

ISSN: 2181-1040
DOI: 10.26739/2181-1040
tadqiqot.uz/renaissance



JCAR

**JOURNAL OF CENTRAL
ASIAN RENAISSANCE**



VOLUME 5 | 2024
ISSUE 1

МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖИЛД 5, СОН 1

ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
ТОМ 5, НОМЕР 1

JOURNAL OF CENTRAL ASIAN RENAISSANCE
VOLUME 5, ISSUE 1



МАРКАЗИЙ ОСИЁ РЕНЕСАНСИ ЖУРНАЛИ

№1 (2024) DOI <http://dx.doi.org/10.26739/2181-1040-2024-1>

Бош муҳаррир:

МАДАЕВА ШАҲНОЗА ОМОНУЛЛАЕВНА

фалсафа фанлари доктори, профессор
Мирзо Улуғбек номидаги Ўзбекистон Миллий университети

Бош муҳаррир ўринбосари:

ЮСУПОВА ДИЛДОРА ДИЛШАТОВНА

фалсафа фанлари бўйича фалсафа доктори (PhD), доцент
Ўзбекистон Республикаси Жамоат хавфсизлиги университети

Бош муҳаррир ўринбосари:

ХОЖИЕВ ТУНИС НУРКОСИМОВИЧ

фалсафа фанлари бўйича фалсафа доктори (PhD),
Мирзо Улуғбек номидаги Ўзбекистон Миллий университети

МАРКАЗИЙ ОСИЁ РЕНЕСАНСИ ИЛМИЙ-НАЗАРИЙ ВА ИЖТИМОЙ-ФАЛСАФИЙ ЖУРНАЛИ ТАҲРИРИЯТ АЪЗОЛАРИ

МАДЖИДОВ ИНОМ УРУШЕВИЧ

Ўзбекистон Миллий университети ректори,
профессор (Ўзбекистон)

ҲАКИМОВ АКБАР АБДУЛЛАЕВИЧ

Ўзбекистон Фанлар академияси, Ўзбекистон Бадий академияси академиги, санъатшунослик фанлари доктори, профессор (Ўзбекистон)

МАРИАННА КАМП РУТЦ

Индиана университети ЕвроОсиё тадқиқотлари маркази профессори, тарих фанлари доктори (АҚШ)

ЖЎРАЕВ НАРЗУЛЛА ҚОСИМОВИЧ

Ўзбекистон Давлат жаҳон тиллари университети профессори, сиёсий фанлар доктори (Ўзбекистон)

МАХМУДОВА ГУЛИ ТИЛАБОВНА

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети қошидаги “Фалсафа” илмий марказ раҳбари, фалсафа фанлари доктори, профессор (Ўзбекистон)

ИСЛОМОВ ЗОҲИДЖОН МАҲМУДОВИЧ

Ўзбекистон Халқаро ислом академияси илмий ва инновация ишлари бўйича проректори, филология фанлари доктори, профессор (Ўзбекистон)

КЛЭР РООСИЕН

Йел университети Славян тиллари ва адабиётлари кафедраси PhD доктори (АҚШ)

АНТонио АЛОНСО МАРКОС

Сан Пабло номидаги СЕУ университети профессори (Испания)

ШИРИНОВА РАИМА ҲАКИМОВНА

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети халқаро ишлар бўйича проректори, филология фанлари доктори, профессор (Ўзбекистон)

КАРИМОВ ЭЛЁР ЭРИКОВИЧ

Хофстра университети профессори, тарих фанлари доктори (АҚШ)

ГАБИТОВ ТУРСУН ҲАФИЗОВИЧ

Ал Форобий номидаги Қозоғистон Миллий университети профессори, фалсафа фанлари доктори (Қозоғистон)

ЮЛДАШЕВА ФАРИДА ХЎЖАМҚУЛОВНА

Андижон давлат университети “Фалсафа” кафедраси мудири, фалсафа фанлари доктори, профессор. (Ўзбекистон)

МИРЗАХМЕДОВ АБДИРАШИД МАМАСИДИКОВИЧ

Наманган муҳандислик-технология институти профессори, фалсафа фанлари доктори (Ўзбекистон)

САФАРОВА НИГОРА ОЛИМОВНА

Навоий давлат педагогика институти фалсафа фанлари доктори, профессор (Ўзбекистон)

ИНАКОВ КОМИЛЖОН ҚОДИРЖОНОВИЧ

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети доценти, педагогика фанлари бўйича фалсафа доктори (PhD) (Ўзбекистон)

ТОШОВ ХУРШИД ИЛХОМОВИЧ

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети доценти, фалсафа фанлари бўйича фалсафа доктори (PhD) (Ўзбекистон)

ДЖЎРАЕВА НИГОРА АВАЗОВНА

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети доц.в.б., фалсафа фанлари бўйича фалсафа доктори (PhD) (Ўзбекистон)

МИРЗАХМЕДОВ ХУРШИД АБДИРАШИДОВИЧ

Наманган давлат университети в.б. доценти, социология фанлари бўйича фалсафа доктори (PhD) (Ўзбекистон)

ШУКУРОВ АКМАЛ ШАРОФОВИЧ

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети фалсафа фанлари бўйича фалсафа доктори (PhD) (Ўзбекистон)

РЎЗИБОВЕВ ДОСТОНБЕК ДИЛМУРОД ЎҒЛИ

Мирзо Улуғбек номидаги Ўзбекистон Миллий университети PhD докторанти (Ўзбекистон)

Дизайн-саҳифаловчи: @tadqiqotdesign

КОНТАКТ РЕДАКЦИЙ ЖУРНАЛОВ. WWW.TADQIQOT.UZ

ООО Тадқиқот город Ташкент,
улица Амира Темура пр.1, дом-2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Тел: (+998-94) 404-0000

EDITORIAL STAFF OF THE JOURNALS OF WWW.TADQIQOT.UZ

Tadqiqot LLC the city of Tashkent,
Amir Temur Street pr.1, House 2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Phone: (+998-94) 404-0000

Главный редактор:

МАДАЕВА ШАХНОЗА АМАНУЛЛАЕВНА

доктор философских наук, профессор

Национального университета Узбекистана имени Мирзо Улугбека

Заместитель главного редактора:

ЮСУПОВА ДИЛЬДОРА ДИЛЬШАТОВНА

доктор философии (PhD), по философским наукам, доцент
Университета Общественной безопасности Республики Узбекистан

Заместитель главного редактора:

ХОДЖИЕВ ТУНИС НУРКОСИМОВИЧ

доктор философских наук (PhD), Национальный
университет Узбекистана имени Мирзо Улугбека

ЧЛЕНЫ РЕДКОЛЛЕГИИ НАУЧНО-ТЕОРЕТИЧЕСКОГО И СОЦИАЛЬНО-ФИЛОСОФСКОГО ЖУРНАЛА РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ

МАДЖИДОВ ИНОМ УРУШЕВИЧ

Ректор Национального университета Узбекистана,
профессор (Узбекистан)

ХАКИМОВ АКБАР АБДУЛЛАЕВИЧ

Академия наук Узбекистана,
академик Академии художеств Узбекистана,
доктор искусствоведения, профессор (Узбекистан)

МАРИАННА КАМП РУТЦ

профессор Центра Евроазиатских исследований
Университета Индианы, доктор исторических наук (США)

ДЖУРАЕВ НАРЗУЛЛА КАСИМОВИЧ

профессор Узбекского государственного университета
мировых языков, доктор политических наук (Узбекистан)

МАХМУДОВА ГУЛИ ТИЛАБОВНА

руководитель Научного центра «Философия» при
Национальном Университете Узбекистана имени Мирзо
Улугбека, доктор философских наук, профессор (Узбекистан)

ИСЛОМОВ ЗОХИДЖОН МАХМУДОВИЧ

проректор по научным исследованиям и инновациям
Международной исламской академии Узбекистана,
доктор филологических наук, профессор (Узбекистан)

КЛЭР РООСИЕН

PhD доктор кафедры
Славянских языков и литературы
Йельского университета (США)

АНТонио АЛОНСО МАРКОС

профессор Университета
CEU имени Сан Пабло (Испания)

ШИРИНОВА РАИМА ХАКИМОВНА

проректор по международным связям
Национального Университета Узбекистана
имени Мирзо Улугбека, доктор филологических наук,
профессор (Узбекистан)

КАРИМОВ ЭЛЁР ЭРИКОВИЧ

профессор Университета Хофстра,
доктор исторических наук (США)

ГАБИТОВ ТУРСУН ХАФИЗОВИЧ

профессор кафедры религиоведения и культурологии
Казахского Национального Университета имени Аль-Фараби,
доктор философских наук (Казахстан)

ЮЛДАШЕВА ФАРИДА ХОДЖАМКУЛОВНА

заведующая кафедрой «Философия» Андижанского
государственного университета, кандидат
философских наук, профессор. (Узбекистан)

МИРЗАХМЕДОВ АБДИРАШИД МАМАСИДИКОВИЧ

профессор Наманганского инженерно-технологического
института, доктор философских наук (Узбекистан)

САФАРОВА НИГОРА ОЛИМОВНА

Навоийского государственного педагогического института,
доктор философских наук, профессор (Узбекистан)

ИНАКОВ КАМИЛЖОН КАДЫРЖАНОВИЧ

доцент Национального Университета Узбекистана
имени Мирзо Улугбека, доктор философии (PhD)
по педагогическим наукам (Узбекистан)

ТОШОВ ХУРШИД ИЛХОМОВИЧ

доцент Национального Университета Узбекистана
имени Мирзо Улугбека, доктор философии
по философским наукам (PhD) (Узбекистан)

ДЖУРАЕВА НИГОРА АВАЗОВНА

и.о. доцент Национального Университета Узбекистана
имени Мирзо Улугбека, доктор философии
по философским наукам (PhD) (Узбекистан)

МИРЗАХМЕДОВ ХУРШИД АБДИРАШИДОВИЧ

и.о. доцент Наманганского государственного университета,
доктора философии (PhD) по социологическим наукам
(Узбекистан)

ШУКУРОВ АКМАЛ ШАРОФОВИЧ

Национального Университета Узбекистана имени Мирзо
Улугбека, доктор философии по философским наукам (PhD)
(Узбекистан)

РЎЗИБОВЕВ ДОСТОНБЕК ДИЛМУРОД ЎҒЛИ

докторант кафедры Философии и логики Национального
Университета Узбекистана имени Мирзо Улугбека (Узбекистан)

Дизайн-верстка: @tadqiqotdesign

КОНТАКТ РЕДАКЦИЙ ЖУРНАЛОВ. WWW.TADQIQOT.UZ

ООО Tadqiqot город Ташкент,

улица Амира Темура пр.1, дом-2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Тел: (+998-94) 404-0000

EDITORIAL STAFF OF THE JOURNALS OF WWW.TADQIQOT.UZ

Tadqiqot LLC the city of Tashkent,

Amir Temur Street pr.1, House 2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Phone: (+998-94) 404-0000

Chief Editor:

MADAEVA SHAKHNOZA AMANULLAEVNA

Doctor of Philosophical Sciences (DSc), Professor
The National University of Uzbekistan named after Mirzo Ulugbek

Deputy Chief Editor:

YUSUPOVA DILDORA DILSHATOVNA

Doctor of Philosophy (PhD), in Philosophical Sciences,
Associate Professor of the University of Public Security
of the Republic of Uzbekistan

Deputy Chief Editor:

KHODZHIEV TUNIS NURKOSIMOVICH

Doctor of Philosophy (PhD), National University
of Uzbekistan named after Mirzo Ulugbek

MEMBERS OF THE EDITORIAL BOARD OF THE SCIENTIFIC-THEORETICAL AND SOCIO-PHILOSOPHICAL JOURNAL OF CENTRAL ASIAN RENAISSANCE

MADJIDOV INOM URUSHEVICH

Rector NUUZ, Professor (Uzbekistan)

KHAKIMOV AKBAR ABDULLAEVICH

Academy of Sciences of Uzbekistan,
Academician of the Academy of
Arts of Uzbekistan, Doctor of
Art History, Professor (Uzbekistan)

MARIANNE KAMP RUTZ

Professor of the Center for Eurasian Studies
at Indiana University, Doctor of History (USA)

DZHURAEV NARZULLA KASIMOVICH

Professor of the Uzbekistan State
University of World Languages,
Doctor of Political Sciences (Uzbekistan)

MAKHMUDOVA GULI TILABOVNA

Head of the Scientific Center "Philosophy"
at the National University of Uzbekistan
named after Mirzo Ulugbek, Doctor of
Philosophical Sciences, Professor (Uzbekistan)

ISLAMOV ZOHIDJON MAKHMUDOVICH

Vice-Rector for Research and Innovation of the
International Islamic Academy of Uzbekistan,
Doctor of Philological Sciences, Professor (Uzbekistan)

CLAIRE ROOSIEN

Department of Slavic Languages and Literature
of the Yale University, PhD (USA)

ANTONIO ALONSO MARCOS

Professor of the University of CEU
named after San Pablo (Spain)

SHIRINOVA RAIMA KHAKIMOVNA

Vice-Rector for International Affairs of the National
University of Uzbekistan named after Mirzo Ulugbek,
Doctor of Philological Sciences, Professor (Uzbekistan)

KARIMOV ELYOR ERIKOVICH

Professor of the Hofstra University,
Doctor of Historical Sciences (USA)

GABITOV TURSUN KHAFIZOVICH

Professor of the Al-Farabi Kazakh National University,
Doctor of Philosophical Sciences (Kazakhstan)

YULDASHEVA FARIDA KHOJAMKULOVNA

the head of the "Philosophy" department of Andijan
State University, DSc, professor. (Uzbekistan)

MIRZAKHMEDOV ABDIRASHID MAMASIDIKOVICH

Professor of the Namangan Institute of Engineering
and Technology, Doctor of Philosophical Sciences (Uzbekistan)

SAFAROVA NIGORA OLIMOVNA

the Nava'i State Pedagogical Institute, Doctor
of Philosophical Sciences, Professor (Uzbekistan)

INAKOV KOMILJON KODIRJONOVICH

Associate Professor of the National University
of Uzbekistan named after Mirzo Ulugbek,
Doctor of Philosophy (PhD) (Uzbekistan)

TOSHOV KHURSHID ILKHOMOVICH

Associate Professor of the National University
of Uzbekistan named after Mirzo Ulugbek,
Doctor of Philosophy (PhD) (Uzbekistan)

JURAEVA NIGORA AVAZOVNA

Associate Professor of the National University
of Uzbekistan named after Mirzo Ulugbek, (PhD) (Uzbekistan)

MIRZAKHMEDOV KHURSHID ABDIRASHIDOVICH

Acting Associate Professor of
Namangan State University, Doctor of Philosophy
(PhD) on Sociological Sciences (Uzbekistan)

SHUKUROV AKMAL SHAROFVICH

The National University of Uzbekistan named
after Mirzo Ulugbek, PhD (Uzbekistan)

RO'ZIBOEV DOSTONBEK DILMUROD O'G'LI

doctoral student of the National University of Uzbekistan
named after Mirzo Ulugbek, (Uzbekistan)

Design-pagemaker: @devdasdesign

КОНТАКТ РЕДАКЦИЙ ЖУРНАЛОВ. WWW.TADQIQOT.UZ

ООО Тадқиқот город Ташкент,
улица Амира Темура пр.1, дом-2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Тел: (+998-94) 404-0000

EDITORIAL STAFF OF THE JOURNALS OF WWW.TADQIQOT.UZ

Tadqiqot LLC the city of Tashkent,
Amir Temur Street pr.1, House 2.

Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz

Phone: (+998-94) 404-0000

МУНДАРИЖА | СОДЕРЖАНИЕ | CONTENT


1. Мадаева Шахноза Омонуллаевна ИСТИБДОД АСРИНИНГ МАДАНИЙ КАПИТАЛИ ЁКИ САҚЛАНИБ ҚОЛИНГАН МИЛЛАТ ФЕНОМЕНИ (Профессор Ҳамидулла Акбаров асарлари асосидаги таҳлил).....	7
2. Файзиходжаева Дилбар Иргашевна ШАРҚ УЙҒОНИШ ДАВРИДА МАНТИҚ ИЛМИНИНГ РИВОЖЛАНИШ ТЕНДЕНЦИЯЛАРИ.....	13
3. Отаматов Музаффар Абдурашидович ЎЗБЕКИСТОН ВА ТОЖИКИСТОНДАГИ ДИНИЙ КОНФЕССИЯЛАР ФАОЛИЯТИНИНГ РЕТРОСПЕКТИВ ТАҲЛИЛИ.....	19
4. Kandov Bahodir Mirzayevich, Alimukhamedova Nodira Yadgarovna THE INTEGRATION OF THE RENEWING UZBEKISTAN INTO THE WORLD COMMUNITY AND GLOBAL ENVIRONMENTAL PROBLEMS.....	28
5. Djurayev Avaz Akhmedjanovich SOCIAL AND PHILOSOPHICAL PROBLEMS OF DIGITALIZATION PROCESSES IN UZBEKISTAN.....	36
6. Саитмуродов Жобиржон Боймурод ўғли ГЕГЕЛЬНИНГ ТАРИХ ФАЛСАФАСИДА ИНСОН МОҲИЯТИ ЭВОЛЮЦИЯСИ.....	43
7. Маматқулов Санжар Тошпўлатович ОЛИЙ ТАЪЛИМДА ФАЛСАФАНИНГ ЎҚИТИЛИШИ: ТАРИХИЙ ДИСКУРС.....	51
8. Djurayeva Nigora Avazovna SYSTEM ANALYSIS OF PHILOSOPHICAL CATEGORIES “CIVILIZATION”, “CULTURE” IN THE CONTEXT OF THE PARADIGM OF SOCIAL EXISTENCE.....	59
9. Тошов Хуршид Илхомович ОНГНИ МАНИПУЛЯЦИЯЛАШ ШАКЛЛАРИНИНГ ЦИВИЛИЗАЦИОН ДАВРЛАРДАГИ ТРАНСФОРМАЦИЯСИ.....	67
10. Шамсутдинова Нигина Каримовна СУФИЙСКАЯ СУЩНОСТЬ ПОНЯТИЯ “ДУША” В ВОЗЗРЕНИЯХ АБУ АЛИ ИБН СИНЫ.....	77
11. Zhang Lei SYSTEMATIC PHILOSOPHICAL ANALYSIS OF THE MECHANISM OF THE "BELT AND ROAD" PROPOSED BY CHINA.....	83
12. Рўзибоев Достонбек Дилмурод ўғли ЭДВАРД САИД ФАЛСАФИЙ ҚАРАШЛАРИНИНГ ГЕНЕЗИСИ ВА “ОРИЕНТАЛИЗМ” АСАРИНИНГ КОНЦЕПТУАЛ ТАҲЛИЛИ.....	90
13. Гулямов Хуршид Жамшетович РАЗРАБОТКА ТРЕБОВАНИЙ К НАУЧНО-ПОНЯТИЙНОМУ АППАРАТУ «КАНОНА МЕДИЦИНСКОЙ НАУКИ».....	102
14. Норбоев Жавлон Акбарали ўғли МУҲИЙДИН ИБН АЛ-АРАБИЙНИ ШАРҚ МУСУЛМОН ОЛАМИДА ТУТГАН ЎРНИ ВА УНИНГ ФАЛСАФАСИНИ ЕВРОПАГА ТРАНСФОРМАЦИЯСИ.....	110

МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ
ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ
JOURNAL OF CENTRAL ASIAN RENAISSANCE

Djurayeva Nigora Avazovna

doctoral candidate for DSc degree of the department of
“Philosophy and logics”, NUUZ

**SYSTEM ANALYSIS OF PHILOSOPHICAL CATEGORIES “CIVILIZATION”,
“CULTURE” IN THE CONTEXT OF THE PARADIGM OF SOCIAL EXISTENCE**

 <http://dx.doi.org/10.5281/zenodo.12170551>

ABSTRACT

This article is devoted to consideration of the history of the development of views on the concepts of “civilization”, “culture”, “paradigm”, and also presents a definition of the concept of “paradigm of civilizations”. When starting to consider the concept of a paradigm of civilizations, it is necessary, in our opinion, to theoretically analyze the categories “civilization” and “paradigm”. The application of the concept of “civilization” in philosophy occurs against the background of uncertainty and vagueness of its meaning, meaning and content. The very concept of “civilization” has firmly entered the philosophical, journalistic, scientific, political and even everyday vocabulary. Speaking without exaggeration, this is one of the most important categories of ontology and epistemology, as well as a significant phenomenon of social reality.

Key words: system analysis, ontology, paradigm, civilization, culture, holistic approach, three-dimensionality of the paradigm.

Джураева Нигора Авазовна

ЎзМУ «Фалсафа ва мантик» кафедраси
ДСс даражасини олиш учун докторанти

**ИЖТИМОЙ БОРЛИҚ ПАРАДИГМАСИ КОНТЕКСТИДА «ЦИВИЛИЗАЦИЯ»,
«МАДАНИЯТ» ФАЛСАФИЙ КАТЕГОРИЯЛАРИНИНГ ТИЗИМЛИ ТАҲЛИЛИ**

АННОТАЦИЯ

Ушбу мақолада «цивилизация», «маданият», «парадигма» тушунчаларига нисбатан мавжуд фалсафий қарашларнинг ривожланиш тарихи кўриб чиқилган. Цивилизация парадигмаларини кўриб чиқишдан олдин, «цивилизация» ва «парадигма» категорияларини назарий таҳлил қилиш керак. Фалсафада «цивилизация» тушунчасининг қўлланилишида базан унинг мазмунида ноаниқликлар юзага келади. Бугунги даврга келиб «цивилизация» тушунчасининг ўзи фалсафий, публицистик, илмий, сиёсий ва ҳатто кундалик луғатга мустаҳкам кириб улгурди. Муболағасиз айтиш мумкинки, цивилизация онтология ва эпистемологиянинг энг муҳим категорияларидан бири ва айни пайтда ижтимоий воқеликнинг муҳим ҳодисасидир.

Калит сўзлар: тизимли таҳлил, онтология, парадигма, цивилизация, маданият, парадигманинг уч ўлчовлилиги.

Джураева Нигора Авазовна

Докторант на соискание степени DSc кафедры
«Философия и логика», НУУз

СИСТЕМНЫЙ АНАЛИЗ ФИЛОСОФСКИХ КАТЕГОРИЙ «ЦИВИЛИЗАЦИЯ», «КУЛЬТУРА» В КОНТЕКСТЕ ПАРАДИГМЫ СОЦИАЛЬНОГО БЫТИЯ

АННОТАЦИЯ

Данная статья посвящена рассмотрению истории развития взглядов на понятия «цивилизация», «культура», «парадигма», а также представлено определение концепта «парадигмы цивилизаций». Приступая к рассмотрению концепта парадигмы цивилизаций, необходимо, на наш взгляд, теоретически проанализировать категории «цивилизация» и «парадигма». Применение в философии концепта «цивилизация» происходит на фоне неопределенности и нечеткости его смысла, значения и содержания. Само понятие «цивилизация» прочно вошло в философский, публицистический, научный, политический и даже обыденный лексикон. Говоря без преувеличения, эта одна из важнейших категорий онтологии и гносеологии, а также значимое явление социальной действительности.

Ключевые слова: системный анализ, онтология, парадигма, цивилизация, культура, холистический подход, трехмерность парадигмы.

INTRODUCTION. Systematic analysis of philosophical categories such as “civilization” and “culture” in the context of the paradigm of social existence remains a relevant and important area of research. These concepts play a key role in understanding the development of society, sociocultural processes and intercultural interactions. System analysis involves considering civilization and culture as complex systems consisting of many interrelated elements and subsystems. This approach allows us to understand the dynamics of the development of civilizations and cultural phenomena, their interaction with other aspects of social life, such as politics, economics, and technology. Within the framework of the paradigm of social existence, system analysis allows us to identify general patterns and trends in the development of civilizations and cultures, their influence on the formation and change of social structures, values, and identities. In every era of scientific development, scientists and thinkers have proposed a large number of theoretical approaches to determining the principles and prospects for the development of the paradigm of civilizations. When starting to consider the concept of a paradigm of civilizations, it is necessary, in our opinion, to subject the categories “civilization” and “paradigm” to theoretical analysis.

LITERATURE REVIEW. The term “civilization” spreads in European scientific literature in the 18th century. This term denoted socio-cultural communities that existed in a certain space-time period. “The meaning given to the term was to contrast civilization and “unenlightened peoples” [1,11]. French enlighteners (mid-18th - mid-19th centuries) argued: “To recreate the history of the French word “civilization” means to reconstruct the stages of the deepest revolution that French philosophical thought has made and gone through from the second half of the 18th century to the present time” [2,239].

Other European researchers are also turning to a philosophical understanding of the concept of civilization. Subsequently, this term is used in many languages of the world, defining civilization as the essence of human evolution. Without going into a detailed analysis of the judgments of all authors of the theory of civilization, we can divide them, based on the semantic meaning of the concept “civilization,” into the following areas:

1. Civilization as a process of developing good manners (M. Montaigne, R. Descartes, de V. Mirabeau)
2. Civilization as the highest stage of human history (A. Ferguson, L. Morgan)
3. Use of the concept of “civilization” in a causal relationship with the concept of “culture”. (C. Helvetius, P. Holbach, F. Voltaire, D. Diderot, J. Condorcet).

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

ANALYSIS AND RESULTS. French enlighteners viewed the paradigm of civilizational development through the prism of the development of history and contrasted civilization with lower stages of development - savagery and barbarism. In his work "On the Spirit of Laws," Montesquieu writes about the existence of a natural state, as well as a state "after the formation of society" [3,256]. J.J. Rousseau had a negative attitude towards civilization as modernization. Civilization has negative aspects in its development, expressed in the disappearance of equality, the emergence of property, the transformation of nature by human labor and at the same time the emergence of slavery and poverty, J. J. Rousseau points to this in the treatise "Discourses on the Origin and Foundations of Inequality" [4,570].

However, history knows peoples who strive to modernize the society of which they are a part and who positively perceive the processes of civilizational development. In particular, the modern Japanese scientist Arisaka Yoko defines Japan as a civilization with its own development paradigm, while he dissociates himself from the Eurocentric view. It should be noted that the concept of civilization can acquire the status of a challenge. For example, it is known from world history that Japan is a unique country with a completely unique cultural identity and a strong spirit of political structure and governance. For some historical period (212 years), the country was considered closed to foreigners. The paradigm of civilizational development changed after the signing of the Treaty of Kanagawa in 1854 on the "opening" of the state of the rising sun to the outside world. In particular, the opinion of Japanese society in relation to the new structure of life was divided into three positions:

- 1) some wanted the former closedness of the state;
- 2) other social strata of the population were forced, in the name of the country's independence, to recognize the need to combine "Eastern ethics" with "Western technology";
- 3) another part of society demanded revolutions in various spheres of life. Especially in the spiritual, cultural, scientific, social spheres of society.

By adopting the Charter of Oaths, the Mutsuhito-era government introduced "enlightenment" reform. This historical example of a change in the paradigm of civilizational development in Japan indicates that in the process of development, the state adopted the best experience of European development, which was partially introduced into Japanese culture. "Believing in the possibility of changing the structure of society with the help of reason and rejecting their own past as "barbarian," they felt the need to find their place on a broad historical background - in the history of civilization" [5,24-43]. There have been dramatic changes in the internal and external appearance of the country. Thus, the foundations of the paradigm of civilizational development and prosperity of modern Japan were laid precisely in the second half of the 19th century. In the context of theoretical consistency, it is necessary to point out that the practical implementation of social reforms in Japan is a reflection (consequence) of the research carried out by I. Herder. It was the representative of the German enlightenment, I. Herder, who proposed a new understanding of civilization. In particular, the philosopher drew attention to the driving forces of development of the paradigm of civilizations and divided them into external and internal factors. External factors, according to the thinker, are natural and climatic conditions, and internal factors are the customs and traditions of peoples, enshrined in society and passed on from generation to generation. In our opinion, I. Herder's ideas about the emergence of civilizations are interesting; the philosopher claims that the place where the first civilizations appeared is the East, Asia, then civilization spreads to the West. Chinese, Indian, Egyptian, Babylonian, Greek, Roman and other civilizations are interconnected and represent a single human civilization, and each of them has unconditional local value. We see that in I. Herder's philosophical concept one can trace the idea of a synthesis of the historical progress of mankind and the idea of independent development of various paradigms of civilizations.

D. Hume pays special attention to the possibility of people communicating with each other, which is important in the process of developing a paradigm, since through communication the needs of a person in society are satisfied. For A. Smith, civilization is a way to achieve wealth. Paradigmatic foundations in the philosophy of A. Smith act as the basic principles of conceptual changes.

Moreover, the philosopher was convinced that the basis of civilization lies in economic freedom. According to the views of the famous economist, the relationship between consumer and producer serves as the basis for developing civilized communication skills and forms a sense of justice.

In N. Berdyaev's studies of general trends in empirical history, society is considered as a certain projection of a person's inner world. Personalities, according to the author, in a single, generalized "we" are a reflection of the reality of society, which, having a concrete existence, is not an abstraction. According to the author, "we", being a social transcendence, reflects the qualitative content of "I" [6,62].

Affirming the dual essence of the individual, manifested in the spiritual and natural, the philosopher explored the line of development of history as "various forms of interaction between the human spirit and the natural whole, which pass through different historical eras" [7,87]. N. Berdyaev lists the stages of development of society that barbarism opens up. It is followed by stages of cultural and humanistic development. The last stage in the social structure of development is civilization. At each of the stages listed by N. Berdyaev, political, cultural, and socio-economic changes took place. Describing the socio-cultural events of the 19th-20th centuries, N. Berdyaev interprets them as follows: "The most revolutionary, transformative event in world history is the emergence of technology as a factor prevailing in human life, the victorious entry of the machine that determines the entire structure of civilization" [8, 271]. He argued that this phenomenon brings unhappiness into human existence. Thus, a person becomes a slave to technology, seduced by this miracle, but does not realize the danger that it conceals. "History is a terrible failure, and at the same time history has some meaning, and a person cannot simply escape from it, and there is nowhere to escape" [9, 79], – thought the Russian philosopher, thereby leaning towards the opinion of the tragic failure of history.

In this aspect, it was necessary to understand the relationship between the concepts of "civilization" and "culture", since in most cases they began to be used as identical concepts. This can be seen in the works of I. Herder, W. Humboldt, E. Taylor. Thus, culture and "civilization", in the philosophy of I. Herder, are phenomena of the same order. According to the author, they reflect the stages of growth of humanity and its intellect.

W. Humboldt defined civilization as "the humanization of peoples in their external institutions, customs and in the part of their spiritual makeup that relates to this" [10,59]. He believed that consciousness, the spiritual power of the people and everything acquired through the method of cognition are the foundation for building the paradigm of human civilization. Unfavorable circumstances for the development of human consciousness, the paradigms in which a particular human community lives, as well as alien factors lead to the fact that a given society loses a qualitative opportunity for development and prosperity. Also, according to the philosopher, unity is the general principle of development and progress of the human paradigm. The thinker identifies a category of values, such as cooperation, love, friendship, which are important in the construction and prosperity of any state or society. Thus, in the philosophy of V. Humboldt a holistic approach can be traced; the thinker claims that the progress of the paradigm is possible thanks to the unity of the extraordinary power of consciousness, which gives impetus to subsequent cause-and-effect relationships that manifest themselves in the creative activity of the people.

The holistic approach is a systematic approach to the paradigm of civilizations, which sees the world, consisting of various elements, in integrity and unity. According to this approach, the civilizational paradigm is a system. Thus, a holistic approach to the study of the paradigm of civilizations is based on the principle of systematicity. Each component of the paradigm is interconnected and interdependent with others. The failure of one of the components of this circuit leads to an imbalance and bursts of different amplitudes in its other parts.

The connection between civilization and culture is reflected in the scientific works of educators. They perceived culture as a social-civil and individual-personal state of reality; they associated the concept of civilization with civil society, where freedom and justice reign. In reality, these concepts meaningfully reflected the same phenomenon.

It is important to emphasize that in the 19th century the terms "civilization" and "culture" became separate concepts. The tendency to contrast these concepts is observed in German

philosophical thought, and later in the works of N.A. Berdyaev, A. Toynbee, O. Spengler, where culture is recognized as an indicator of spiritual perfection. Its goal is the spiritual development of man and society as a whole.

Education, art, scientific and philosophical achievements in their totality constitute a culture that reflects all the capabilities of an active individual in the process of transforming the surrounding reality, the world at a certain stage of development. Preservation and transmission of the uniqueness of a particular society is a necessary condition for culture that distinguishes it from civilization. In the paradigmatic process of civilization development, values form the core of culture and serve as mechanisms of evolution. Accordingly, culture can be recognized as the internal spiritual content of civilization. The external frame of civilization is its material shell, which serves as a means of existence and satisfaction of the material and practical needs of man and society. Civilization serves as an indicator of the technological development of society. The system of human knowledge together and technical means, according to M. Weber, are means of control over nature. The system of values, normative principles and ideals, in his opinion, is defined as culture [11, 374].

The German thinker O. Spengler gave eschatological forecasts regarding the fate of the civilization paradigm, while he emphasized that there is a multifaceted degradation of man and society: in literature and art, in big cities with their global processes. Similar ideas can be seen in the modern American thinker P.J. Buchanan, whose work is called "The Death of the West." Thus, these thinkers speak of a crisis of culture and consciousness, which is the substantial basis of cultural expression.

V. Tsymbursky argued about the three-dimensionality of civilization paradigms. "These are, firstly, typologically contrasting traditions of sociality and spirituality, and secondly, relatively delimited communities that tend to be self-isolated in the global geographical layout. Finally, thirdly, each such tradition is embodied in a specific population - the bearer of an ethnic group or group of ethnic groups, with a separate tradition of state building and geopolitical plots... In other words, each civilization is an image of a special humanity on a separate land" [12, 136].

In the 19th century, a multiple concept of "civilization" appeared. This fact testifies to the recognition of diversity and the existence of differences in the civilizational structure of peoples. According to European researchers, "civilization" in content is a normative term, an indicator of qualitative development, a certain perfection of society. A society that, by its standards, resembled and corresponded to European society was considered civilized. A large number of theories about civilization, in their diversity, ran counter to the idea of civilization as a single social ideal.

Russian researcher Yu. Yakovets, based on the works of D. Bell and E. Toffler, created and characterized the concept of "world civilizations". According to the author, civilization represents a certain level "in the historical rhythm of the dynamics and genetics of society as an integral system in which material and spiritual reproduction, economics and politics, social relations and culture are mutually intertwined, complementing each other" [13,2]. Thus, human history, in the understanding of Yu. Yakovets, goes through a series of cycles of civilizations. Here we clearly see the scientist's organismic approach to the paradigm.

We consider it necessary to highlight the fact that many civilizations were far in essence from the Western model and did not correspond to it. Each civilization had its own characteristics in its development. It should be noted that in the modern civilized world, global changes are taking place, and large-scale problems are arising that concern all of humanity. Our civilization has reached a critical point and is in danger: we have not only accumulated a huge amount of weapons, a huge amount of garbage, we have spoiled the ecological environment to our detriment and, most importantly, we have distorted consciousness, people do not feel at all responsible for their actions.

Man and his existence are at a bifurcation point. Man created this situation with his immense activity, his activities aimed at satisfying limitless needs. Therefore, today human civilization is faced with the problem "To be or not to be for humanity?" [14]. Today we have entered a new social reality; humanity is concerned about the question of when will all the processes that aggravate the modern life of mankind end. Russian academician N. Moiseev in his work focuses on the idea of the possibility of a global environmental catastrophe and degradation of the human gene pool in the 21st

century, which will lead to the tragic end of the human paradigm. He believes it is necessary to change human behavior on a planetary scale. Worried about the future of human civilization and the fate of man, N. Moiseev talks about the need to synthesize technological achievements and the moral nature of man, about planetary intelligence. We support the scientist's idea that in solving the problem of the future of human civilization, knowledge, faith, and conscience must be united and harmonious, and aimed at solving the global problems of our time. Thus, morality on a planetary scale can become the value driver of the evolution of the civilizational paradigm.

In science, various approaches and directions related to the paradigm of civilization are being formed. L. Novikova defines the civilizational process as “a strictly social form of organization of people based on universal principles” [15, 16]. “Within the main professional groups associated with agriculture, crafts and trade, primitive forms of social consciousness remained quite sufficient” [16, 114]. The formation of aesthetic forms of consciousness indicates the complication of society and the subcultural development of civilization, as there is a radical transformation of moral systems, leading to global changes in social relations. Moreover, the principles of worldview are also changing. The initial stage of the development of civilization is associated with moral order. It was a reflection of the structure of society, which embodied the strict hierarchy of the supernatural world. Accordingly, the diversity and complexity of the earthly world is the multi-stage and complexity of the heavenly world.

RESULT AND DISCUSSIONS. Some representatives of the sociological approach to the civilization paradigm associate the emergence of civilization with the process of urbanization, when city life is based on a specific organization of social space. In the philosophical teachings of G. Child, the urban revolution is a bifurcation process in the formation of a paradigm in which the processes of integration and communication are associated with various spheres of human life. That is, urban life appears as one of the factors of civilizational development, in contrast to the rural way of life. Similar views can also be seen in the American thinker D. Wilkinson, who also gives a quantitative description of civilization. In particular, he argues that the population of an urban system should exceed 10 thousand [17, 52].

The central link of the civilization paradigm is a person who, in the process of socialization, performs certain activities in relation to the existence around him. That is, a person consciously transforms the existence around him: nature, society, state.

Some researchers identify such important criteria as moral and socio-intellectual as signs of a civilization paradigm. In particular, V. Masson in his work “Ancient Civilizations” identifies the urban system and the development of cultural aspects in it: writing, architecture and others as the central features of the civilization paradigm [18].

Taking into account such conditions for the emergence of the civilization paradigm, peoples living in territories with less favorable climate and conditions sought to protect themselves from the outside world in order not to lose their own stability. This kind of threat to humans has become a kind of impetus for the development of creativity and originality. Reason has become an important system-forming factor in the survival of man and his sustainable life: “The young barbarian – the Christian West – on its own initiative turned into a powerful and life-giving center of civilization” [19, 148]. Thus, man changed his attitude towards nature, as well as social processes.

Summarizing the above analysis of the concept of “civilization,” the author focuses on the normative nature of the civilization paradigm as a certain ideal and absolute value that acquires a more capacious understanding in the process of development. Having gone beyond ethnic, religious and state boundaries, the paradigm of civilization defines the uniqueness of the integrity of social existence as a system of specific values of a material, moral, economic, political, ethical and aesthetic order.

Civilization as a kind of unity is complex as a system. Its structure can be divided into elements ranging from more complex social units to individuals. It is meaningful, multifaceted and, as a complex system, evolutionarily transformable.

It is difficult to directly differentiate civilizations and draw boundaries between them. Continuity, characteristic of transitional states of social evolution, unconditionally preserves for some

time the former values of a spiritual and other order. New values are consistently assimilated by the sociocultural world. This often results in a symbiosis of old and new, which leads, albeit slowly, to modification and renewal. The uniqueness of cultures is felt directly in the border zones of civilizations.

It is a mistake to see coincidences in civilizational and political structures. The political composition of civilizations has completely different visions. The political background within the same civilization may change. Accordingly, civilizations can have more than just one political unit of various types, forms of government, and political regimes. These can also be multinational states or a union of national states. Temporal aspects of the political structures of the paradigm of civilizations can be changeable.

In addition to the above, it is necessary to add a thesis about the uniqueness of the relationship between civilization and culture and indicate that culture acts as a component of the paradigm of civilization, and is not differentiated from it. In our opinion, culture and civilization are the results of human activity, also inextricably linked with each other, like the categories of space and time.

When starting to analyze the second half of the dual unity under study, it is necessary to reveal the chronological date of the emergence of the concept “paradigm”. The term was included in scientific circulation in the second half of the 20th century. A little earlier (at the beginning of the twentieth century) it was used by Gustav von Bergmann. This concept was widely used by the American postpositivist methodologist Thomas Samuel Kuhn. In particular, his work “The Structure of Scientific Revolutions” [20], published in 1962, is devoted to the development of the problem of the scientific paradigm and the paradigm of social development. The general characteristic of the paradigm of civilizations is the internal relationship of the paradigm itself with politics, economics, culture, and the social sphere of existence. It was T. Kuhn who developed the research paradigm approach, which is a methodology for changing paradigms in the socio-historical aspect. In this methodology, the principles of methodological pluralism and interdisciplinarity are important elements of the paradigmatic approach.

CONCLUSION. The paradigm of civilization is a reflection of the total body of knowledge that approves a specific system for its construction and shows the optimized mechanism of its existence. It is important to note that the paradigm is dynamic and relative in space and time. After a certain time, the totality of accumulated knowledge expands and changes, therefore, the paradigm of human civilization is adjusted. Here we see a kind of evolutionary quantization in a dialectical process, the essence of which is the emergence of new knowledge and the negation of old ones, quantitative and qualitative changes. For this reason, the civilizational paradigm of primitive humanity is so different from the current one. We believe that this is a natural process of evolution, considering which in the present tense, we come to the following fact: in the current millennium, human civilization is forced to face the problem of adjusting its paradigm, which has served it for many years. This condition continues to worsen and gain new momentum, thereby becoming a threat to humanity. Therefore, we believe that today, in the globally moving existence of humanity, the current universal paradigm does not meet the requirements of the time. Negative signs of the modern paradigm of civilization are consumerism, spiritual burnout, digitalization of human consciousness and others. We are convinced that the paradigm must be transformed, qualitatively reformed, so that it will meet the requirements of the time.

Approaches to the study of the paradigm of civilizations are based on important methodological principles of the causality of the properties and relationships of the system in which the paradigmatic process is observed. Thanks to methodological approaches, it is possible to carry out a comparative study and understanding of the development of modern, as well as past paradigms, and thereby organize multidimensional and large-scale information about the paradigm of civilizations. Based on the above, the author proposes the following definition of the paradigm of civilizations. The paradigm of civilization is a historically, specifically socially determined system of social relations.

REFERENCES:

1. Сравнительное изучение цивилизаций// Под ред. Б.С. Ерасов. - М., 1998.
2. Февр Л. Бои за историю. / Пер. с франц. - М., 1991.
3. Монтескье Ш. О духе законов. - М.: Мысль, 1999.
4. Руссо Ж.Ж. Рассуждения о происхождении и основаниях неравенства// Избр.соч. - М.: Унив. тип, 1961.
5. Кораев Т.К. Цивилизации: история и модели. // Социальные и гуманитарные науки. отечественная и зарубежная литература. Серия 9: востоковедение и африканистика. №1. -М., 2004.
6. Бердяев Н.А. О рабстве и свободе человека // Бердяев Н.А. Царство Духа и Царство Кесаря. - М.: Республика, 1995.
7. Бердяев Н.А. Смысл истории. - Париж: YMCA-Press, 1969.
8. Бердяев Н.А. Опыт эсхатологической метафизики// Бердяев Н.А. Царство духа и царство Кесаря. - М.: Республика, 1995.
9. Бердяев Н.А. Истина и откровение// Бердяев Н.А. Истина и откровение. Прологомены к критике Откровения. - СПб.: Изд-во Рус. Христиан гуманитар1996.
10. Гумбольдт В. Избранные труды по языкознанию. - М., 1984.
11. Вебер М. Избранные произведения. - М.: Прогресс, 1990.
12. Цымбурский В.Л. Сюжет для цивилизации-лидера: самооборона или саморазрушение? // Полис. -1995.
13. Яковец Ю. В. Становление постиндустриальной цивилизации. -М., 1992.
14. Моисеев Н.Н. Быть или не быть человечеству? - М.: Ульяновский Дом печати, 1999.
15. Новикова Л.И. Цивилизация как идея и как объяснительный принцип исторического процесса // Цивилизации. - М., 1992.
16. Клягин Н.В. Происхождение цивилизаций: Рос.акад.наук, Институт философии. - М., 1996.
17. Wilkinson D. Spatio-Temporal Boundaries of African Civilizations Reconsidered // Comparative Civilizations Review, 1993.
18. Массон В.М. Древние цивилизации. - М.: Наука, 1989.
19. Тарнас Р. История Западного мышления. - М.: Изд. дом «КРОН-пресс», 1995. - С. 148.
20. Кун Т. Структура научных революций. - М.: Прогресс, 1975.

МАРКАЗИЙ ОСИЁ РЕНЕССАНСИ ЖУРНАЛИ

ЖИЛД 5, СОН 1

ЖУРНАЛ РЕНЕССАНСА ЦЕНТРАЛЬНОЙ АЗИИ

ТОМ 5, НОМЕР 1

JOURNAL OF CENTRAL ASIAN RENAISSANCE

VOLUME 5, ISSUE 1

Editorial staff of the journals of www.tadqiqot.uz
Tadqiqot LLC the city of Tashkent,
Amir Temur Street pr.1, House 2.
Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz
Phone: (+998-94) 404-0000

Контакт редакций журналов. www.tadqiqot.uz
ООО Тадқиқот город Ташкент,
улица Амира Темура пр.1, дом-2.
Web: <http://www.tadqiqot.uz/>; Email: info@tadqiqot.uz
Тел: (+998-94) 404-0000