

Ontological and Epistemological Issues of Studying the Development of Uzbekistan in the Context of Globalization from the Point of View of the Paradigm of Civilizations

Djurayeva Nigora Avazovna*

National University of Uzbekistan named after Mirzo Ulugbek, Tashkent Uzbekistan Doctoral student of the faculty of Social sciences, the Department of Philosophy and Logic, 702506, Uzbekistan

ARTICLE INFO

Article history:

Received: 19 August, 2019

Accepted: 05 February, 2020

Online: 09 March, 2020

Keywords:

Uzbekistan

Paradigm of civilizations

Ontology

The factors of development of the paradigm of civilizations

Strategy of development

Culture

Synergetic Approach

Geographical Factor

Space

Time

Value Factor

Modernization

ABSTRACT

In this scientific work, the basic synergetic principles of the development of the paradigm of civilizations are substantiated, an assessment of the time boundaries within which civilizations exist, the features of their own path of development of Uzbek culture are revealed. It is especially drawn attention to the sociocultural codes of civilization, a combination of which identifies the essence of Uzbek civilization. However, gives the reasons for the threat of the existence of civilizations and the prospects for their further development. The problem of the paradigm of civilizations interested many inquisitive minds of mankind, philosophical schools and trends. Its origins can be found in antiquity and in the Middle Ages. Dosocrats, Plato, Aristotle, Stoics, Epicureans, Neoplatonists, Thomas Aquinas, al-Farabi, Ibn Sina developed problems of society and history within the framework of the classical metaphysical and dialectical-idealistic tradition. It is believed that the modern form and meaning of the term civilization in some cases preserves what was put into circulation, first of all, by the French and English enlighteners in the second half of the 18th century, who proposed a universal scheme for the development of mankind - savagery, barbarism, civilization and focused on the search for the source of the development of society, the driving forces of history: V. Voltaire, J. Kondors, A. Turgot. This problem has not been developed in Uzbekistan from a philosophical point of view, in particular, that part of it that deals with ontological and epistemological aspects. In connection with the study, dialectical, formal-logical, historical-morphological methods were used, as well as comparative analysis methods.

1. Introduction

The changes taking place in modern Uzbekistan, the search for a new socio-economic orientation, have highlighted the question of its civilization and ways of its further development. Speaking without exaggeration, "civilization" is one of the main categories of philosophy, and in particular the part that deals with its ontological and epistemological aspects of its development, in addition, it is obvious that this category is one of the significant phenomena of social reality. Each civilization has a number of distinctive properties that have a huge impact on its history, political and socio-economic structure. The disclosure of their own characteristics is extremely relevant for modern Uzbekistan. It is important to analyze the prospects for the development of Uzbekistan in the context of inter-civilization relations against the backdrop of global changes in the world.

2. Explanation of thematic literature

It is important to note that the analysis of the formation of the concept of "civilization" appears on the pages of the works of the Marquis de Mirabeau, "Friend of men or a treatise on population" and "Friend of women, or a treatise on civilization"; in Ferguson's work, "An Essay on the History of Civil Society," where civilization is interpreted as the highest stage in the development of society compared to barbarism[1]. S. Montesquieu in his work "On the Spirit of Laws" identifies two stages in the life of mankind and explains the need for a transition to a civilized existence. For S. Montesquieu, civilization is a society where they are engaged in agriculture, live in cities, have money and have a civil code of laws [2].

The contrast of civilization and culture marked the thoughts of N. A. Berdyaev, A. Toynbee, O. Spengler [3]-[5].

* Djurayeva Nigora Avazovna, nigoradjurayeva@mail.ru

In the works of M.A. Barg, N.Ya. Bromley, K. Marx, L. Morgan, F. Engels, civilization is considered as the level of development of society “based on the upward movement” arising in the course of the dialectical interaction of material productive forces and production relations [6]-[8].

Coverage of the cultural and historical foundations of civilization is given in the works of M. Weber, N. Ya. Danilevsky, P. Sorokin, A. Toynbee.

On the basis of this material, a number of modern Russian scientists: B.Erasov, L.Novikova, L.Reisner - reveal the significance of the civilizational structure of society, based on the general principles of organizing people’s lives.

3. Materials and methods

In connection with the study, dialectical, formal-logical, historical-morphological methods were used, as well as comparative analysis methods.

4. Analysis and results

The paradigm of civilization is a manifestation of the aggregate set of knowledge that affirms the specific system of its construction and shows the optimal mechanism of its existence, but it is relative.

When analyzing the ontological-epistemological problems of studying the development of Uzbekistan in the context of globalization from the point of view of the paradigm of civilizations, it is important to pay attention to the fact that the main content of the last decade of the twentieth century was the search for a new paradigm of world structure, which also affected Uzbekistan. In the inter-paradigmatic decade, the theory of modernization was again in demand. Nevertheless, it should be noted that there could be no universal scheme or model of modernization. There are no ready-made, the same for all cultures and civilizations programs for the reconstruction of society. Modernization is a modern stage of the socio-historical, ontological-epistemological processes that exclude a single and linear development path.

It is the presence of political independence as a prerequisite for the development of an independent civilization that can be considered another principle for the formation of a paradigm of civilizations. There is not a single civilization that would achieve a high degree of maturity without political independence. Without it, the emerging civilization turns into a tool that serves the interests and goals of others.

Modernization, by contrast, strengthens national cultures that are becoming more modern and less western. Peoples and generations are changing, scenes of historical life are moving, social orders are changing, civilizations are alternating, but the thread of historical development is not interrupted. And generation after generation preserves the cultural stock that managed to survive in the stormy historical ocean. Modernization is turning into a panacea, miracles are expected from it, all hopes for a bright future for the Uzbek sociocultural system are associated with it. On the one hand, in the conditions of an unprecedented technological breakthrough made recently by leading Western countries, as well as Asian states that are gaining strength, a bet on modernization is not only desirable, but also necessary. However, it is important to emphasize that

modernization, like any other socio-cultural process, does not take place on its own, its effective implementation is preceded by a number of preparatory measures, the main of which is the determination of the goals and objectives of modernization, the ways and means of its implementation, sociocultural and civilizational consequences of modernization transformations.

Globalization, the new openness of the world is a challenge, but a positive challenge that we must be able to use in order not to stay on the sidelines among the laggards. Our task is not to fence ourselves off from globalization processes, but to develop a comprehensive strategy for adapting to new processes and phenomena that is beneficial for society and the country [9].

Today in Uzbekistan, the problems of stabilization and reform of various spheres of human activity are being solved based on our own development model, and our own programmatic approaches have been developed. The sociocultural features of Uzbek modernization are it catching up, fragmented, incomplete nature. In Uzbekistan, the Head of State Sh.Mirziyoyev developed an Action Strategy for 2017-2021, the purpose of which is to radically increase the effectiveness of the reforms, create conditions to ensure the comprehensive and accelerated development of the state and society, modernize the country and liberalize all spheres of life. In particular, five priority areas of the country's development have been identified:

- Improving state and social construction;
- Ensuring the rule of law and further reform of the judicial system;
- Development and liberalization of the economy;
- Development of the social sphere;
- Ensuring security, interethnic harmony and religious tolerance, implementing a balanced, mutually beneficial and constructive foreign policy.

The own path of our republic is based on the centuries-old experience of developed countries, as well as on the comprehensive consideration of the national historical heritage, lifestyle, traditions and mentality of the people of Uzbekistan.

It is important to note that the implementation of the Action Strategy will be a powerful impetus for the progressive movement of the Republic of Uzbekistan along the path of reforming and modernizing the country, building a legal and democratic state with a developed market economy, a strong civil society, ensuring the rule of law, security and the rule of law, inviolability of state borders, and interethnic consent and religious tolerance in society.

In the ontological-epistemological study of the paradigms of civilizations in general, as well as the development of Uzbekistan in the context of globalization, the role of the synergetic approach in philosophy is important. The specificity of the synergetic approach to the study of the development of the paradigm of civilization lies in such a modeling of the dynamics of civilization processes that takes into account the interconnectedness of ordered and chaotic states of the system, the variability of the ways of its development and the fundamental inevitability of the prognostic horizon, which is usually very close to the current state of the system. The value-semantic content penetrates into the synergetic approach mainly under the guise of improving the adaptive abilities of society to its increasing capabilities. The synergetic approach allows you to integrate various theories of civilization, in conceptual terms it can be used as one of the hermeneutics of the process of world-historical development of

civilization, and in terms of modeling civilization processes lasting several decades, it significantly complements already known concepts, changing the very structure of the study.

It is necessary to pay attention to the fact that from the point of view of development, every civilization or culture has its own hidden code, which includes a set of rules or principles that permeate all its inherent types of activity[6]. For example, the basic principles of industrial civilization have become standardization, specialization, synchronization, concentration, maximization and centralization. Moreover, at the heart of civilization are three types of backbone ties:

- spatial, extending to the features of the natural environment, landscape, which can also be called a geographical factor in the development of the paradigm of civilizations;
- temporary, forming a community of historical being, traditions, widely understood culture, language.
- social, cementing super ethnic community through the formation of comparable value-normative mechanisms, subjective awareness of community, self-identification of people.

Sociocultural codes, a combination of which identifies the essence of Uzbek civilization, its difference from others, can be attributed to:

1. Historical heritage, which is a temporary backbone link. Due to its unique geographical location, Uzbekistan has rich historical roots. The territory of the country became an eyewitness and experienced the change of many cultures and religions during various periods of the region's development, from the conquests of Alexander the Great to the campaigns of Genghis Khan. The formation of the Uzbek nationality is closely connected with the ancient peoples of Central Asia - Sogdians, Bactrians, Sako-Massageti and other tribes that for centuries inhabited the Central Asian rivers Amu Darya and Syr Darya and neighboring areas. Here were the centers of many powerful empires, such as the empire of Amir Temur. However, the name itself - the Uzbeks - was established only in the late 15th - early 16th centuries with the advent of the Sheibanid dynasty in Maverannahr, but the very concept of "Uzbek" was not used as a separate historically cultural type. Only in the Soviet period did this concept begin to be used in the context of statehood. Such a bright period of historical development largely explains the accumulated great spiritual and cultural potential.
2. National tolerance based on the Asian nature of peoples is a feature inextricably linked with the previous one. Uzbekistan, which has absorbed tribes and nationalities, has retained them as much as it received. Dozens of nationalities and nationalities live here, including residents of the Central Asian region: Uzbeks, Karakalpaks, Tajiks, Turkmens, Kazakhs, Kyrgyz, Uighurs, Dungans; Western and Eastern Slavs: Russians, Ukrainians, Belarusians, Poles; the numerous diasporas in Uzbekistan are Koreans, Iranians, Armenians, Georgians, Azerbaijanis, Tatars, Bashkirs, Germans, Jews, Lithuanians, Greeks, Turks and many other nationalities. Such ethnic diversity is due to various historical events. Many representatives of the indigenous peoples of the Union republics of the USSR were evacuated to Uzbekistan during the Second World

War (Russians, Tatars, Armenians, Belarusians, Ukrainians, Germans, Jews, etc.). Representatives of individual nations were deported from places of permanent residence during the years of Stalinist repression (Koreans, Crimean Tatars, Chechens and others).

3. Tolerance. Scientific sources indicate that Uzbekistan is one of the most ancient places in the world where the first religious views and ideas arose. This is eloquently evidenced by the ancient burial places in the Teshik-Tash caves, the bas-relief finds of Faez and Kara-Tepa, the finds in Dalverzintepa and Sogdiana, the records of Darius the first on the Behistun rock, as well as the results of studies conducted jointly with French and Japanese archaeologists. Since ancient times, Zoroastrianism, Buddhism, Judaism existed in our region, which then turned into complex ideological systems. On the eve of the Arab offensive and the emergence of the religion of Islam in the region, Nestorian Christianity penetrated here from Syria through Iran and took an important position. At the beginning of the VI century, a Nestorian bishop served in Samarkand, and in the VIII century - Nestorian Metropolitan. In addition, in ancient times, the population professing Christianity lived on the territory of the present Tashkent and Khorezm regions. In the X century A.Hanafi's school emerged in the territory of the modern Uzbekistan region, which is distinguished by its tolerance that has formed at the moment, this was not an accidental phenomenon. The culture of Uzbekistan, which absorbed the best achievements of the past, had, in turn, a tangible impact not only on the subsequent development of Islamic culture, but also on the Western Renaissance, on the development of principles of tolerance on a global scale. With the spread of Islam in Uzbekistan, a meaningful dominant of the spiritual space of the state is being established. Apparently, it should be agreed that it was Islam as a cultural dominant that formed the basis of the civilizational development of the Uzbek people and largely extent formed the national spirit of society, the metaphysical reality existing in Uzbekistan. Over the years of independence of Uzbekistan, religious education has risen to a qualitatively new level. Today, we can confidently say that we have formed a complete system of religious education, which includes the Tashkent Islamic Institute, ten specialized secondary Islamic educational institutions (madrassas), Orthodox and Protestant seminaries. The cooperation, commonwealth, interethnic harmony and religious tolerance that have existed for centuries between the peoples of our region acquired a peculiar content during the years of independence. This also confirms the same attitude on the territory of our multinational and multiconfessional country to every citizen of our state, regardless of race, nation, religion and mother tongue.
4. Spirituality. Uzbekistan is characterized by a special spiritual disposition, characterized by the predominance of the heart over will, contemplation over analysis, conscience over reason, prudence and practical sobriety, freedom and will overpower and coercion, compassion over personal gain and self-interest. These features, in their totality incomprehensible to representatives of other civilizations, have led to a special spiritual depth, which is

reflected in our music, painting, literature, culture as a whole.

5. Collectivism. The dominance of collectivism as a value is confirmed by all cross-country comparative studies. The whole history of the development of our civilization - this is the history of the survival of peoples in natural and climatic conditions, the development of uninhabited spaces, the protection of borders, the vital need for mutual assistance, in collective work - have shaped community, collectivism as a hallmark of mentality.
6. The Uzbek language. For the development and functioning of civilization, the functions of language as a means of consolidating the community, a means of ensuring social interaction, and a means of accumulating and transmitting social experience are especially significant.

In historical terms, the civilizational activity of society contributes to the formation of national languages in the course of a series of convergent-divergent processes: the growth of social integration leads to the strengthening of the speech unity of society, and the increasing differentiation of social life determines the internal differentiation and enrichment of the language system, and the expansion of its communicative functions. Historically important is the emergence of nation-states and urban settlements that support centripetal forces in society and ensure social stability - one of the main prerequisites for creating a national language.

The ability to communicate is one of the factors satisfying human needs and is the paradigm foundation of civilizational existence. Language is not just a means for exchanging thoughts, but also a kind of spiritual authority, which reflects the nature and history of the people, their spiritual traits, mentality, and temperament. It is with the help of language that cultural values are exchanged, the spiritual integration of civilization takes place. Thanks to the emergence of alphabetical writing and a single language, knowledge takes shape and becomes more accessible, accumulates and takes shape in the form of scientific theories of knowledge, develops common moral standards that contribute to the process of self-identification and the growth of national self-awareness. We can agree that "civilization is the largest" "we" "... that breaks up into a huge number of smaller ones: identification with a country, region, with a local community" [10].

M.Barg believes that "the emergence of civilization became possible after the advent of writing" [6]. The development of writing and number systems is becoming necessary in administrative affairs of complex political systems, in the management of large lands and in commercial affairs. The introduction of writing to replace mnemonic methods had revolutionary consequences, since it was used to satisfy a wide range of new society needs. It was used to write laws, record cosmological knowledge, dynastic stories, to register transactions, as well as to write magic formulas, which was of no small importance in early civilizations. Writing refers to the functionally significant criteria of civilization. Subsequently, writing acts as an objective form of self-awareness.

In particular, with the help of writing, a person got the opportunity to communicate with people who are far beyond the reach of his voice, to control vast populated territories. In addition, writing allowed a person to go beyond the present. Thanks to it, the opportunity was opened not only to know the past, but also to turn to the future. As Giddens notes, writing, "expands the boundaries of spatio-temporal distance and creates a perspective

of the past, in which the reflective comprehension of newfound knowledge can be separated from the established tradition" [11].

It should be noted that the concept of "civilization" in the singular and today retains its significance when we discuss the problems of global civilization that affect all of humanity. These are, first, the problems of environmental and nuclear safety, the preservation of humanity, the fight against epidemics and others. Turning to the problems of civilization gradually leads to the formation in science of various directions or approaches that are important for a thorough understanding of the studied sociocultural phenomenon of civilization.

As mentioned above, from the point of view of synergetics, the development of the paradigm of civilizations is based on system-forming connections, some of which are called spatial, they form the geographical factor of the paradigm. Social laws, the way of life of peoples, their social system, mores correspond to physical conditions, climate, soil properties, geographical location of the country. The political system of the state, the form of government also depends on the territorial size of the state. L.Mechnikov in the work "Civilization and the Great Historic Rivers" carefully traces the connection between the distribution of mountains and rivers, and so on with the development of countries and nationalities. He writes: "Is it possible to create any generalization of the cultural and historical meanings of the geographical environment in all their diversity ... work on the discovery of a formula that encompasses in general terms those hidden relationships that bring together and link each phase of social evolution, each period of history humanity with a certain state of the geographical environment" [12]. Representatives of the geographical approach note that primary civilizations arose in an ecologically favorable subtropical climate. Consequently, favorable natural and climatic conditions, the availability of water resources allowed mankind to move to a productive economy. Moving to the subtropics, as well as territorial expansion, has a direct impact on the occupation of the population, and determines its economic and economic base. The uniqueness of natural conditions affects the psychology of the population, the nature of culture, contributing to the formation of its specificity and identity.

Bearing in mind the arguments of the proponents of a geographical approach, we agree that for a comprehensive explanation of the concept of "civilization", the geographical factor is important. In our opinion, the geographical factor has a huge impact on the development of the paradigm of civilizations, but it cannot be considered absolute, since civilization is not only a territorial space formed as a result of the influence of the climatic conditions of a particular region. The natural environment for civilization is that element that must first be understood and then overcome. Accordingly, the development of civilization will depend on the innovative activity of society as a response to the challenge of nature. Uzbekistan is the largest state in Central Asia. In the past, the country had a very favorable location for trade, being on the ancient Silk Road from Europe to the Far East. If we consider the geography of Uzbekistan in general, it can be noted that the vast majority of the territory are deserts and mountains, valleys and lowlands occupy only a small part. At the same time, almost 80 percent of Uzbekistan is the Kyzylkum desert. The southeastern and northeastern parts are represented by mountainous terrain, the elements of which are the foothills and lower mountains of the Tien Shan system. Due to the hot and dry climate, the predominance of mountain and desert

landscapes in Uzbekistan, residents settled unevenly across the territory. The population is concentrated mainly in oases. In the desert regions of the republic, the population density is very low. For example, in Karakalpakstan and the Navoi region, there are only 7-9 people per square kilometer of the territory, while in the most densely populated region of Uzbekistan - the Ferghana Valley - about 500 people per square kilometer. This is the highest indicator of population density not only among the CIS countries, but also one of the highest in the world.

There is one more systemically important factor in the framework of the synergistic approach to the development of the paradigm of civilizations - axiological, whose supporters in the study of the paradigm of civilizations consider values to be the basis for dividing into different civilizations, which are defined as the expression of the general attitudes of their time. Values determine not only spiritual culture, but also material, therefore, cover all aspects of society. Values pervade the whole life of society, form people's attitude to the world, faith and turn into conscious or unconscious psychological attitudes. We can say that values to a greater extent influence the creation of a national-ethnic community, where value guidelines are formed in the process of cultural development. Values provide an opportunity for a qualitative change in society, both in the spiritual and social spheres. Here, it should be concluded that in the value sphere there is a curious phenomenon: with the advent of new urgent problems and new values corresponding to these problems, the old attitudes are partially revised and are gradually being rebuilt in the spirit of the times. For example, quite radical changes in the value sphere were accompanied by industrial revolutions in the West and in the East. This suggests that the value systems of various civilizations in the future will come closer to certain limits as the field of general problems and common moral norms expand. Already today, the main principle of the new positioning of values in various civilizations is the desire to avoid the risk of environmental catastrophe and exacerbation of global problems. However, fundamental civilizational values persist.

In Uzbekistan, these values include the followings:

- Vital values: the right to life and procreation, the preservation of health, the integrity of the person, as indicated in the Basic Law of the state;
- Environmental values: clean soil, water, air, the adequacy of basic resources.
- Primary civil rights: protection of unlawful violence and coercion, freedom of movement, inviolability of the home, freedom of conscience, speech, assembly, association.
- Universal political and legal values: independence of the court, freedom and independence of the press, various forms of citizen participation in political life
- Universal socio-economic values: the right of everyone to self-sufficiency, the right to work and others.

All of the listed values serve as the basis for the implementation, firstly, of civilizational values proper, related to the peculiarities of the lifestyle and thinking of each civilization, and secondly, of national values associated with the characteristic features of each of the peoples included in this civilization. The recognition of universal civilizational values, aimed at protecting civilizational and national values, as leading and defining, today constitutes the minimum platform that is necessary for consensus in the dialogue of cultures.

When considering the most significant approaches to understanding the essence of civilization, it should be noted that the above descriptions and definitions are characteristic of a comprehensive understanding of civilization as a complex, developed society in which both economic factors and the social system, as the moral principles of the regulation of relations, are important, and the political structure, both practical knowledge and aesthetic ideals. We define civilization as a societal cultural-historical system, uniting at the superethnic level a population with a common self-identification, organically connected with a specific natural and spatial environment.

It is also important to note that the process of development of the paradigm of civilization on a macro-chronological scale is represented by the concepts of "moral synergetics". The study of the paradigm of civilization from the standpoint of self-development of the method of material production focuses on the alternation of the regular stages of its evolution and transition periods containing alternative paths of civilizational development. "Moral" synergetics, however, emphasizes that the transition of mankind from a natural state to a civilized one and the subsequent development of civilization were mainly associated with the creation, selection and subsequent consolidation of the most effective mechanisms for maintaining the sociocultural integrity of society[6].

Some researchers of the development of civilizations have identified attractors that draw it into the lumen of cultural and historical life. So, for example, N.Danilevsky acted as an attractor with an original national idea, Spengler - "prasybol", for Toynbee - God, for Kreber - style, for McNeill - text, for S.Huntington - culture. It can be said that in the globalizing conditions of development for Uzbekistan, such attractors of development as the national idea, symbolism, religion, language and writing, original culture and millennia-old traditions are important and there are.

However, the trajectory of civilization is not limited to the upward movement, it also includes a number of other phases. In the initial phase of the formation of civilization, its slow growth occurs. It is being replaced by a phase of accelerated, exponential growth. In this phase, the trajectory of civilization rises most rapidly. However, accelerated growth cannot continue continuously. Encountering internal and external restrictions, it is inevitably accompanied by an increase in contradictions. The growth of such contradictions indicates that civilization has entered the critical zone of its development. It is during this period that she faces a challenge from the environment. The challenge requires the resolution of urgent contradictions, and depending on how successful the answer is, various paths for the further development of civilization are possible.

The critical zone is, in fact, a region of bifurcations where the branching of the trajectory of civilization takes place. Moreover, in our opinion, three main ways of its further changes are possible. Firstly, civilization may fail, which, as a rule, is accompanied by the collapse of the previous structure, a decrease in the level of complexity and a transition to another, much lower trajectory of movement. Secondly, civilization can go through its entire life cycle, including a period of upward changes, a "plateau" and a downward phase of movement. Finally, a third option is possible, in which, having found an adequate response to the environmental challenge, having overcome the ascending section in its development, having passed the "plateau", civilization can again

continue the upward movement. In the development of civilization, not only its breakdown may arise, but also its disintegration, or transformation. The era of the breakdown should be considered complete when, as a result of the promotion of this mechanism, a return to the modification of the nucleus or at least the forcible introduction of new stagnation is no longer possible. This border is conditional, and then the same processes of breakdown unfold in the collapse of civilization or transformation into other civilizations.

5. Result and Discussions

In this regard, it is also important to emphasize the threats that threaten the existence of civilizations and cultures:

- the “tension” generated by the conflict of the “organic” social needs of man and the abstract social requirements of civilization;
- the inability of society to find ways of sociocultural adaptation to its own growing opportunities;
- inconsistencies in the development of the economic, social and informational subsystems of civilization.
- from the excess pressure exerted by it on human nature and the environment, the mismatch between the demographic and sociocultural spheres of the development of civilization.

As modern mankind has approached the threshold of permissible anthropogenic pressure on the biosphere, relations between society and the environment have become sources of civilizational conflicts. New natural restrictions require a change in the development strategy of mankind in general and individual civilizations in particular. The Moiseev are offered two key directions for changing this strategy, which do not go beyond the circle of recipes outlined earlier by the Club of Rome: technical and technological re-equipment of mankind and the adoption of a new morality, both of which are dependent on the “environmental imperative” [13]. Synergetics has established that stabilization of a nonequilibrium state is possible only due to an increase in entropy in other systems, an increase in chaos at lower hierarchical levels of being. Consequently, environmental and man-made crises in relation to the development of the paradigm of civilization do not have an eventual but an attributive status. And if the technological and economic progress of civilization is not accompanied by a corresponding improvement in the institutions of sociocultural integration, then no technology for adapting society to the environment will help him overcome the barrier of another ecological crisis.

In the future, the development of civilization:

- will lead to the creation of an ecumenical system;
- needs to expand its own technical basis;
- will be determined mainly by innovations in the information subsystem.
- can lead to the creation of the noosphere, when the causal relationship between nature and civilization will reverse and civilization will become a factor in the development of nature.

6. Conclusion

Making a conclusion, it is important emphasize that in the present work, the idea of the uniqueness of each civilization and

culture is developed, and this does not allow building their hierarchy, gradation “above” and “below”. Social norms, values, factors, principles of organization, social institutions of one civilization are not standard for others. The features and results of modernization process are always determined by the previous development and predetermined by the cultural, historical, social features of the country. The modernization process is determined by history, which means a conceptual limitation of the mass of possible solutions at each stage of development. The unlimited borrowing of foreign cultural values, institutions leads to the loss of certainty, the loss of one's own path of development, degradation and destruction of the system, and the violation of the intrasystem determinism of values.

Uzbek society is a special world, civilization, therefore, it is necessary to analyze it, exploring the corresponding phenomena and categories inherent in it. It is a special social organism, distinctively isolated from other societies and having common spiritual sources and foundations, common territory, common economic and geopolitical space.

References

- [1] Benvenist E. General Linguistics. Civilization. Word history. –M., 1974. https://platona.net/load/knigi_po_filosofii/filosofija_jazyka/benvenist_ehmi_l_obshhaja_lingvistika_pod_red_ju_s_stepanova_izd_1974_g/32-1-0-708.-P.448.
- [2] Montesquieu S. On the spirit of laws // Elect. production - M., 1955. –P.357. URL: http://www.civisbook.ru/files/File/Monteskye.O_dukhe.pdf
- [3] Berdyaev N.A. The philosophy of free spirit. –M., 1994; ISBN 5-250-02453-X. DOI: 10.24045/conf.2017.1.16
- [4] Toynbee A. Comprehension of history. –M., 1991; ISBN: 978-5-8112-3798-2. DOI: [https://doi.org/10.14258/izvasu\(2015\)3.2-39](https://doi.org/10.14258/izvasu(2015)3.2-39)
- [5] Spengler O. Sunset of Europe. –M., 1993. DOI: 10.17805/zpu.2016.1.2. –P.663.
- [6] Barg M.A. A civilizational approach to history: a tribute to conjuncture or a requirement of science? // Civilizations. –M., 1993. –Vyp.2 ; P.46. <https://cyberleninka.ru/article/n/ponyatie-tsvivilizatsionnyy-podhod-v-otechestvennoy-istoriografii-na-rubezhe-xx-xxi-vekov-1>
- [7] Barg M.A. Eras and ideas. –M., 1987 ; https://imwerden.de/pdf/barg_epokhi_i_idei_1987.pdf -P.348.
- [8] Bromley N.Ya. To the question of the relationship between the concepts of “civilization” and “formation” // Civilization. –M., 1992. –Vyp. one.;
- [9] Karaganov S.A. Chances and threats of the new world // Russia in global politics. 2003. No2. –P.13-14. https://globalaffairs.ru/number/n_771
- [10] Orlova I.B. Civilization paradigm in the study of the socio-historical process. Dis. On the co. Uch. Step. Doc. –M., 1999. –P.167.
- [11] Morgan L. Ancient society. –L., 1934; –P.104. http://www.pseudology.org/Sex/MorganLG_DrevneeObshestvo2.pdf
- [12] Mechnikov L.I. Civilization and the great historical rivers. –M., 1995. –P.81. ISBN: 978-5-8112-5112-4 <https://cyberleninka.ru/article/n/tsvivilizatsiya-i-velikie-istoricheskie-reki-geograficheskaya-teoriya-progressa-i-sotsialnogo-razvitiya>
- [13] Moiseev N.N. Modern anthropogenesis and civilizational faults // Problems of Philosophy. -1995. -№1. P.6, 24 ;
- [14] Weber M. Selected Works. –M., 1990 ; ISBN 5-01-001584-6 –P.808. https://www.gumer.info/bibliotek_Buks/Sociolog/vebizbr/index.php
- [15] Condorcet J. Sketch of the historical picture of the progress of the human mind. –M., 1936 ;
- [16] Erasov B.S. Culture, Religion, and Civilization in the East: Essays on the General Theory. –M., 1990; ISBN 5-02-017165-4. –P.205. <https://search.rsl.ru/ru/record/01001569098>
- [17] A new post-industrial wave in the West. Anthology / ed. V.L. Inozemtsev. –M. : Academia, 1999. –P.104. ISBN 5-87444-067-4. http://iir-mp.narod.ru/books/inozemcev/page_1003.html -P.640.
- [18] Novikova L.I. Civilization and culture in the historical process // Questions of philosophy. -1982. -№10 ; Novikova L.I. Civilization as an idea and as an explanatory principle of the historical process // Civilizations. -M., 1992. –Vyp.1 ;

- [19] Peccechi A. Human qualities. –M .: Progress, 1985. –P. 312.
<https://www.twirpx.com/file/359138/>
- [20] Reisner L.I. Civilization and the way of communication. –M., 1993. ISBN 5-02-017681-8 . <https://search.rsl.ru/record/01001676355> –P.304.
- [21] Ruzavin G.I. Self-organization and organization in the development of society// Questions of philosophy. -1995.-№8 10.7256/2306-0158.2013.4.581 URL:
https://nbpublish.com/library_read_article.php?id=581. -P.71.