literature review.** The problems of civilization in world science were researched by the great scholars in the East. Ibn Khaldun, a sociologist, economist and historian, called civilization «Umran» and considered its development depending on the creation of cities, changes in lifestyle, people's needs, and their migration. Beruni, another encyclopedist of the East, organized the development of civilization in the context of history, that is, from the point of view of geographical determinism.

Since the 18th century, the familiar theories of civilization were created by such researchers as M. Montaigne, L. Morgan, F. Engels, O. Spengler, K. Jaspers, A. Toynbee, N. Danilevsky, B. Gubman, A. Gumilev, I. Tatarkevich, S. Huntington, F. Brodel. They made a great contribution to the development of the theory of civilization, striving to analyze the essence of civilization from a religious-idealistic point of view and to reveal the mechanisms of the realization of civilization.

At the end of the 20th century and the beginning of the 21st century, the increase in various global threats led to the increased attention of scientists to the problems of studying the process of civilization. In particular, the famous American philosopher and sociologist Alvin Toffler divided the period of development of world civilization into three stages: agrarian civilization, industrial civilization, and the third stage he called informational civilization (informed society).

Important socio-political changes at the end of the 20th century led to an increase in the study of the problem of civilization based on the advanced paradigm. The restoration of the foundations of national statehood, the widespread introduction of spiritual values among the masses, the need to continue the advanced traditions of the great ancestors, and the creation of a civilized society have determined the need for an objective study of civilization as an urgent problem.

Scientists from 50 countries and international organizations participated in the international conference held in Samarkand in 2014. At the conference, the First President of Uzbekistan, Islam Karimov, spoke about the historical heritage of medieval Eastern scholars and sages, and their role and importance in the development of modern civilization.

The ancient Roman sage, Tacitus, understood culture as a resistance to barbarism. Following the footsteps of Cicero, Tacitus understood culture as «humanization» related to the organization of the world and life, as a system of spiritual and adaptive unity of man with the world.

The great sages of the East, Beruni, and Ibn Khaldun, considered civilization in the context of the development of cities, lifestyle changes, the development of people's needs, and the historical process. During the European Renaissance, a doctrine of humanistic culture emerged. In the new era, English philosopher Bacon, contrary to religious views, believed that culture is the result of human mental activity. According to him, culture arises from human interactions with nature, and science and art are the main elements of culture.

E. Kant was the first to define the concepts of culture and civilization in the history of social thought. The concept of «civilization» was first used by the French scholar M. Montaigne. For him, civilization is a society based on justice. F. Engels viewed civilization as the existence of human labor based on the transition from barbarism to human society. F. Nietzsche defines civilization as the rule of strength, intelligence and productivity[3]. O. Spengler distinguished seven civilizations, A. Toynbee described twenty one civilizations.

During this period, Western philosophers and scientists began to look with particular interest at the future fate of world civilization: at the beginning of the 20th century, O. Spengler's work entitled «Decline of the West» increased the attention of the scientific community to the problem of civilization. The third stage of organizing the civilization problem corresponds to the 70s-80s of the 20th century. During the «Cold War,» the justification of the primacy of socialism over capitalism, the new interpretation of the views of the classics of Marxism-Leninism on the historical process, the establishment of the communist civilization are objective historical laws, and the discussion of the global problems of the time was connected by the Soviet sociologists and philosophers to the problems of civilization. K. Jaspers called the period of creation of world religions «arrow of time» and emphasized their place of creativity and mobilization in the creation of world civilization.

Russian scientist I.A. Vasilenko focuses on the essence of interaction between different civilizations during globalization, and Yu.V. Yakovlev follows S. Huntington and believes that «clash of civilizations» will occur during globalization. According to F. Yuldasheva, «Civilization relies on religious, scientific, moral, aesthetic and other national and universal human values, which have creative potential. This is why civilizations do not clash. In contrast, they are in mutual harmony and two-way communication, and because of this, they complement and enrich each other»[4].

According to researcher A. Amirov, the concepts of «end of history» and «clash of civilizations» have an ethnocentric character. In both concepts, they are directed to prove the superiority of Western culture and the existence of the uniqueness that only it has in this culture. I. F. Fukuyama and S. Huntington strongly believe that liberalism is the best system and that it has created the modern civilized world, therefore, the principles and institutions of liberalism should be widespread not only in Western countries, but also in countries that are immersed in ignorance and have lost their understanding.

**Analysis and results.** Based on the above, the author clarifies the definition of civilization as follows: civilization is the high level of development and social quality of a nation and society that has its own national statehood and can eliminate all forms of barbarism. This concept, which is considered a general philosophical category, fully reveals its meaning in expressions such as «world civilization», «Eastern civilization», «Western civilization», and «civilization of the peoples of Central Asia».

In years of national independence, along with the development of philosophy, our cultural heritage and values are deeply organized as the basic foundations of civilizational development. Civilizational development is a legal process that embodies freedom, democracy, modernization, pluralism, liberalism, and tolerance, that is, phenomena without which the development of society is impossible.

Pluralism is a way of perceiving all phenomena of social existence in a purposeful way, and determines the possibilities of rational adaptation of humanity to advanced changes. Pluralism can exist based on the expansion of two-way communication and the interaction of cultures, which can be characterized by concepts such as diffusion, convergence, integration, rapprochement, reduction, and creative communication.

The ideals and values of a real culture are largely determined by the characteristics of one or another national culture or historical period; however, universal values can overcome time and national boundaries. Culture and civilization are dialectically interrelated; they are always in harmony and develop by complementing each other. civilization can consist of many national cultures and thus reflect their unity in many aspects.

The new political and philosophical thinking formed during the years of national independence began to perceive that the development of economy, private ownership, entrepreneurship, economic activity, and small and family entrepreneurship is a solid basis of individual freedom, the emergence of a class of owners, socio-political stability of society, and the well-being of the people.

In Uzbekistan, the tasks of building statehood, civil society, politics, and political relations do not exist separately from economic and spiritual relations. Politics occupies a certain place in all the spheres of society. As a result, «national statehood», «national identity», «civil society», «law and order», «personal freedom», «human rights, and other concepts began to be actively reflected in people's worldview. These events have contributed to resolving issues related to the creation of legal foundations for democratic development. A democratic state creates favorable conditions for the formation of civil society and the development of individual freedom.

Along with economic and political renewal, spiritual renewal plays a special role in the social renewal process. Such renewal should be carried out on the aforementioned objective economic basis. Spiritual renewal and the development of human spirituality include the following factors necessary for the creation of New Uzbekistan: creativity, knowledge, education, creativity, striving for innovation, critical thinking, humanistic secular culture, and the development and realization of the spiritual and scientific potential of young people—in other words, the active life position of a person. For their manifestation and implementation, objective foundations consisting of the systematic economic, political, and spiritual renewal of society, which will be the basis and condition for the creation of New Uzbekistan, are necessary. From a functional point of view, religion ensures the stability of society, especially Hanafi and Naqshbandi ideas are of great importance in the democratization and economic development of society. Islamic values can motivate the socio-economic and scientific activities of young people. The revival of religious values is an important step towards building a civilized society.

The reforms carried out in our country arise from the diversity of forms and methods of civilizational development, and are based on the historical traditions, uniqueness, and irreversibility of different cultures, values, and civilizations. Due to the preservation of the historical uniqueness and irreversibility of the cultural heritage of our country in the current socio-historically

advanced conditions of the international community and the positive attitude towards the reduction of the cultural achievements of developed countries, the Uzbek people had the opportunity to direct their efforts to achieve a high level of civilizational development.

#### **Conclusion.**

1. Civilization is a philosophical category that reflects the high level of development and social quality of a society that has unique national statehood and is capable of resisting any form of barbarism.

2. Multinationality and multiconfessionality are necessary for the development of multiethnic and multiconfessional Uzbekistan. The problem of pluralism is relevant from the perspective of reforms and modernization carried out in our country.

3. In the process of societal renewal, economic and political renewal, along with spiritual renewal, takes a special place. Spiritual renewal and the development of human spirituality include the following factors necessary for the construction of New Uzbekistan: creativity, knowledge, education, creativity, striving for innovation, critical thinking, humanistic secular culture.

4. A civilized approach to national and universal, especially religious values, requires the identification and use of social mechanisms that help realize the humanistic and mobilizing function of religious currents and ideas, and grounds that prove the baselessness of fundamentalism and extremism, which are contrary to the humanistic nature of religious beliefs.

5. The reforms carried out in our country arise from the diversity of forms and methods of civilizational development, and are based on different values and historical traditions of civilizations, their uniqueness, and irreversibility.

6. The dialogue of cultures, seen as a tolerant dialogue between cultural subjects in the multinational Central Asian region, is characteristic of the lifestyle of all people. The tolerance of the Uzbek people contributed to the permanent relationship between cultures and religious confessions, which is the main factor an important starting point for the civilizational development of New Uzbekistan society.

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