

Theoretical and methodological foundations for the study of the civilization essence

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DOI: <https://doi.org/10.32523/2616-7255-2023-142-1-169-183>

Abstract. *To date, in the history of mankind, many types and theories of civilization have been formed, opposite to each other, irreconcilable, sometimes even hostile. At first glance, different types and theories of civilizations that are opposites to each other create the basis for friction and struggle. However, in our opinion, the variety of types and theories of civilizations does not interfere with the development and prosperity of civilizations, since these theories study the essence of civilization from different points of view, more deeply and comprehensively. In fact, what seems at first glance wrong and impossible with a more detailed and comprehensive analysis turns out not to be so. So, the type of civilization is primarily a scientific concept that includes the stages of development of society, society, ethnos, etc., while an important role in the formation of civilization is played by the commonality of the formation of cultural, economic, historical, social, demographic, etc. components, common foundations and values of spiritual life associated with the development of culture, its potential for further development.*

Key words: *Kazakhstan; Civilization; culture; civil society; writing; national identity.*

Received 22 January 2023. Revised 25 January 2023. Accepted 31 January 2023. Available online 30 March 2023.

For citation:

Bozhbanbaev B.M., Kemberbay R.A. Theoretical and methodological foundations for the study of the essence of civilization // Bulletin of the L.N. Gumilyov ENU. Historical sciences. Philosophy. Religion Series. 2023. – Vol. 142. – №. 1. – С. 169-183. DOI: <https://doi.org/10.32523/2616-7255-2023-142-1-169-183>

Для цитирования:

Божбанбаев Б.М., Кемербай Р.А. Теоретические и методологические основы изучения сущности цивилизации // Вестник ЕНУ им. Л. Гумилева Серия Исторические науки. Философия. Религиоведение. – 2023. – Т. 142. – №. 1. – С. 169-183. DOI: <https://doi.org/10.32523/2616-7255-2023-142-1-169-183>

Introduction

The development of many States of the world, including Kazakhstan, determines the subject area of research that remains to date not fully explored – the essence and criteria for defining «civilization» and categorizing it separately, the general similarities and differences between «civilization» and «culture», and many consequential issues for research.

The events taking place in the 21st century testify to the existence of an inseparable connection between such categories as «civilization» and «culture». Thus, the difference and contradiction between culture and civilization may lead to a crisis in the social and political system. The interweaving and interdependence between these categories can be seen in the fact that the socio-humanistic values of culture are not formed in one year, but over many and many decades, are passed on from one generation to the next and are embodied in life in the form of civilization.

Consider the etymological roots of «civilization». The term «civilization» («civilis») has Latin roots and in translation into Russian means «civil», «political», «state». In addition, this Latin word can be translated in a narrower sense as citizen as urban dweller. Such translation has not lost much of its relevance until the present time, since its meaning has been preserved and transformed into term «civility»: qualities characteristic for a well-mannered, benevolent intelligent person. These are qualities such as politeness, respect for elders, courtesy, kindness, etc.

The work of the French and English Enlightenmenters played a major role in introducing and disseminating the category of «civilization» to the wider population.

«Civilization» was first used and employed by French educators with the purpose of symbolizing and propagating free, fair political order in civil society with developed system of democracy and effective rights and freedoms of citizens.

Methodology

Thus, one of the first French to use the term «civilization» became the Marquis de

W.R.Mirabeau, known in history by writing the treatise «Friend of Laws» (1757). In this treatise, W.R.Mirabeau reveals the meaning of civilization and sees its meaning not only in the softening of manners, courtesy, politeness and knowledge to preserve the rules of propriety, which can be designated as a system of virtues, but civilization is the basis and form for virtue. W.R. Mirabeau writes as follows: «If I asked most people what civilization is, I would say: civilization is the softening of manners, courtesy, politeness and knowledge, spread in order to observe the rules of propriety and for these rules to play the role of the laws of the community – all this is only a mask of virtue, not its face. Civilization does nothing for society if it does not give it the basis and form of virtue (Parkhomenko, 2001: 158).

Thus, civilisation is not simply a term that carries with it a formal function to define the norms of civil society, but a category that denotes the qualitative level of development of society. Mirabeau and other French educators emphasize the role of morality in the formation of civilization and note that civilization is largely determined by moral rules in society: civilization is the level of moral development of society, a stage not imaginary, but a true and genuine system of virtue.

During the period of the spread of court mores in France, the words «civilization» and «civilize» are increasingly used and denote the norms of decency in an aristocratic environment.

The French enlightener N. Elias made a great contribution to the development and strengthening of the category «civilization» by writing a treatise «The Civilizational process».

In 1960, the «Universal Dictionary» by A. Fouretier was published in Holland, which gives an interpretation of the word «civilization».

French figures P.A.Holbach, J.A. Condorcet and others are increasingly and boldly beginning to use the term «civilization» to describe the ideas of the revolutionary struggle and are trying to get it included in 1798 in the «Dictionary of the Academy».

English scientists also did not ignore the processes that took place in society and, above all, the processes that took place under the influence of civilizational changes.

In England, the first use of civilization occurred in 1767.

Thus, thanks to the works of French and English scientists, the term «civilization» has firmly entered our lives. French and English enlighteners often put the following meaning into «civilization»: civilization – the opposite of barbarism, feudalism and medievalism, enlightenment and ignorance. Subsequently, many scientists investigated the essence of this category, expanding and clarifying its meaning. So, let's consider the main significant characteristics of the essence of civilization, which were given by certain philosophers, scientists, historians, and other people of various professions.

One of the capacious definitions was given by A. Nichiforo: «Civilization is a synthesis of the ways of being and the ways of activity of a group of people, which find their expression in the elements of material, intellectual, moral life, in the political, social structure of a particular group». In this characterization of civilization, it should be noted that Nichiforo has very clearly noted one of the main elements necessary for the formation of a high stage of civilization – the material, intellectual and moral components of civilization. Thus, the level of economic development is of paramount importance for the development of civilization: a society with a low unemployment rate leads to a decrease in the prevalence of poverty in the country, which ultimately affects the material sufficiency of society's citizens, who, in view of a constant source of income, have the opportunity for development, new knowledge and improvement. The level and state of technological development has the ability to dramatically bring society to a new stage of civilizational development and play a major role in making political and economic decisions. A striking example is Japan, Taiwan, Malaysia, and other Eastern European countries. The moral component also plays a decisive role in the behavior of representatives of a particular civilization. So, in the countries of the East, due to traditions and customs, there is a strict attitude of women towards behavior with others, which you will not notice in the behavior of women

of Western culture and civilizations, which are characterized by emancipation, the desire to take an equal position in the exercise of their rights with men in politics, culture, the art world and other spheres of society.

L. Fevre uses «civilization» in the plural, implying the complexity and diversity of civilizations in the world, while at the same time emphasizing the difference between them due to the disunity of the conditions in which the basis of civilization is being formed.

Webster comprehensively researched and defined «civilization», who saw the meaning of a civilized society in the absence of barbarism, looting and lawlessness. In addition, Webster introduces the concept of «genuine civilization». According to Webster, civilization is a state of human culture in which there is no barbarism and irrational behavior, optimal use of physical, cultural, spiritual, and human resources, as well as a full-fledged arrangement of the individual in society. A genuine civilization is an ideal state of human culture to which one should strive. In this definition, the role of everyone of society is clearly marked. The goal of any developed society is seen by us in the realization of the possibility of each member of this society in the opportunity to realize their rights, to find themselves, to reveal their talent, and ultimately benefit society. The United Nations is fully studying this objective. Thus, this organization implements the UN Development Program, the purpose of which is to study human development in society. Human development is interpreted differently as the development of human potential as a process of providing people with a wider choice in all aspects of human life, the main of which are the opportunity to live a long and healthy life, acquire knowledge and have access to resources necessary for a decent standard of living. The main purpose of studying human development is to create such an environment of political, economic, social, and ecological environment that would allow people to enjoy a healthy and creative life for a long time. The UN Concept of Human Development identifies two sides of human development: the first provides for the formation of human abilities, such as improving

health and knowledge, and the second – the use of these abilities for work and leisure (Shokamanov, 2003; 10). The implementation of this concept can rightly be called the Universal Declaration of Human Rights, proclaimed, and adopted by the UN General Assembly on December 10, 1948.

However, in Webster's definition of a genuine civilization, the interpretation of a genuine civilization is questionable. In fact, there is no genuine and ideal structure of civilization, just as there is no ideal and sinless person. In fact, it is impossible to describe the path of formation and development of civilization clearly and strictly, since each civilization has, due to its specific cultural, historical, economic, geographical and other reasons, a path peculiar only to it, which another civilization cannot repeat.

Discussion

The most widespread understanding of civilization has become stronger in the minds of most of the population: these are large socio-cultural systems with characteristic spatio-temporal periods with clear characteristics of the economic and political state. An example of such an understanding is the large civilizations of Ancient Greece, Egypt, the Maya, the Aztecs, Rome, etc.

In addition, Webster generically interprets civilization as a degree of cultural development, which is characterized by the development of writing, statehood, demographic development, urbanization (urban growth), and the complication of social organization.

In this regard, the interpretation of civilization given by Russian scientists is interesting.

They consider civilization as a period of social development that has survived the primitive communal system. S.S. Averintsev and G.M. Bongard-Levin studied this category as a state of society that opposes the pre-class, pre-state, pre-urban, pre-civil state, that is, everything that does not fit the definition of civilization. Indeed, civilization is a dynamically developing society. Development presupposes a constant progressive movement, which will always be opposed by something. The struggle for the

best, the beautiful, a better stage of development generates the achievement of the goal. Therefore, civilization itself arises as a result of development, improvement, struggle.

F. Engels also tends to the same interpretation: civilization is a stage of development of society, which comes after barbarism. Especially notes F. Engels the importance of the division of labor and the development of language and writing in the formation of civilization. This interpretation is very similar to the disclosure of the term, which is done by Webster.

M. Weber and A. Toynbee considered religion as the basis of civilization.

W. Adams highlights the role of technology in the development of civilization. In addition, he identifies the following necessary components for a developed civilization: economic specialization, public administration, international trade, the availability of luxury goods among the population, social stratification, the presence of cities, institutions of statehood (army, military departments, forms of government – legislative, judicial, executive), art and history. In general, W. Adams broadly revealed the characteristics of civilization, highlighting the economic, cultural, and historical components, without which a particular civilization is unthinkable. All three components are closely related to each other and represent an organic whole. So, without an economic component, the development of culture is unthinkable, which requires significant funds for progressive development. On the other hand, without history, the very existence of civilization is called into question, since without history there is no past, present, and even more so, the future.

In revealing the scientific category of civilization, M. Kruse pays great attention to its social origin, which is based on religious, intellectual, and artistic principles, which is also true.

For centuries, the study of the development and formation of civilization has not stopped.

Thus, in 1828, *The History of Civilization in Europe* by F. Guizot was published.

In 1830, the following work by F. Guizot «*The History of Civilization in France*» was published.

In 1857-1861 G. Bogle published «The History of Civilization in England» (Erasov, 2001: 11).

The category of «civilization» was enriched over time, and more and more multifaceted and new meaning was invested in it. This is due to the fact that there was an increasing need for a more comprehensive and in-depth understanding of social and social processes.

Thus, the contribution of European scientists to the formation of the category «civilization» is invaluable.

However, it is not necessary to belittle the works and the role of scientists of the East in the formation and formation of this category. The original and modern understanding of civilization is different. Over time, the understanding of society and social relations changed, which could not but affect the essence of civilization.

Al-Farabi comprehensively studied the philosophy of civil society and politics, which is very closely related to the understanding of civilization. Al-Farabi identifies a single philosophy, which includes politics, social relations, and political structure. The philosophy of Al-Farabi traces the continuation of the traditions of Plato and Aristotle, the ideological teachers of the great philosopher of the East. Al-Farabi's works in the field of research of political and social structure, and hence civilization, are «Civil Politics» and «Thoughts of the inhabitants of Utopia». In these works, Al-Farabi describes the forms of human society – a large society (the totality of all human societies on Earth), a medium society (a society with one nation), a small society (a society in one city). In addition, Al-Farabi distinguishes an incomplete society – the society of one family, a small group of people. At the same time, the great scientist emphasizes the role of interaction and understanding between societies in civilization. Indeed, the harmony and unity of different societies in all their relations positively plays on the formation of cultural processes in civilization. A striking example of this is Kazakhstan, where representatives of more than 120 diasporas live peacefully and neighborly, preserving their identity and cultural values. According to Al-Farabi: «The best virtues and the highest perfection cannot be acquired

except within a civilized society, the smallest unit of which is the city. Incomplete societies are not able to lead a person to perfection» (Khatami, 2002: 255). Al-Farabi also highlights the role of the state. The state is the basis of society, which is formed at the will of the people and serves to realize the good will of the people to spread customs, traditions and morals. According to Al-Farabi, the head of state plays a big role in a civilized society. The Head of State determines the main directions of activity, the way in which the society will develop. In other words: «The head can be called someone who does not need to be subordinate to another person. And he himself has really achieved such knowledge that frees him from the need for extraneous instructions. He must also have such abilities to properly understand how to act. In addition, he must be able to lead the people in the direction that he considers right. He must be able to appoint people to positions in accordance with their merits and qualifications. He should be able to define and evaluate the rules necessary to achieve universal happiness» (Khatami, 2002: 261). Indeed, in the modern world, the state and development of society directly depends on the wisdom and political vision of the head of state, who determines the main directions of domestic and foreign policy. The events of recent decades (for example, the revolution in the Kyrgyz Republic on March 24, 2005) clearly show that the absence of a strong leader and leader inevitably leads to a crisis in society, to a civil war that can set society back decades in terms of development.

L.N. Gumilyov believed that the formation of civilization is influenced by the peculiarities of ethnic history.

In the modern interpretation of the category «civilization», its close connection with the category «culture» (epistemological approach) is noted. Thus, in the XIX century, a theory began to dominate society, the founder of which was Spengler, who considered the development of new technologies and industries as the main indicators of civilization, because of which civilization is the highest stage of development of a particular culture. This theory served as the basis for the modern understanding of civilization.

In modern conditions, it is customary to understand the following by civilization.

By civilization, civility is understood the historically achieved results of any culture. In terms of socio-political, technological, etc., we are talking about the «equipment» of culture, its political, technological, etc. achievements. In this case, there remains the danger of a Eurocentric consideration of the historical development of civilization, understood on the basis of European models of science, technology and social relations. Civilization is understood as the culture of a certain region and a certain historical period. Culture (its institutions, norms, material achievements), existing methods and forms of education, spiritual life in general and social relations are combined into a single whole. This whole is civilization. For example, in this sense, we can talk about the civilizations of the ancient world (ancient civilizations) (Drach, 2002: 14). Thus, in this modern interpretation of civilization, the categories «civilization» and «culture» are closely interrelated and are used practically as synonyms.

In the concept of K.Jaspers civilization is interpreted as the value of all cultures. In other words, culture is seen as the basis, the core of civilization. However, K. Jaspers at the same time misses from the field of view of his research the disclosure of the specifics and differences between civilization and culture.

In order to develop a more or less accurate definition of civilization, it is necessary, in turn, to study major social and cultural phenomena that exist in the form of wholes, that is, a macro-historical study. N.Danilevsky calls such phenomena cultural and historical types, O.Spengler – developed cultures, A.Toynbee – civilizations, P.Sorokin – metacultures (Gurevich, 2003: 54).

A striking example of the opposition of the categories under study is O. Spengler. In his work «The Decline of Europe» (1918), he sees civilization as a peak point in the development of culture: the ultimate goal that will lead to decline and decline. Features of the disclosure of civilization according to O. Spengler: civilization – rationalism, prudence, the power of money,

the predominance of science over religion, etc. N.A. Berdyaev also shares this point of view. In his opinion, the beginning of civilization is the end of culture. Culture itself is symbolic and not realistic, but its development inevitably leads to a transition beyond the boundaries of culture – to a realistic reality, which means a transition to civilization. Civilization, according to N.A. Berdyaev's understanding, is «the cult of life outside of it.» One of the features of the theoretical consideration of the problems of civilization in the twentieth century was the increased attention to the problem of the crisis of modern civilization, the prospects of technical development and its impact on the fate of world civilization, the mutual influence and interaction of civilizations as self-determined entities (closed, independent structures). These problems have become the subject of special consideration in a special science – «civilizationology». This discipline studies various types of world civilizations as wholes that combine economic, social, psychological, mental and other factors into a single whole. The concept of civilization developed by such scientists as O.Spengler, A.Toynbee, P.Sorokin, A.Weber, M.Weber rejects the Marxist division into a basis and a superstructure. Moreover, civilizations are considered as closed worlds, thereby refuting the second dogmatic postulate of Marxist theory: about the progressive, progressive development of all mankind. This postulate is justified by the doctrine of socio-economic formations that are common to all mankind (Drach, 2002; 15). In the modern sense, the development of civilization is primarily determined by cultural, social, psychological factors. Thus, there is no firm and well-established definition of the category of civilization and there remains a large field for scientists of various fields to conduct research and offer their point of view about research.

In our opinion, civilization is a very complex, multifaceted and integral system in the development of society, including various elements: social, cultural, economic, political and state organizations, a system of education in the society of the younger generation, education, healthcare, demographic, technological development, which are inextricably and closely

connected with each other. Despite the fact that Mirabeau evaluates civilization as a specific stage in historical development, civilization is not only the state of society in a specific period of time. Indeed, the influence of endogenous (external) and exogenous (internal) factors cannot but have an impact on the processes of civilization, but nevertheless, the basis – core of civilization remains unchanged. Under the basis in this case, we understand the foundations, traditions, values, customs of the carriers of civilization. In conditions of increasingly pronounced openness between civilizations, each civilization especially reveals its individuality, uniqueness, the imprint of the spiritual and social culture of its bearers. At the same time, the interaction of civilizations among themselves does not prevent a civilization from maintaining its uniqueness separately, while the possible adoption of the norms of another civilization only enriches the elements of the borrowing civilization at best or impoverishes it at worst.

The development of civilization is of great importance in the development of various sciences: philosophy, cultural studies, history, mathematics, astronomy and others.

Philosophy studies the beginnings and essence of civilization, cultural studies reveal the cultural basis of civilization, history analyzes the relationship between the development of social formations and civilization, mathematics records time and introduces symbols for recording and calculations, astronomy opens up opportunities for exploring the universe, etc.

Thus, with the development of humanity and the formation of civil society, the formation of an understanding of civilization, a civilizational approach in the development of society was formed. Along with the development and deepening of social relations, the essence of this complex and multifaceted category expanded.

With the development of the civilizational approach to the formation of society, the understanding of the criteria of civilization was strengthened.

The development of the economy, production, machinery and technology, management is the economic basis – the superstructure on which the

development of the foundations of civilization is based. The development of economic relations is directly related to the formation of civilization, since it provides economic support for the growth of higher-level civilizational relations. Thus, one of the main criteria for the formation of civilization is the development of economic relations in society.

However, there are other equally important and significant criteria of civilization, without which it is impossible to form a civilization. These are social relations, moral and ethical relations and cultural relations.

Social relations express the qualitative degree of formation of a civilized society.

First of all, civilization in the social sphere is expressed by a system of economic relations with professional specialization (horizontal division of labor) and social stratification (vertical division of labor).

In 1945, the work of E. Huntington «The Driving Forces of Civilization» was published, in which the author argues as follows. It is impossible to accurately and correctly interpret the essence of civilization, just as it is impossible to determine the exact date of transition from barbarism to civilization in an even way. But the main criteria for determining civilization are the transition to settlement, the development of agriculture, crafts and trade, the emergence of statehood, language and writing. In addition, E. Huntington identifies the role of geographical, biological, demographic, dietary in the development of civilization (poor diet prevents the evolutionary growth of a representative of civilization), etc. However, taking economic factors into account, E. Huntington lets the cultural component of civilization out of his field of vision.

The development of statehood expresses the development of civilization. The State, having the necessary state attributes: territory, state symbols, Constitution, state language, division of branches of government into legislative, executive, judicial, has the right to apply the norms binding on all citizens or its individual categories of people, through which the state regulates the system of social and class relations. Thus, the basis of a civilized political society is the obligation of tax relations.

From the moment the first signs of the state appeared, the collection of taxes, tribute and taxes in favor of the state treasury began. In modern conditions, the development of a system of redistribution of the wealth of society from the rich in favor of less wealthy, socially unprotected segments of society through the tax system expresses civilizational relations in the social sphere. Those who are richer and have a larger source of income jointly with the state are responsible for those who have not yet entered professional activity or for other reasons are unable to work. Such joint responsibility is an important indicator of civilized foundations in society. Al-Farabi wrote about this in his writings.

In addition, with the formation of moral and ethical relations in society, the formation of civilization was strengthened, moreover, its understanding became clearer and clearer. Moral relations in society were largely dictated by the current formation. Thus, during the development of slave-owning and feudal relations, the gratuitous use of the labor of slaves and workers was an ethical norm. However, when society changed its formation to bourgeois, socialist, market-based, the use of slave labor went out of ethical norms, which indicates a qualitative improvement in civilized relations.

The development of civilization, as well as moral and ethical norms, was promoted by the development of writing. Writing is one of the criteria for the development of civilization. Writing was used to record and transmit to others literary works that promoted ethical and moral norms in society, along with oral folk art, art appears in the form of literary monuments, cinematography, with the help of written signs, codes of signs are compiled, the results of research in various fields of science, various contracts are drawn up, etc.

The development of higher-quality ethical norms and rules, writing, language generates a higher level of civilization, which in turn cannot but affect the development of aesthetic forms of consciousness, which manifests itself in the development of genres of literature, high art, with higher and more complicated forms.

The next criterion of civilization is the political and cultural component. In conditions of political independence, all conditions are created for the full disclosure and development of creative potential, rights and freedoms, in particular for the realization of their ideas, freedom of speech of citizens. The preservation of cultural heritage and the further development of culture is the idea, the basis that unites the bearers of civilization, gives meaning and significance to actions. However, when the creative potential runs out, there is a threat to the self-destruction of civilization, which leads to a crisis or collapse of civilization.

Thus, the study of various criteria is important for understanding civilization, among which the economic component, moral and ethical norms and aesthetic rules in society, political and cultural foundations play an important role.

Based on the stated criteria of civilization, when studying the category of civilization, two groups of opinions among scientists were distinguished. So, up to the XIX century, civilization was understood as a complex, developed society, but in general a universal category characteristic of all societies and peoples. The second point of view, developed under the influence of the concept of evolutionary development of society, progressivism, understands civilization as characteristic of a society with a high level of development, having cultural, scientific, economic and other achievements. In the scientific circles of the last century, the category «civilization» was widely used to describe the principles of building a complex society with cultural and historical development, an integrated approach to the study of society and its dynamic changes.

Thus, the category of «civilization» has been formed and honed over the centuries, has deep roots, criteria and features of formation.

Having studied the works of representatives of various professions, different schools and directions, we settled on the following.

The theoretical and methodological basis for the analysis of the study will be the following approaches and theories.

Without detracting from the importance of the subject-value approach (it proceeds from the fact that culture is a system of material and

spiritual values created by people, while the role of man in the creation of these values is not emphasized) and the activity approach (the role of man in the creation of culture is put at the forefront and culture is interpreted as a way of life and self-expression of a person), we stopped at the semantic-value approach. The sense-value approach as a base proceeds from the activity approach: everything that is created in society is done by a person and in the name of a person, while all this activity should be filled with its own meaning, the original idea. Indeed, as M. Buber said, culture is a universal way in which a person makes the world his own, turning it into a world of semantic being.

In addition, we take as the basis of the analysis the ideological foundations of the theory of the «cycle of local civilizations» by the English scientist A. Toynbee, since history is not so much a continuous process of development and movement (since the situation in African countries, some neighboring countries, for example, in Ukraine shows that movement and development is not always progressive), as the history of mankind is determined by «local civilizations». The basis of A. Toynbee's idea is the following: all civilizations in development go through the stages of emergence, growth, fracture and decay. If one civilization dies, then another civilization is reborn, thus there is a certain cycle of civilizations. However, A. Toynbee's classification of civilizations, in which he identifies seven civilizations: Western, Orthodox, Hindu, Chinese, Far Eastern (Japan and Korea), Iranian, Arab, we want to supplement with two more: Eastern civilization and Eurasian civilization (including Kazakhstan).

The ideas of L.N. Gumilyov echo and have much in common with the theory of A. Toynbee, who emphasized that geographical location, historical origin, and specific cultural features of a group of people – ethnic groups play a primary role in the formation of civilization. Just like A. Toynbee, L.N. Gumilyov identifies certain stages in the development of ethnic groups: emergence, activity (according to A. Toynbee, this is growth), fracture, inertial approach (flourishing), degradation (stagnation, decomposition), rest.

In addition, some of the provisions of Webster can be applied as an ideological basis, who believes that civilization is the highest degree of cultural development, which is characterized by the development of writing, statehood, demographic growth, and the complication of social organization. At the same time, we consider his idea «of a genuine civilization» to be somewhat far from reality and reality, since there is no single, clearly outlined formula or scheme of the path of development of an ideal civilization.

We are also very close in ideological content and meaning to the philosophy of the Eastern scientist, thinker Al-Farabi, who took as the basis of civilization the development of unity and friendship between peoples (groups), the role of the state institution and the head of state in the development of civilization. So, speaking about the role of the state in the development of culture and the formation of civilization, it should be noted the following.

Speaking of national consciousness, we must also consider state identity, understood primarily as the conformity of the state and its institutions with all the signs of an independent state. In world practice, there is a generally accepted ideal of the state. There are international norms on the status of an independent State. Most countries have adopted the model of a democratic rule of law as a general model of organization. State identity presupposes the integrity of the state. From the types of integrity existing in the world practice, experts distinguish organic, geometric and orthopedic. The first type arises because of the natural self-development of an ethnic group. The second is because of the migration of ethnic groups to a common territory. The third is a territorial mixture of historically loosely connected ethnic groups united only by political force. Kazakhstan is, of course, an organic integrity. The Kazakh ethnic group is an autochthonous ethnic group on the one hand. This is the territory of his ethnogenesis and permanent historical residence. This is the territory of his ethnogenesis and permanent historical residence. On the other hand, it is not just about the construction of statehood in terms of the twentieth century, but about the restoration of the previously existing

statehood of the Kazakhs. This is important to understand. Therefore, the centuries-old desire of the Kazakhs to recreate their statehood in full on their autochthonous territory is the organic integrity of the state (Nazarbayev, 2002: 162). Indeed, the first necessary attribute for the formation of a civilized and full-fledged society is its statehood. It is not for nothing that our ancestors shed blood and fought for the preservation of independence and territory in battles for centuries. Today Kazakhstan is an independent state with its own attributes of independence – the territory, the Constitution (the basic law that enshrines independence, the basic principles are the only source of power: the people, democratic development, public consent, freedom of speech and expression, the right to education, etc.), state symbols (04.06.1992 The Supreme Council of Kazakhstan adopted the Laws «On the national flag, coat of Arms and musical edition of the Anthem of the Republic of Kazakhstan»), language, currency by the branches of government: legislative, judicial and executive, etc.

In addition, unity and friendship between different nationalities living on the territory of Kazakhstan play an important role in the formation of national identity. The Head of State of Kazakhstan and international experts have repeatedly noted the peculiarity of Kazakhstan and the basis of its development is the deep respect and unity of the peoples of Kazakhstan. In our opinion, the reason for this has very deep roots: since the time of collectivization, the development of virgin lands, during the Great Patriotic War, when the Kazakhs, due to their hospitality and sensitivity to the suffering of other peoples, took in other people's children, whole families at home and treated them as relatives, sharing the last piece of bread and shelter. Another fact in the history of Kazakhstan speaks about the strengthening of self-awareness and unity of the Kazakh people.

The process of raising national consciousness has highlighted such a facet as the unity of all Kazakhs scattered around the world. From September 29 to October 3, 1992, the first World

Kurultai of Kazakhs was held in Almaty. The kurultai was attended by representatives of the Kazakh diaspora from Turkey, Iran, Mongolia, the USA, China, Australia, Germany, England, in total over 700 delegates from more than 30 countries (Gali, 2003: 503). Since then, the kurultai of Kazakhs has become a regular event, and the process of returning Kazakhs to their historical homeland has become a mass phenomenon.

Thus, the ideas of the deep thinker Al-Farabi, despite a long period of time, are more relevant than ever today, during the period of cultural development and the formation of Kazakhstan's civilization.

Democracy is an ideal that is impossible without a national idea. The nation is the totality of all facets in the republic, despite nationalism. The integrity of the totality, love for the Motherland.

The peculiarity of the formation of democratization in society in the Republic of Kazakhstan is that much attention is paid to the formation of foreign policy in the context of globalization. Kazakhstan strives to find an optimal balance between the growing political and economic interconnection and the protection of its interests in the international arena. In order to achieve its goals, our republic benefits from its unique geopolitical position of a large Eurasian state.

One of the important tasks today is the development of civilization and culture in Kazakhstan. At what level is the process of civilization development?

A civilization with its own rules is a socio-cultural structure. Each civilization has its own origin, has its own history, as well as its own values. Intertwining with each other, each civilization is unique. Modern civilization relies on a high level of technology and information.

Kazakhstan-wide culture should not be limited to cultural processes in the state. Multinational Kazakhstan, in order to develop civilization at a high level, must first of all give legal protection and guarantee to every ethnic group living on the territory of the state. Civilization reflects social processes in society, the achievement of technological forms of production, as well as the

level of state political stability and favorability. To the question, at what level is the process of globalization taking place in Kazakhstan? The First President of the Republic of Kazakhstan N.A. Nazarbayev analyzed its advantages and disadvantages in his book «Critical Decade».

Globalization, as a phenomenon, has many advantages and disadvantages. And when people and society choose their path of integration into the world community, they do not lean towards a perfect and ideal model of development due to the complete absence of such. So we, Kazakhstanis, choose our path to integration into the world community, relying on the ongoing process of globalization, not because this path is absolutely perfect, but because for us and for Kazakhstan there are more positive sides and advantages in it than negative sides and disadvantages. Our main priority is unshakable and indisputable: the security of the nation and the preservation of statehood. Here, however, a large number of interpretations and options are possible: how and in what ways to ensure the security of the peoples of Kazakhstan and at the same time avoid cataclysms that could lead to the collapse of the state or the weakening of statehood, independence and sovereignty (Nysanbayev, 2002; 235).

The process of globalization is an important factor in the development of culture and civilization. One of the reasons for the development of globalization processes is the development of new technologies, electronic media, etc.

Without the achievements of the scientific and technological revolution in the form of radio, television, means of communication, the Internet, etc., without having national differences, remain the first necessity for everyone. International trade, transfers of bank accounts from anywhere in the world in a matter of seconds, cooperation of members of international organizations, everything is brought into one channel of civilization. The policy of education, construction and regulation of the financial system, etc. Kazakhstan is also switching to international standards.

Conclusion

To date, the civilizational development in Kazakhstan is at a high level. One of the factors of development is stability and security in the republic. At any time, it is stability and national security that are the guarantor of development and success for the citizens of the republic. The source of the guarantor can be educated and politically literate young generation, which can be in demand at the international level. In the future, there is no doubt that Kazakhstan can become an exemplary state at the international level. In civil society, democracy is an example of the action of civilizational humanism. Democracy preserves the rights of citizens, gives the right to expression of will, religion, freedom of speech. Democratic principles have found their basic consolidation in the Constitution of the Republic of Kazakhstan, which proclaimed the Republic of Kazakhstan as a democratic, secular, legal and social state. In this regard, the main principles of the State of Kazakhstan are to strengthen the foundations of a sovereign national state structure in the context of further democratization of the political system, as well as the formation of civil society institutions, taking into account the experience of traditional Kazakh society and the entire world development. At the same time, the simultaneous process of state-building and democratization of the political system determined the priority of the institutional direction, which soon made it possible to develop a legislative and regulatory framework for newly formed institutions and effectively regulate the ongoing socio-political processes in the country.

Kazakhstan's civilization is not only an ontological problem, but an idea that reveals the way to a cultural program. Kazakhstan's civilization, the basis of which is the people of Kazakhstan, today, does not stand still and is in the process of development. Undoubtedly, this problem does not remain without the attention of our scientists.

The famous Kazakh philosopher Garifolla Yesim, in his article «Kazakhstan civilization and civilized consciousness», reveals the issues of

civilization: «Civilization has its own theory and history, but what we need is an understanding suitable for this time». For example, scientists in Japan are raising the problem of national civilization. Similar attempts are found in the works of Russian scientists. Japanese scientists note that the structure of national civilization is a political system for managing the economy, currency, language, culture, natural environment, citizenship, and other civilizations. These civilizational structures are also characteristic of the Republic of Kazakhstan. Therefore, we believe that the «civilization of Kazakhstan» is more appropriate than «Kazakh civilization». Kazakh civilization is a concept that corresponds to reality, the current sociocultural situation. Obviously, Kazakh civilization is the dominant system for determining Kazakh civilization by historical origin. In fact, it cannot be ruled out that in the conditions of Kazakhstan there are other civilizational tendencies because they are understandable to the public. Therefore, the formation of civilizational consciousness, so as not to cause conflicts that may occur on a civilizational basis in the future, is the main task of public and humanitarian education today (Yesim, 2003: 5).

Over the past ten years of independence, the Republic of Kazakhstan has acquired new cultural and civilizational values. Today there is a question of cultural and political identification in the world civilizational structure:

- Popularization of the civilizational approach in the study of the phenomena of spiritual culture; cognition of culture as a component of general social regulation, along with politics and economics;
- identification of the dynamic nature of modern society, the limits of this dynamics, the possibilities of combining it with stability and tradition, the preservation of long-term conditions of human existence, which are threatened by harsh industrial and social technologies;
- defining the role of nomadism in world history;
- definition of the type of civilization of Kazakhstan;
- identification of factors determining the independence of cultural evolution;

- identification of the role of the national idea;
- identifying ways out of the environmental crisis;
- identification of possible models for the further development of the multinational culture of Kazakhstan.

The subject of Kazakhstan's civilization is its people. The people living on the territory of our Republic are the bearers of national culture.

Cultural integration of the Kazakh society in this regard generates further development of the national idea and expresses an important condition for the resurgent Kazakh civilization.

At the same time, Kazakhstan's civilization is understood as a substance that permeates all areas and spheres of our society, having a certain mechanism for asserting integrity. All segments of the population, whether urban or rural, living in the center or on the periphery, nevertheless, in one form or another, turn out to be adherents of those values or ideals that exist in our society and are reproduced, approved by the constantly existing integrity mechanism. The main thing for our civilization is the existing system of spiritual production, it is more stable than the transient factors of material production. This will make it possible to formulate the identity of society, to isolate the internal sources of spiritual evolution in it, to identify the specifics and driving forces. The bias in the projection of culture makes it possible on its basis and with the help of its specific means to fix the permanent, enduring type of this civilization in its unique colors and outlines.

The Kazakh civilization, which is based on the Kazakh people and the identity of the nomadic civilization, at what level is its development? This is one of the most important tasks of researchers at the present stage of development. The Kazakh people, developing along the waves of civilization, should not forget their historical roots, especially the «Turkic civilization» and this requires further research of various issues of Kazakh national culture. By introducing into its identity various elements of the civilization of the East and West, especially in science, as well as in

other fields of activity, it should enrich its culture and its cultural values, which we inherited from the «nomads» and «Turkic civilization». We must preserve and enrich, as well as become an exemplary culture and reach a high world level. And therefore, the national historical and cultural value from a scientific point of view in the process of globalization goes its difficult way in step with the times. Modern scientists contribute to the prosperity of the culture and civilization of Kazakhstan. In any field of science, scientists of Kazakhstan face a difficult task to raise domestic science and culture to the world level. In order to reach a high civilizational level, each representative of an ethnic group must first of all know their national culture. And therefore, we must comprehensively explore the history and culture of the Kazakh civilization. Kazakhstan's civilization and culture in the era of globalization carries the spirit of independent Kazakhstan. Our culture is rich in various moral values: customs and traditions, language, history, ancient monuments of history and culture. The value, due to the fact that it has been passed

down for centuries and is being developed, honed over thousands of years, can be said to contain the wisdom of the ancestors, contains an assessment of a person's life and meaning. The value system serves as the basis and basis of every culture. Along with the strengthened values, new values are being formed. Kazakhstan is on the right path of its development today. The proof of this process is primarily the effective policy of the President of the Republic of Kazakhstan, democratic processes, as well as economic stability and national security. What kind of development of culture and civilization can we think about if these processes are absent. In the future, the Republic of Kazakhstan should become a highly civilized state. The intelligence of the development of peoples is at the proper level, the culture of ethnic groups retains its identity, in addition, Kazakhstan has all the prerequisites necessary for further growth: state political and economic stability, the growth of cultural processes, peaceful relations with neighboring countries, language, rich natural and mineral resources, cooperation with great powers, etc.

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Өркениеттің мәнін зерттеудің теориялық және әдіснамалық негіздері

Аңдатпа. Бүгінгі таңда адамзат тарихында өркениеттің бір-біріне қарама-қарсы, бітіспес, кейде тіпті дұшпандық көптеген түрлері мен теориялары қалыптасты. Бір қарағанда, бір-біріне полярлық қарама-қайшылықтар болып табылатын өркениеттердің әртүрлі түрлері мен теориялары үйкеліс пен күрес үшін негіз жасайды. Алайда, біздің ойымызша, өркениеттердің түрлері мен теорияларының әртүрлілігі өркениеттердің дамуы мен өркендеуіне кедергі келтірмейді, өйткені бұл теориялар өркениеттің мәнін әр түрлі көзқарастардан тереңірек және жан-жақты зерттейді. Шындығында, егжей-тегжейлі және жан-жақты талдау кезінде бір қарағанда дұрыс емес және мүмкін емес болып көрінетін нәрсе олай емес болып шығады. Сонымен, өркениет түрі-бұл ең алдымен қоғамның, қоғамның, этностың және т.б. даму кезеңдерін қамтитын Ғылыми тұжырымдама, сонымен бірге өркениеттің қалыптасуында мәдени, экономикалық, тарихи, әлеуметтік, демографиялық және т.б. компоненттердің, жалпы мәдениеттің дамуымен байланысты рухани өмірдің негіздері мен құндылықтары, оның әлеуеті одан әрі дамыту.

Түйін сөздер: Қазақстан; өркениет; мәдениет; азаматтық қоғам; жазу; ұлттық бірегейлік.

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Теоретические и методологические основы изучения сущности цивилизации

Аннотация. На сегодняшний день в истории человечества сформировалось множество типов и теорий цивилизации, противоположных друг другу, непримиримых, иногда даже враждебных. На первый взгляд, различные типы и теории цивилизаций, которые являются полярными противоположностями друг другу, создают основу для трений и борьбы. Однако, на наш взгляд, разнообразие типов и теорий цивилизаций не мешает развитию и процветанию цивилизаций, поскольку эти теории изучают сущность цивилизации с разных точек зрения, более глубоко и всесторонне. На самом деле то, что кажется на первый взгляд неправильным и невозможным при более детальном и всестороннем анализе, оказывается не таковым. Итак, тип цивилизации – это прежде всего научное понятие, включающее этапы развития общества, социума, этноса и т.д., при этом важную роль в формировании цивилизации играет общность формирования культурных, экономических, исторических, социальных, демографических и т.д. компонентов, общих основы и ценности духовной жизни, связанные с развитием культуры, ее потенциалом для дальнейшего развития.

Ключевые слова: Казахстан; цивилизация; культура; гражданское общество; письменность; национальная идентичность.

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