

BALANCE OF MORAL POWER AND SPIRITUALITY

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Abstract: The current state of humanity is a favorable ground for continuing scientific discussions on the ways of forming the planetary civilization. Humankind is taking accelerated steps to squeeze the planetary society to a single universum. The conflict between groups of different civilizations will become the central aspect of global politics (S. Huntington). Achievement of world domination goes not by traditional ways (direct military aggression), but by the methods of the theory of "controlled chaos" or the concept of "hybrid war."

In contrast, the concept of "dialogue of civilizations" by M. Khatami. It allows for the possibility of a constructive dialogue among civilizations. It will allow achieving peace, stability and coexistence of different civilizations. It promotes the principle of equality between peoples and states.

Humankind can unite to solve global problems - poverty, hunger, virus pandemic, possible death from a nuclear strike, etc. It is a mistake to underestimate the cultural and social unity of humanity and the possibility of peaceful coexistence of representatives of different cultures. We are talking about the ineffectiveness of existing mechanisms for developing common cultural values. Sensitive topics are a reason to seek compromises, not conflicts.

In developing a single idea for the whole of mankind there is a clash of civilizational approaches based on different ideologies (liberalism, communism, etc.). The question is whether humankind can remove this ideological context. In our opinion, this can be done if the ideology is replaced by a common cultural model of human development.

In an increasingly globalized world, civilization should be an ideal model of a single human society, to which every sovereign state should aspire, becoming a subcivilization. Then an increasing number of subcivilizations would lead to a qualitative change and the emergence of a single human civilization. We are talking about such a new model of civilization, where deep multiculturalism prevails and all cultures flourish, about such knowledge society, where epistemologies of different traditions are taken into account. Sustainable human development presupposes dynamic balance of material and spiritual beginning of life.

Keywords: civilization, definition, planetary civilization, challenges, threats, conflict, adequate response, culture, ideology, scientific and technological progress, balance.

The development of humankind at the present stage leads more to pessimistic reasoning. Local conflicts are growing in the world. Developed countries are covering migration waves. The situation is aggravated by the coronavirus pandemic. The ideas of isolationism as a counterbalance to globalization are coming to the fore. All this came after the collapse of the hope of building a society of common welfare in all countries.

However, it seems to us that the current state of humanity is a fertile ground for continuing scientific discussions on ways to build a planetary civilization. In this context, we emphasize that the term "civilization" is still mostly associated with a certain level of development of society.

It means that scientific and technical potential, which increasingly replaces the spatial distances between people as members of society, a certain virtual component, accelerated steps lead to a shrinkage of the planetary society to a single universum. Consequently, the dynamism of history and the scientific and technological revolution will squeeze the world into a single cube of human relations. Under these conditions, it is important to develop and propose scenarios of the most effective ways of human development, rather than simply describing the reasons why societies are unable to adapt to new conditions.

Introduction of the term "civilization" into scientific circulation is attributed to P. Golbach, who in his works "The System of Society" and "The System of Nature, or About the Laws of the World of Physical and Spiritual" used such concepts as "civilization," "civilization" and "civilized" [1, p. 31]. Today, for example, Cambridge Dictionary interprets civilization as a human society with a developed social organization or as culture and way of life of a society or a country at a certain period [2], according to Oxford Dictionary, civilization is a level of social development of society, which is considered the most developed [3], in S. Ozhegov's dictionary civilization is defined as a certain stage of development of society, its material and spiritual culture [4]. Here we see the link of civilization to culture.

Much attention is drawn to O.Spengler's fundamental work "The Sunset of Europe," where he puts forward the doctrine of culture as a set of closed organisms expressing the collective "soul" of the people and passing a certain life cycle lasting about a millennium [5; p. 146]. The meaning of history is that different civilizations replace each other, grow next to each other, touch, push and suppress each other. Thus, O.Spengler notes some aspects of the struggle for survival between civilizations.

N.Danilevsky, in his work "Russia and Europe," advances the theory of "cultural-historical types," i.e. civilizations developing like biological organisms [6; p. 59]. Speaking about civilization, he also argued that the main thing should be the ability to distinguish cultural-historical types, so to speak, independent, original plans of religious, social, domestic, industrial, political, scientific, artistic, in short, historical development.

In his opinion, the cultural-historical type (civilization) forms any tribe or family of peoples, characterized by a particular language or group of languages, quite close to each other, if it (the family of peoples) in general by its spiritual inclinations is capable of historical development and has already emerged from infancy. In other words, let's separate the fact that it is possible to make a report on the development of civilizations from every ethnos or even tribe that is already aware of its civilization mission.

In A.Toynbee's ideas, we are interested in the fact that the main role in the development of civilizations belongs to the creative minority, and the majority becomes followers and conductors of the ideas and actions of the avant-garde [7, P. 19].

Special attention should be paid to the idea of S. Huntington, who defined civilization as the highest cultural community of people and the broadest level of cultural identification, in addition to what distinguishes man from other biological species. It is defined both by common objective elements (language, history, religion, customs, and social institutions) and by subjective self-identification of people [8, P. 156]. In S. Huntington's reasoning, we are interested in the fact that, along with objective criteria for singling out civilizations, there are also personal ones.

Let us highlight Huntington's idea that the central and most dangerous aspect of the emerging global politics will be the conflict between groups of different civilizations. He predicts that the main

source of disputes will not be ideology or economy anymore. The most important boundaries that separate humanity and the prevailing sources of conflicts will be determined by culture.

The nation-state will remain the main actor in international affairs, but the most significant conflicts of global politics will be between nations and groups of different civilizations. S. Huntington is sure that the clash of civilizations will become a dominant factor in world politics, and the fault lines between civilizations are the lines of future fronts.

Unbiased analysis of humankind's development at the present stage shows that, unfortunately, S. Huntington is probably right in general. Moreover, if during the Cold War, there was a clear border between the capitalist and socialist worlds, now this line has been erased. The achievement of world domination is no longer in the so-called traditional ways (direct military aggression) but in the theory of "managed chaos" or the concept of "hybrid war."

The essence of these methods is that the full success of their implementation directly depends on the degree of substitution of historically inherent national norms and cultural values of the people-target of aggression by externally imposed attitudes. In this case, the zombie people are replacing political regimes, as we see it, as a result of various "color revolutions" and hybrid attacks.

At the same time, we can argue with S. Huntington's idea that cultural peculiarities and differences are less subjects to changes than economic and political ones, and as a result, it is more difficult to solve or reduce them to compromise [8, P. 84]. However, our main idea is not that changes in the cultural component should carry a negative charge of establishing world domination, but that the model of common culture should become the basis of a common human civilization in dialectical unity with the spheres of economy and politics. We do not yet touch upon the sphere of religion, as the disclosure of this topic requires a separate analysis.

Fukuyama's ideas in "The End of History?" have also come to the fore. [9, P. 73]. He does not insist that political ideologies have lost their meaning, but claims that the era of liberal democracy has come: there are serious reasons to believe that it is this ideal world (liberalism) that will eventually determine the material world [9, P. 36]. Fukuyama admits the fact that some idea can cover the whole world and change it for the better and on a planetary scale. Nowadays, there are many authors who doubt that liberalism as a theory is a panacea for world problems [9, P. 82]. Let us say that we do not touch upon this issue for us. It is more important that such an idea, in principle, may exist.

Let us also cite the concept of "dialogue of civilizations" by M. Khatami, which allows for the possibility of constructive dialogue among civilizations, which will result in the achievement of peace, stability and peaceful coexistence of different civilizations. The principle of equality of peoples and States is put forward, i.e. the dialogue is possible only when each of its participants respects the other and treats it as an equal. Dialogue can and should be conducted by all civilizations and their constituent elements (peoples, states and organizations), which are aware of the existence of universal problems, recognize the possibility of differences in opinions and interdependence of civilizations, and avoid dogmatic views of dialogue [10, P. 93].

Now let's move on to the possibility of a single human civilization. Firstly, there is no need to prove the necessity of uniting the efforts of humankind to solve global problems, ranging from poverty and hunger, a pandemic virus to the possible death of a nuclear strike, or even the fantastic idea of an extraterrestrial invasion.

Secondly, it is wrong to underestimate the cultural and social unity of humankind and the possibility of peaceful coexistence among representatives of different cultures. We believe that each ethnos has a more or less similar set of social and cultural values, such as reproduction, language preservation, humanistic achievement, etc. We are not talking about the unattainability of common

cultural values, but about the ineffectiveness of the existing mechanisms of this. There are so-called sensitive topics, but they are a reason to seek compromises rather than conflicts.

Thirdly, the majority of authors allow the idea of the possibility of a single universal idea for the whole of mankind. The main problem is that in its development, there is a clash of civilization approaches based on different ideologies (liberalism, communism, etc.). That is, if humanity manages to remove this ideological context, the idea of a single human civilization is possible. In our opinion, this can be done if the ideology is replaced by a common cultural model of human development.

What we mean here is that this model is a universally recognized boundary that defines belonging to a common human civilization. As such, we can offer the following values in their dialectical unity: "the prevalence of collective values over an individual," "human rights and freedoms," "tolerance," "the preservation of national cultural identity," "the rule of law," "stability and peace as a condition for human development."

It is up to each nation State to fill these boundaries with ideological content and economic instruments for the well-being of its people. In this way, each nation State acts as a kind of sub-civilizational unit. This approach will make it possible to move away from the principle of "struggle for survival" (natural selection) among civilizations and follow the evolutionary path when subcivilizations enrich each other. That is, there is no need to look for an "external enemy" to unite their ethnos; the core idea is to "be the same" as the leading subcivilizations.

We are aware that there are many questions about this model, but the essence of our approach to civilization is that it should not be a separate set of cultural material and spiritual values, allowing to distinguish one or another ethnos (nation), as well as to talk about its degree of development. In an increasingly globalized world, civilization should be an ideal model of a single human society, to which every sovereign State should aspire, becoming a sub civilization. Then an increasing number of sub civilizations will lead to a qualitative change and the emergence of a single human civilization.

Such a model allows taking into account the fact that each state is guided by its national interests. Moreover, natural resources do not cause conflict situations, as they are transformed into the soil for mutually beneficial cooperation between subcivilizations. Let us summarize that civilization should be a factor uniting peoples and states, where the basis for mutual understanding is culture.

In the future united civilization will be the power of information. This causes the necessity to review the very ideology of information use and value reorientation of the information society. "The observation machine," as T. Roszak notes, "is not a value-neutral technological process; it is rather a social concept of utilitarian philosophers embodied in computers. The latter creates a world of shadows, secrets or mysteries, where everything becomes a nude quantity" [11, P. 186-187].

The challenge for human civilization facing the cyber world is to learn to protect authentic ways of cognition and spiritual worlds transcendent concerning the Information Network. The solution is a balanced evolutionary development of high technologies and high cultures. New technologies, harmonized with the refined spiritual dimension of human culture, can provide the upward movement of history.

We are talking about such a new model of civilization where deep multiculturalism prevails and all cultures flourish, about such a knowledge society where epistemologies of different traditions are taken into account. To realize this path, open communication and information transfer are necessary, but they are not sufficient factors.

It also requires interaction between different cultures as equal subjects of the "global conversation." Finally, instead of a Eurocentric view of former cultures as something fixed and frozen, it is necessary to recognize that they are more dynamic. For example, the strength of historical Eastern

civilizations is their ability to absorb foreign, localize Western technologies and create their cultural revolution.

In our opinion, it is extremely important to adopt a cautious attitude to techniques and technology from the Eastern cultures, the ability to assess them in the historical context. New information technologies are only one of the possible technologies that create the space of global spiritual civilization.

"The main criterion and fundamental cause of civilizational breakdowns is the internal explosion through which society loses the property of self-determination." [12, P. 336]. Spiritual self-determination is the most significant factor of civilization development. As for natural determinants, they rather play an "inducing" role in the creative spirit.

It is necessary to put human spiritual forces in motion and maintain the harmony of society with nature. "There is no need to repeat that social progress is determined primarily by the spiritual environment of society. It is widely known that most of the great reforms were initially perceived as unfeasible, which corresponded to reality: they could be implemented only in a society that created the proper spiritual conditions for this". [13; c. 131].

Sustainable human development presupposes a dynamic balance of material and spiritual beginning of life. Nowadays, we see an obvious prevalence of the factor of materiality in our life, which is expressed, in particular, in the expansion of technology. Therefore, to restore the above mentioned balance, it is necessary to put the spiritual forces of the society in motion. Sustainable development policies will fail if they cannot see sustainability and the salvation of life beyond materiality. Sustainable development of society coincides with the process of spiritual evolution, "if by spirituality, we mean the movement forward, towards new and new creations" [14, p. 215].

Today humanity faces the necessity to change its values and norms, to bring them following the newly acquired instrumental and technical power, but to cope with it, it is necessary to improve the moral culture or the mechanism of "self-rejection." Entire societies have died because of excessive growth in material costs. Moreover, modern civilization can not withstand the pressure of material force and material needs. Therefore, the same level of spiritual growth should correspond to each stage of growth of material and technical power.

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