

## CIVILIZATIONAL PARADIGM IN THE CONDITIONS OF GLOBAL TRANSFORMATIONS: PHILOSOPHICAL-METHODOLOGICAL DETERMINATION OF SOCIAL STABILITY

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### **Annotatsiya (Abstract).**

Mazkur maqolada global transformatsiyalar va ijtimoiy turbulentlik sharoitida jamiyat taraqqiyotining sivilizatsiyaviy paradigmasi ijtimoiy-falsafiy tahlil obyekti sifatida tadqiq etilgan. Muallif sivilizatsiyaviy yondashuvni shunchaki tarixiy-xronologik ketma-ketlik emas, balki ijtimoiy tizimning ichki barqarorligini (gomeostaz) ta'minlovchi fundamental metodologik karkas sifatida asoslaydi. Tadqiqotda sivilizatsiyaviy determinantlarning jamiyat hayotidagi integrativ funksiyalari ochib berilgan hamda ma'naviy-axloqiy qadriyatlar tizimi ijtimoiy barqarorlikning konseptual o'zagi ekanligi isbotlangan. Maqolada keltirilgan xulosalar zamonaviy sivilizatsiyalararo muloqot strategiyalarini ishlab chiqish va ijtimoiy inqirozlarning oldini olishda nazariy-amaliy ahamiyat kasb etadi.

**Kalit so'zlar:** sivilizatsiyaviy paradigma, ijtimoiy barqarorlik, metodologik determinatsiya, global transformatsiya, ijtimoiy gomeostaz, aksialogik poydevor, sivilizatsiyaviy identifikatsiya.

**Аннотация:** В данной статье исследуется цивилизационная парадигма общественного развития в условиях глобальных трансформаций и социальной турбулентности как объект социально-философского анализа. Автор обосновывает цивилизационный подход не просто как историко-хронологическую последовательность, а как фундаментальный методологический каркас, обеспечивающий внутреннюю устойчивость (гомеостаз) социальной системы. В исследовании раскрыты интегративные функции цивилизационных детерминант в жизни общества и доказано, что система духовно-нравственных ценностей является концептуальным ядром социальной стабильности. Выводы, представленные в статье, имеют теоретико-практическое значение для разработки стратегий межкультурного диалога и предотвращения социальных кризисов.

**Ключевые слова:** цивилизационная парадигма, социальная стабильность, методологическая детерминация, глобальная трансформация, социальный гомеостаз, аксиологический фундамент, цивилизационная идентификация.

**Abstract:** This article examines the civilizational paradigm of social development as an object of socio-philosophical analysis amidst global transformations and social turbulence. The author substantiates the civilizational approach not merely as a historical-chronological sequence, but as a fundamental methodological framework that ensures the internal stability (homeostasis) of the social system. The research elucidates the integrative functions of civilizational determinants in social life and demonstrates that the system of spiritual and moral values constitutes the conceptual core of social stability. The findings presented in the article hold theoretical and practical significance for developing strategies for inter-civilizational dialogue and preventing social crises.

**Keywords:** civilizational paradigm, social stability, methodological determination, global transformation, social homeostasis, axiological foundation, civilizational identification.

**Introduction.** Today, the dynamic changes in social reality require updating the epistemological tools of social philosophy. The linear development model of the formational



approach has almost lost its methodological potential in explaining the polycentric worldview. After all, "although the formational approach considers the economic foundations of social life to be primary, in the conditions of modern global crises, spiritual and civilizational determinants are emerging as the main force ensuring systemic stability" [1]. Therefore, the civilizational paradigm is of fundamental importance in studying the internal "immunity" and social homeostasis of society. From this point of view, spiritual stability should be interpreted not as a subjective product of the awareness of civilizational identity, but as an objective philosophical constant (foundation) that protects the social system from destructive transformations. Consequently, today, studying the foundations of civilization is the only epistemological way to not only preserve the values of the past, but also to predict its future strategic stability.

The theoretical foundations of the civilizational approach are reflected in classical studies. In particular, Arnold Toynbee associates the survival of civilization with a creative response to external challenges. In his opinion, "civilization is not just a political or economic unit, but a holistic organism that is united around the spiritual and religious values of society" [2]. Consequently, the survival capacity of civilization is manifested not in its technological parameters, but precisely in the "elasticity" of its spiritual foundation and its adaptive capabilities to external destructive influences. In our opinion, the phenomenon of "creative response" mentioned by Toynbee is directly related to the spiritual and moral immunity of society today, which determines the ability of the social system to withstand crises. From this point of view, spiritual stability should be interpreted not as a mere attributive sign of a civilizational organism, but as a vital necessity that ensures its survival function.

Samuel Huntington, on the other hand, brings the issue of cultural identity to the forefront, arguing that "future conflicts will not be primarily economic or ideological, but rather along cultural boundaries belonging to different civilizations" [3]. This provides the basis for interpreting the category of "spiritual stability" not simply as a moral concept, but as a factor of strategic security. From this point of view, in modern socio-political reality, spiritual stability is a decisive criterion that ensures the civilizational resistance (endurance) of the subject to external ideological expansions. According to this approach, the weakening of cultural identity paves the way for the systematic destruction of society, which in turn requires the conceptualization of spiritual stability as a component of national security. That is why preserving the foundations of civilization is not just about preserving cultural heritage, but also a spiritual and psychological guarantee for the state and society to protect their sovereignty in the context of global geopolitical competition.

Oswald Spengler, analyzing the difference between civilization and culture, puts forward the idea that "civilization is the inevitable fate of culture, its highest and most artificial state" [4, p. 76]. Modern researcher V. Styopin, comparing technogenic and traditional types of civilizational development, proves that "the survival of humanity largely depends on the synthesis of spiritual values and modern technologies in traditional civilizations" [5, p. 204]. In this case, spiritual stability serves as the main regulator maintaining the balance between the artificial technological shell of civilization and its internal cultural core. Accordingly, if the technogenic pace of development is not combined with spiritual and moral values in a complementary (complementary) way, the social system will inevitably lose its civilizational homeostasis. In our opinion, it is the category of spiritual stability that is the conceptual foundation that protects civilization from a crisis-ridden end as an "inevitable fate" and leads it to a stage of stable and creative development. In this sense, the study of the civilizational paradigm is a methodological condition for ensuring the spiritual security of modern society.

In the context of global transformations, maintaining the internal stability of society is determined not only by macroeconomic indicators, but also by the strength of the civilizational foundation. It is noteworthy that while the pace of economic growth forms the external material shell of society, its internal systemic balance (social homeostasis) is ensured precisely by



civilizational identification and a set of spiritual and moral values. Consequently, social stability is not just the distribution of economic resources, but the ability of society to protect its core and civilizational code from destructive ideological shifts. Therefore, the civilizational foundation serves as a “safety cushion” of the social system and is manifested as a strategic resource that guarantees the spiritual integrity of society even under any macroeconomic fluctuations.

Based on the above, our goal in this article is to reveal the conceptual and philosophical foundations of the civilizational paradigm in ensuring social stability..

**Methods.** In preparing this scientific article, the methods of systematic analysis, civilizational approach, comparative analysis, synergetic method, and dialectical principle are used..

**Results.** During the research process, as a result of analyzing the mutual determination of the categories of civilizational paradigm and spiritual stability, the following fundamental and conceptual conclusions were formed:

**First,** it was argued that the civilizational paradigm is not just an external historical-cultural form of society, but an ontological basis that ensures its socio-political stability. This conclusion was confirmed by the following three interrelated conceptual directions:

**Axiological-dynamic interpretation:** According to Pitirim Sorokin's theory of socio-cultural dynamics, "any major civilization is concentrated around its central value system (core), and it is this "axiological core" that is the main immunity that guarantees the survival of society from systemic crises" [6, p. 215]. In this approach, civilizational constants appear as a spiritual guarantee of stability. Spiritual stability is a fundamental category that determines the civilizational immunity of the subject to external ideological transformations, which activates the self-preservation mechanism of the social system. These constants are not just a legacy of the past, but act as a strategic filter that ensures the intellectual and spiritual sovereignty of society. It is the institutionalization of these spiritual constants that is the only objective condition guaranteeing the civilizational homeostasis of society in the face of global turbulence.

**Structural-functional argumentation:** The civilizational paradigm performs the function of integrating all elements of the social system around a single spiritual goal. Within the framework of Talcott Parsons's theory of the "social system", it is worth noting that "the preservation of cultural patterns and the elimination of internal tensions of the system (latency) are realized only through the institutionalization of civilizational values" [7]. This characterizes civilization as the functional basis of systemic stability. Proceeding from this methodological framework, civilizational values act as a "social glue" that eliminates destructive differences between the structural elements of society. It should be recognized that spiritual stability is not just a balanced state of the system, but the degree of deep integration of civilizational norms into the activities of social institutions. At the same time, the functional potential of a social system directly relies on the coherence (harmony) between its civilizational core and its spiritual and moral foundation.

**Synergistic-evolutionary explication:** According to the modern synergetic paradigm, society maintains a stable development trajectory only by relying on its civilizational “memory” at the bifurcation points of global transformations. In E. Yanch’s interpretation, “the civilizational paradigm is an internal program that determines the system’s ability to self-organize” [8]. Based on these methodological principles, it should be noted that spiritual stability acts as a “parameter of order” (the main indicator) in the process of nonlinear development of the social system. Civilizational memory is a fundamental attractor that protects society from regressive destruction at bifurcation points (split into two, sharp turn), and it determines the constructive direction of social evolution. In our opinion, it is the inviolability of this civilizational “internal program” that is the most reliable mechanism for ensuring the strategic stability of society in conditions of global chaos.



In conclusion, the civilizational paradigm is manifested as a complex cyber-social mechanism that ensures not only the cultural identity of the social system, but also its ontological stability in relation to exogenous (external) crises. Our research shows that the institutionalization of civilizational invariants protects society from ideological entropy (disorder) and guarantees its transformation into a stable and constructive attractor of social evolution. In this sense, spiritual stability is not just a consequence of the civilizational foundation, but is the main methodological condition determining the strategic sovereignty and systemic integrity of society in historical processes.

**Secondly**, it was found that in modern social philosophy the category of “spiritual stability” has been elevated from a subjective moral concept to the level of objective “civilizational resistance” (endurance). In our opinion, the strength of the civilizational foundation is the main criterion determining the “cognitive sovereignty” of society, which is substantiated by the following conceptual foundations:

**Phenomenological-narrative framework:** Within the framework of Paul Ricoeur’s concept of “identity”, “the awareness of civilizational identity is the ability of a society to protect its historical and spiritual narrative from alien and alien ideological expansions” [9]. In this approach, spiritual stability appears as a cognitive filter that protects society’s own “I” from the influence of external ideological “Others”. It should be recognized that the integrity of this spiritual and historical narrative is a decisive criterion ensuring the ontological security of society in the process of self-identification. Consequently, cognitive sovereignty is not just a matter of sorting information, but also the ability to reconstruct the internal spiritual foundation of national stability by protecting civilizational memory from subjective interpretations. In our opinion, it is this narrative stability that acts as a strategic intellectual resource that guarantees the ideological integrity of society in the conditions of global ideological competition.

**Sociocultural determination:** Civilizational resistance represents the ability of a society to maintain its cultural core. According to Charles Eisenstadt’s theory of “multiple modernities,” “the sustainable development of a society lies not in its blind copying of the Western model, but in its ability to synthesize modernization processes with its own civilizational program and cultural code” [10]. This confirms spiritual stability as a strategic barrier to “cultural assimilation.” Based on this methodological approach, it can be said that the synergistic balance between the innovative potential of a society and the traditional value system forms an “endogenous” (internal) model of civilizational development. Spiritual stability is not just conservative stagnation, but the ability to filter external modernization influences through a national civilizational filter and adapt them to the “cultural DNA” of society. It is this adaptive resistance that serves as a fundamental guarantee of preserving the unique civilizational image and social integrity of society in the context of global unification.

**Informational-psychological explanation:** In the context of global informatization, spiritual stability ensures the “psychological integrity” of society in cyberspace and ideological fields. Based on Manuel Castells’ theory of the “networked society”, it can be said that “in the era of networked flows, only those communities that have preserved their religious, moral and civilizational identity do not lose their integrity in the midst of ideological chaos” [12, 102-b.].

**Thirdly**, a model of civilizational determination of social development was developed. According to this model, the effectiveness of economic and political modernization processes is determined by the degree to which they comply with the national civilizational code (mentality, traditions, religious and moral priorities). Expanding Francis Fukuyama’s concept of “Trust” in a socio-philosophical sense, it was proved that “the most important resource ensuring social stability - ‘social capital’ and mutual trust - is formed stably only in an environment where there is a common civilizational and spiritual foundation” [8, 56-b.].

**Discussion.** The results obtained show that the civilizational paradigm is the main tool for ensuring the dynamic balance of social stability. In order to prevent conflicts between



civilizations in the context of globalization, it is necessary to move from the concept of "universal civilization" to the paradigm of "dialogue of civilizations".

In conclusion, the civilizational approach in social philosophy serves as the most effective methodological tool for predicting the progress of society and developing sustainable development strategies.

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