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*Human history is the history of civilizations.
Their "unique and special entity" is
"long historical continuity."
Samuel Huntington*

CIVILIZATION PROBLEMS IN SOCIO-POLITICAL SCIENCE

У статті здійснено аналіз цивілізаційних парадигм у сучасній суспільно-політичній науці. Системно досліджено закономірності цивілізаційного підходу до історичного процесу, вивчено особливості матеріалістичного та культурно-історичного напрямку в теорії цивілізацій. Зокрема, проаналізовано сутність поняття глобальна та локальна цивілізація. На основі аналізу процесів глобалізації та політичних змін в сучасному світі дана характеристика ролі історичних спільнот людей – цивілізацій у сучасному світі.

Ключові слова: *глобальна цивілізація, локальна цивілізація, парадигма, матеріалістичний напрям, культурно-історичний напрям, світова політика.*

One of the most pressing scientific problems of social and political science is to study the influence of civilization processes in the sphere of contemporary world politics. Today human history has entered the period of civilization changes and large supersystems are determining the future of the globalized world. The influence of civilizations as socio-cultural units with stable set of cultural and genetic codes and archetypes is crucial for the fate of mankind and the development of international relations.

The purpose of the article is conditioned by the need to analyze the influence of civilization factors on the system of international relations. After all, according to U.S. scientist S. Huntington, future conflicts between civilizations are the final phase of the evolution of global conflicts in the world.

Considering *theoretical and methodological approaches* to the analysis of contemporary world politics it's necessary to single out: geopolitical (H. Makkinder, K. Haushofer, N. Spaykmen and others), realistic (H. Morgenthau, R. Aron, R. Hilpin and others) and civilization approaches (O. Spengler, A. Toynbee, P. Sorokin and others) [13, p. 53 - 54].

State of scientific research of the problem. The term "civilization" appears to identify a particular stage of world-historical process in the works of A. Ferguson, F. Brodelya, M. Weber, E. Durkheim, O. Spengler and others. The concept of local civilizations was specified in classifications of M. Danilevsky, A. Toynbee and others.

Civilization as a geological phenomenon of the human community was used for the first time in the works of V. Vernadsky, as a stage in the development of ethnic groups in the works of L. Gumilev and it gradually reaches the theoretical development in research of B. Zazhyhayev, V. Beh, Y. Pavlenko, Y. Yakovets and others [2, 3, 5]. To the problems of information civilization and peculiarities of its functioning were dedicated works of D. Bell, Y. Masuda, A. Toffler and others [6, c. 15-17].

Periodization of inter-civilization communication. In the first stage, about three thousand years after the emergence of civilizations, contacts between them, did not exist, or were limited. The main manifestations of these contacts were trade relations, wars and conflicts. Civilizations were separated by space and time.

The second stage used actively achievements of earlier civilizations and began Western civilization began to form. From the sixteenth century it has started to produce wide, gradual and purposeful influence on other civilizations, due were to the technical advantages. The process of European world center establishment has started.

In the third stage the problem of interaction of civilizations had materialist, cultural and historical background [1].

Materialist approach to the study of civilizations focuses on the study of economics, material production, household methods and relations that generated them. Representatives of the direction M. Weber, I. Wallerstein, F. Brodel, K. Marx, D. Wilkinson have associated spiritual factor with the type of technology or the characteristics of the social foundations of society.

Scottish philosopher A. Ferguson understood civilization as the degree of social development that distinguishes human society from animal life and that distinguishes one society from another. He identified three stages of economic development of mankind: savagery, barbarism, civilization.

D. Wilkinson's Civilization paradigm is identical to the social basis of society. In his works civilization is treated as a social system of state and its center is a large city. In his opinion, the interaction between civilizations is provided by the system of social and political relations in large cities, which are the most important factors in international relations.

According to V. Kavolis the concept of civilization should be regarded beyond its social and cultural foundations, civilization is a community of people that can identify or realize itself only in the system of communications. A necessary condition for the existence and development of human civilization V. Kavolis called acquisition of social values (human rights).

A. Toffler in his works "Future Shock", "Report on ekospazm", "Metamorphosis of power," "Third Wave", justifies the concept of the transition of humanity to a new economic type – "Information" civilization. The investigator saw the foundation of civilizations in the economic type of social and economic revolution: agricultural, industrial and information, each of which preceded the emergence of a new society [14, c. 226].

The Industrial Revolution led to the creation of industrial civilization, its economic base has become a market economy, which defined the political and cultural structure of a society. "Systematically combining with each other billions of people, the

market has created the world where no one could independently control his/her own destiny no individual, no country or culture. He brought a belief that integration into the market is "progress," while self-sufficiency is "backwardness." He was a supporter of the theory of vulgar materialism and economic motivation factor which is a major force in human life.

The collapse of colonial empires in the 50's and 60's of the XX century made the information revolution inevitable because the economic base of industrial society was destroyed. Information wave that began in the 70's of the XX century led to demotivation of social production and a sharp value increase of non-production sector (especially science and service).

The result of a new economic base was a new information civilization. A new civilization is formed due to global information networks in which each consumer can use the information needed only to him. The power of a new civilization will be possession of knowledge and skills and their appropriate application.

Stage theory of civilizations defines it as the only progressive development of humanity, which distinguishes certain stages local civilizations. The supporter of this approach is, in particular, the Russian scholar Y. Yakovets. He considers civilization as "a certain stage in the cyclic development of society in the integrity of elements that compose it." The most common is the division of seven cycles of world-civilization which are united in three supercycles.

The first supercycle is the period of society establishment. Its epicenters are Egypt, Mesopotamia, Greece, Rome, India and China. This includes Neolithic civilization (in the V millennium BC), early preclass civilization (the second half of the II millennium BC), ancient civilization (the middle of V century BC).

The second supercycle is the period of maturity of society. Its epicenters are Western Europe and North America. This includes medieval civilization (until mid-fourteenth century), Pre-industrial civilization (to end of XVIII century) industrial civilization (the second half of the twentieth century).

The third supercycle is post-industrial civilization which begins in the second half of the twentieth century. Its epicenters are Japan, the USA, China and new industrialized countries [7, c. 117].

Within this approach, civilization is regarded as the degree of development of society and culture and thus is opposed to savagery and barbarity. The subject of attention is not one or any side of human existence, but the complex of all forms of life of a society - material, moral, ideological, cultural, religious. This set can be considered a civilization on a global or local sense.

Summarizing the different approaches of determining the category of civilization, we conclude that in a global sense civilization often means a higher stage of development.

World civilization is the sum of all positive achievements of mankind, progressive development of the world, a major step towards the development of humanity as a single planetary system, it is a periodic change of generations of local civilizations, normative understanding of social order under which most often the western model is meant.

Theorists of local civilizations M. Danilevskyy, O. Spengler, A. Toynbee have studied the large communities that have developed historically and occupied a territory, had a limited period of life and their particular socio-economic and cultural development [4, c. 115].

Researcher A. Toynbee counted forty-seven local civilizations of three generations and five living civilizations of the early twentieth century, they are: Western, Orthodox Christian, Muslim, Hindu, Far East, taking as a basis of classification belonging to this or that religion. In his view this development looks as follows: a primitive society, higher civilization of the first generation, second generation of higher civilization, higher universal church; higher civilization of the third generation.

In the work "Study of History", he categorically denied the idea of the unity of civilization, an argument in defense of this view is that "Western civilization threw its net of economic system almost on the whole world, and economic unification of Western innovations caused, on this basis, and political unification."

The world consists of a relatively large number of self-contained civilizations which do not have much in common. At first A. Toynbee distinguished 21 civilizations, but later reduced this number to 13. Each civilization has developed independently and is at the stage: of the emergence, growth, fissure and schedule. Processes of development do not occur in parallel, which are the main cause of uneven global development, dependence and subjugation of one people by another [10, c. 201].

Professor P. Huntington of Harvard University has studied the role of civilization factor in international relations and argued that the classical theory of international relations logically explains international relations by the end of the XX century. However, after the destruction of the bipolar system, the level of conflict in the modern system of international relations has increased, "states cooperate and form alliances with countries with similar cultures and are often in conflict with the other cultural community."

The main hypothesis of S. Hantington is that in the modern international relations the relationship of conflict or cooperation between states are determined by cultural identity of the society. The broad mass of people are disappointed in ideology and return to their fundamentals, such as religion, language, history, social values, traditions and institutions [11, c. 312].

Using the criteria of civilization features of spiritual culture and religion of major socio-cultural communities, he has identified nine large civilization supersystems: western (Atlantic), Orthodox (East Slavic), Islamic, Chinese, Hindu, Latin American, African, Japanese, Buddhist.

Samuel Huntington argued that the content of contemporary international relations is in the struggle and rivalry between these civilizations, and future lies in collision between the Atlantic civilization, on the one hand, and Islamic and Chinese on the other. He is quite pessimistic about the prospects of Western civilization, despite the fact that the U.S. and Western Europe continue to dominate today, yet "their participation in global political, economic and military power is reduced compared to other civilizations."

In the XXI century, in his opinion, the international system will consist of the most developed countries, around which will group other states belonging to one type of civilization. He argues that there will be the new dividing line between the geographical area of world civilization in the XXI century. Areas will be extremely sharp and bloody conflicts will take place on the periphery of the relatively closed and hostile to each another civilization subsystems.

Thus, the theoretical development of S. Huntington in that in the twenty-first century civilization factors will play a major role in shaping world politics, which is becoming many civilizational. At the local level it is the policy of ethnicity, at the global level it is the policy of civilizations.

Russian researcher M. Danilevskyy defined civilization as a cultural-historical types the main criterion of which in his opinion was not religion, but a unique way of development. In his list, which consisted of twelve cultural-historical types, of course, Slavic can be also singled out, to which he attributed Ukraine.

Besides, his research "Russia and Europe" is the basic factor in the civilization approach to the historical process. According to M. Danilevskyy main subjects of the historical process are not a state or nation, but cultural-historical types. He stressed the fundamental differences between Russia and Europe. The main task of Russian foreign policy is the development of "Slavic cultural-historical type." Later this principle will include the zone of influence of one civilization and will get the name "big space" [4, c. 567].

Ukrainian researcher Y. Pavlenko identifies several civilizational oikumena linking their semantics to traditional religious outlook and macro-region, where this ideology dominates: Macrochristian world in the Western European-North American, Latin American and East-Eurasian civilization blocs (including Ukraine), Muslim mainly Western-European -North African oikumena, South Asian – Hindu-Southernbuddhist, East Asian or Far – Confucian- Northernbuddhist oikumena.

Civilization concept of the Russian researcher Y. Yakovets consists of a synthesis of the theory of Marxism and Toynbee. He singled out four generations of local civilizations: the first -

Neolithic, the second - slave, the third - feudal, and finally the fourth generation of local civilizations - post-industrial phase of development of local civilizations.

The main features of twelve civilizations of the fourth generation, most of which are still in their formation stage, can be summarized as follows: increased differentiation compared to the civilizations of the third generation. For example, Western civilization is divided into parent-Western European, subsidiaries – North American, Latin American, oceanic, Far East, Chinese, Japanese and Buddhist civilizations. Within the Far Eastern civilization one distinguishes Chinese, Japanese and perhaps Buddhist. Indian and Muslim civilization continue to exist. Eurasian civilization is at the stage of decline. Eastern European civilization (he refers here even Ukraine), is not yet fully formed, drifting from Eurasian to Western Europe. African civilization is in state of crisis.

Thus, among the socio-cultural phenomena of the modern world one distinguishes stable systems. They cross the boundaries of social formations and do not coincide with national or public areas. Civilizations largely determine the major manifestations of social and cultural life, and their characteristics determine the nature and state of relations between them.

Local civilizations are not something stable. They undergo several stages of development – emergence, prosperity, schedule and death. The duration of the existence of different civilizations scientists determined differently, but within about 1-1.5 thousand years. Ideas about polycycle of historical process are becoming widespread: every civilization, every period of its development has equal length, which is periodically repeated. Local civilizations have their own rhythm of development which is different from the global. On the same time there is another approach, according to which this rhythm is more or less synchronized with the rhythm of world civilizations.

Adjacent civilizations synchronize in their dynamics. One distinguishes the following groups of synchronous civilizations: Mediterranean-Near East, Asian, Western European, American, African, Eastern European and north Asia local civilizations.

Local civilizations reflect cultural and historical, ethnic, religious, economic and geographical features of the country or group of countries. By definition of the Russian researcher L. Semennikova, civilization is a community of people who share fundamentals of mentality, basic moral values and ideals, as well as special features in a stable socio-political organization, economy and culture. Mentality in this context is understood as people's common intelligence tools, psychological basis, which enable them to perceive and understand the world and themselves [8, с. 234].

One of the main problems of contemporary world politics is the problem of interaction between civilizations and the nature of its impact on international relations. The study of human history and the history of international relations requires clarification, which is the part of the universe in the social sense. Obviously, this part is some historical communities of people. Traditionally, state is regarded to be such a community. At this stage the approach, according to which civilization is in capacity of such a community, becomes more widespread.

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В статье осуществлен анализ цивилизационных парадигм в современной общественно-политической науке. Системно исследованы закономерности цивилизационного подхода к историческому процессу, изучено особенности материалистического и культурно-исторического направления в теории цивилизаций. Проанализирована сущность понятия глобальная и локальная цивилизация. На основе анализа процессов глобализации и политических изменений в современном мире дана характеристика роли исторических общностей людей – цивилизаций в современном мире.

Ключевые слова: глобальная цивилизация, локальная цивилизация, парадигма, материалистическое направление, культурно-историческое направление, мировая политика.

The article analyzes the civilization paradigms in contemporary social and political science. Regularities of the civilization approach to the historical process were researched systematically and the features of the materialist, cultural and historical trends in the theory of civilizations were studied. In particular, the essence of the concept of global and local civilization was analyzed. The historical role of communities of people i.e. civilization in the modern world was described on the basis of the analysis of globalization processes and political changes in today's world.

Key words: global civilization, local civilization paradigm, materialistic direction, cultural and historical trend, the global policy.