



INTEGRATION OF SYSTEMIC AND CULTURAL-HISTORICAL APPROACHES IN THE STUDY OF CIVILIZATIONS

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ABOUT ARTICLE

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Abstract: The article discusses the relevance of integrating systemic and cultural-historical approaches in the study of civilizations, it examines the main principles of these approaches and their complementarity in the context of analyzing the development of human societies. The systemic approach allows for viewing civilization as a complex, multifaceted system, where each element interacts with others, creating dynamic processes of evolution. The cultural-historical approach emphasizes the importance of historical context, traditions, and cultural values in shaping the uniqueness of each civilization. The integration of these approaches helps to comprehensively explore both internal and external factors that affect the sustainability and development of civilizations. The article also examines the role of this integration in the context of globalization processes and contemporary challenges, such as climate change and social transformations. The author concludes that only an interdisciplinary approach allows for a deeper understanding of the evolution of civilizations and effectively addresses the modern problems that societies face.

SIVILIZATSIYALARNI O'RGANISHDA TIZIMLI VA MADANIY-TARIXIY YONDASHUVLARNING INTEGRATSIYASI

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MAQOLA HAQIDA

Kalit so'zlar: Paradigma, sivilizatsiya, tizimli yondashuv, Markaziy Osiyo, madaniy-tarixiy yondashuv, integratsiya, interdistsiplinarlik.

Annotatsiya: Maqolada sivilizatsiyalarni o'rganishda tizimli va madaniy-tarixiy yondashuvlarning integratsiyasining dolzarbligi ko'rib chiqilgan, ushbu yondashuvlarning asosiy prinsiplari va ularning insoniyat jamiyatlarining rivojlanishini tahlil qilish kontekstidagi o'zaro to'ldiruvchi xususiyatlari muhokama qilingan. Tizimli yondashuv sivilizatsiyani murakkab, ko'p qirrali tizim sifatida ko'rishga imkon beradi, bunda har bir element boshqalari bilan o'zaro ta'sir qilib, evolyutsiya jarayonlarini yaratadi. Madaniy-tarixiy yondashuv har bir sivilizatsiyaning o'ziga xosligini shakllantirishda tarixiy kontekst, an'analarga va madaniy qadriyatlarga ahamiyatni ta'kidlaydi. Ushbu yondashuvlarning integratsiyasi sivilizatsiyalarning barqarorligi va rivojlanishiga ta'sir qiluvchi ichki va tashqi omillarni kompleks tarzda o'rganishga yordam beradi. Maqolada globalizatsiya jarayonlari va zamonaviy chaqiruvlar, masalan, iqlim o'zgarishi va ijtimoiy o'zgarishlar kontekstidagi ushbu integratsiyaning roli ham ko'rib chiqilgan. Muallif faqatgina interdistsipliner yondashuv sivilizatsiyalarning evolyutsiyasini chuqurroq tushunishga imkon berishini va jamiyatlar duch kelayotgan zamonaviy muammolarni samarali hal qilishga yordam berishini xulosa qilgan.

ИНТЕГРАЦИЯ СИСТЕМНОГО И КУЛЬТУРНО-ИСТОРИЧЕСКОГО ПОДХОДОВ В ИССЛЕДОВАНИИ ЦИВИЛИЗАЦИЙ

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О СТАТЬЕ

Ключевые слова: Парадигма, **Аннотация:** В статье рассматривается цивилизации, системный подход, актуальность интеграции системного и

Центральная Азия, культурно-культурно-исторический подход, интергация, междисциплинарность.

культурно-исторического подходов в исследовании цивилизаций, обсуждаются основные принципы этих подходов и их взаимодополняемость в контексте анализа развития человеческих обществ. Системный подход позволяет рассматривать цивилизацию как сложную, многогранную систему, где каждый элемент взаимодействует с другими, создавая динамичные процессы эволюции. Культурно-исторический подход акцентирует внимание на значении исторического контекста, традиций и культурных ценностей в формировании уникальности каждой цивилизации. Интеграция этих подходов помогает комплексно исследовать как внутренние, так и внешние факторы, влияющие на устойчивость и развитие цивилизаций. В статье также рассматривается роль данной интеграции в контексте глобализационных процессов и современных вызовов, таких как изменение климата и социальные преобразования. Автор приходит к выводу, что только междисциплинарный подход позволяет глубже понять эволюцию цивилизаций и эффективно решать современные проблемы, с которыми сталкиваются общества.

Introduction. The study of civilizations is one of the most important tasks in the humanities, as it allows us to understand the foundations of human societies' development, their interaction, and evolution across different historical eras. To make the research deeper and more multifaceted, a comprehensive approach is necessary, which includes both the analysis of the internal mechanisms of societal functioning and the consideration of its cultural, historical, and social characteristics. In this context, the integration of systemic and cultural-historical approaches becomes particularly relevant. Specifically, the systemic approach allows us to view civilization as a complex, multifaceted system, where each element (economy, politics, culture, ecology, technology, and others) interacts with the others, creating dynamic development processes. In turn, the cultural-historical approach emphasizes the uniqueness of each civilizational paradigm, its traditions, values, and historical memory, which shape identity and social structure. The mutual complementarity of these approaches allows for a fuller understanding of the mechanisms of civilizational model development and their resilience, as well as identifying the key factors that determine their evolution and interaction with the environment.

The relevance of integrating systemic and cultural-historical approaches in the study of civilizations is determined by a number of factors that influence the development of both individual societies and humanity as a whole. Contemporary challenges, such as globalization, climate change, migration processes, and political and economic transformations, require a more flexible and multilayered approach to studying the historical and cultural context of civilizational development. Only through the comprehensive use of systemic and cultural-historical methods of analysis will it be possible to better understand the internal dynamics of social processes and their interrelation with cultural and historical characteristics. Furthermore, the relevance of the study is grounded in the need to understand the role of Central Asia as a region where various civilizational traditions and cultural influences intersect. In the context of global changes, it is important to recognize how this unique historical and cultural zone can become a key element for developing sustainable models of development in modern conditions. It should be particularly emphasized that the integration of systemic and cultural-historical approaches also promotes interdisciplinary interaction, which broadens the horizons of scientific research and enables the development of more precise and comprehensive theories that reflect the reality of modern civilizational paradigms.

The analysis of literature and methods. The study of civilizational matrices and their development using systemic and cultural-historical approaches has a long history. Scholars' contributions to this field are diverse, and in recent decades, there has been a growing interest in interdisciplinary methods that can offer a more comprehensive understanding of historical and cultural processes.

One of the first systemic approaches to the analysis of civilizational paradigms was proposed in the works of N.Ya. Danilevsky, who viewed civilizations as complex, closed systems characterized by internal regularity and cyclicity[1]. N.Danilevsky proposed a classification of civilizations based on their historical development and interaction. The significance of this approach lies in its ability to construct development models where the interaction of civilization elements such as culture, economy, and political structure is not considered in isolation, but analyzed through their interconnections and regularities.

The cultural-historical approach was developed by researchers V.Vernadsky and L.Gumilyov, who emphasized the importance of historical context and cultural factors in shaping civilizational models. V.Vernadsky introduced the concept of the noosphere, where humans become active agents influencing nature and culture [2]. L.Gumilyov focused on ethnogenesis and explained the development of civilizations through the uniqueness of ethnic and cultural identity [3].

The works of scholars such as A.Toynbee [4], as well as more contemporary research in the fields of cultural anthropology, systemic sociology, and globalization theory, offer a new perspective on civilizational paradigms as a result of the complex interactions of various factors, including historical heritage, cultural practices, and socio-political structures [5].

For a comprehensive analysis of civilizational models using systemic and cultural-historical approaches, the author employs the following methods: systems analysis, historical method, cultural-historical analysis, comparative method, interdisciplinary approach, and modeling. The author believes that using these methods in combination allows for a thorough examination of civilizations, revealing the key factors of their development and interaction.

Discussion. The systemic approach to the civilization paradigm allows us to understand the internal structure and interconnections of civilization elements by considering civilizational paradigms as complex systems made up of interconnected components, including cultural, social, economic, political, and ecological aspects. The basis of this approach is the idea that civilizational models function as holistic organisms with an external environment and are subject to both internal and external influences. This approach is characterized by several fundamental principles. First, the systemic approach analyzes the structure of civilizational paradigms and the relationships between their elements, identifying key components and interactions between them. Second, the approach takes into account the dynamic changes in civilizations and their ability to adapt and evolve in response to internal and external influences, as well as identifying feedback loops between the elements of civilization paradigms and their capacity for self-organization and self-regulation. Third, the approach considers the interaction of civilizational paradigms with the surrounding environment, including natural and socio-cultural conditions in which they exist, and reveals emergent properties and phenomena arising from the interaction of elements of civilization paradigms, which cannot be explained solely by analyzing individual components. Moreover, the systemic approach allows for a comprehensive analysis of civilizations, considering the diversity and complexity of their structure and interrelations, taking into account dynamic changes in civilizations and their capacity for evolution and adaptation, and predicting possible developments and the consequences of changes in civilizations based on their internal structure and interactions.

In general, the systemic approach to the civilization paradigm is an important tool for analyzing and understanding their structure, interactions, and dynamics, providing a deeper and more complete understanding of their essence and development. The modern Central Asian paradigm of development, viewed through the lens of the systemic approach, stands out for its comprehensive analysis and interconnection of various aspects characterizing the region. From the perspective of the systemic approach, the development of economic existence in Central Asian countries is often characterized by an orientation towards a resource-export model, primarily

focusing on oil, gas, and other natural resources. Economic reforms and strategies include stimulating investments, developing trade relations with other regions, and modernizing infrastructure and the economy. As for socio-cultural aspects, the systemic approach takes into account the cultural and ethnic diversity in the region, including the variety of languages, religions, and traditions. An important element of the analysis is the study of social structures and relationships in Central Asian societies, such as family ties, clan structures, and interethnic relations. When considering the political system of the Central Asian development paradigm, it is important to note the need to study political institutions, party systems, governance mechanisms, and relations with other states and international organizations. Special attention is currently being paid to democratization processes, human rights, and the development of civil society. The systemic approach includes the analysis of ecological sustainability and natural resource management in the region, including water resources, soils, and biodiversity. It considers the impact of climate change and anthropogenic influences on the ecosystems of Central Asia. It also examines the interactions of Central Asia with other countries and international organizations, including cooperation in trade, security, culture, and education, as well as Central Asia's participation in regional and global integration processes. The systemic approach to the Central Asian development paradigm helps understand the complex interconnections and the influence of various factors on the region's development. It allows us to view Central Asia as a holistic system where different aspects of the economy, culture, politics, and ecology interact and influence each other, determining the overall development dynamics. The development paradigms of Uzbekistan and Kazakhstan, viewed through the lens of the systemic approach, can be described as follows:

- The Republic of Uzbekistan is focused on an economic development model based on state regulation and support for key sectors of the economy, such as the textile and agricultural industries. Traditional social structures remain in the country, including the role of the family and communal relationships, with significant attention given to preserving cultural heritage and national identity. Uzbekistan is currently undergoing a period of political reforms aimed at strengthening civil society institutions and developing democratic institutions, while efforts are also being made to improve the ecological situation, including the protection of natural resources and combating environmental pollution. Uzbekistan actively interacts with other countries and international organizations, seeking to expand economic, political, and cultural ties.

- The Republic of Kazakhstan strives for the modernization of its economy, the development of non-resource sectors, and attracting foreign investment. Key areas of development include industrialization, the development of transport and energy infrastructure. Kazakhstan is working on improving education, healthcare, and social protection for the population. Efforts continue to support a multinational and multicultural society. The country is also working on modernizing its

political system and improving democratic institutions, with attention given to the development of the rule of law and the protection of human rights. Kazakhstan is actively engaged in improving the ecological situation, including implementing projects on energy conservation, water purification, and biodiversity protection. It is also an active participant in international relations and regional integration processes, including participation in the SCO, EAEU, and other international organizations. As seen, the systemic approach to the development paradigms of Uzbekistan and Kazakhstan allows us to view them as holistic systems, encompassing economic, socio-cultural, political, ecological, and international aspects, and to analyze their interconnections and interactions within the framework of specific development strategies.

American scholar and recipient of the "Blue Planet" award, Jared Diamond, especially in his book «Guns, Germs, and Steel» examines the evolution of civilizational paradigms through the lens of ecological and geographical factors which, in his view, play a decisive role in determining the success or collapse of societies [6]. He argues that it is the natural environment, rather than universal human traits, that creates diverse trajectories of civilizational development models. In particular, the scholar emphasizes the importance of resources and agriculture. Access to domesticated plants and animals allowed some societies to be the first to adopt agriculture, which ensured food abundance and provided time and resources for the development of complex social structures, technologies, and writing. Jared Diamond's ideas in *Guns, Germs, and Steel* can be viewed as an attempt to explain the processes of the rise and fall of civilizational paradigms through ecological determinism—a concept in which natural and geographical conditions determine the trajectory of societal development. In this approach, the foundation of knowledge is not universal human qualities, but the material conditions of existence—resource availability, climate features, and ecosystems—which create opportunities or, conversely, limitations for the growth and complexity of social structures. Drawing on data from biology, geography, and archaeology, J. Diamond builds his theories based on specific, measurable factors, such as climate, location, and resource availability. He uses empirical data to substantiate conclusions about how natural conditions influenced historical processes, avoiding a priori universal assumptions. The scholar rejects universal explanations and emphasizes the diversity of historical trajectories. From an epistemological standpoint, this means recognizing that knowledge about civilizational matrices should be constructed based on specific conditions, rather than derived from abstract laws. According to J. Diamond, history is a set of contextual knowledge explaining why some societies have prospered while others have not [6, 343]. Jared Diamond suggests that knowledge about the development of civilizational paradigms cannot be reduced to simple formulations; it represents a complex combination of factors. This position implies a more flexible and multi-layered approach to knowledge, where both natural and social aspects are considered. The scholar

argues that the evolution of civilizational paradigms should be studied through an "ecological lens," which creates an epistemological foundation linking knowledge about nature and human history. Natural conditions become the basis for understanding social changes, structuring historical processes through ecological regularities. The philosopher asserts that latitudinally extensive continents, such as Eurasia, facilitated the spread of agricultural technologies, cultures, and languages because similar climatic conditions made it easier for cultural innovations to adapt. At the same time, geographically elongated continents along the meridian (such as the Americas) faced a diversity of climates and barriers, which slowed the spread of agricultural technologies and knowledge. According to the scholar, diseases are also a factor in conquests and survival. In societies with dense populations and domesticated animals, infectious diseases, such as smallpox, developed. Europeans, having developed immunity to a number of diseases, brought these illnesses to new lands during colonization, which led to catastrophic consequences for the indigenous populations [6, 23].

The cultural-historical approach to the paradigm of civilizations emphasizes the role of culture and history in shaping the models of civilizations, as well as analyzing the influence of cultural and historical factors on the development and evolution of these paradigms. It focuses on the role of cultural and historical factors in the formation and development of social systems. In this approach, the models of civilization are seen as a result of the interaction of cultural, religious, linguistic, historical, and other aspects that form unique identities and structures. Thus, the main characteristics of the cultural-historical approach to the paradigm of civilizations include the role of cultural factors, which emphasize the significance of cultural features in the formation of the paradigms of civilizations: language, religion, customs, traditions, art, and other aspects of culture. Moreover, the cultural-historical approach takes into account historical processes, including events, periods, evolution, and transformations, which influence the formation of civilizational models. Special attention is given to identity and meaning, which are the fundamental basis of the approach, striving to understand the essence and uniqueness of civilizations through their cultural features and historical legacies, which define their identity and meaning.

It should be noted that the cultural-historical approach considers the diversity of cultural forms and manifestations in various civilizational paradigms, understanding them as expressions of the diversity of human experience. "Culture, traditions of civilization, national character, national soul, national spirit, national idea are categories inherent to the fourth ideal row" [7,45]. Within the categorical framework of civilizations, these concepts often reflect the inner essence, self-awareness, and uniqueness of a particular civilizational paradigm. They play a key role in how different societies perceive themselves, their values, and their history. Specifically, culture is the combination of spiritual, material, and social aspects of a people's life, which can be expressed

through art, customs, moral norms, religion, etc. National character is a set of stable psycho-emotional and behavioral traits inherent to a people, shaped by historical, social, and cultural contexts. National soul is a philosophical category that may reflect the deep feeling and identity of a people, their emotional and spiritual center. These categories are especially important for analyzing and understanding how different civilizational models perceive themselves in the global world and how they interact with other paradigms of civilization, forming unique approaches to development, internal and external relations.

The shortcomings of the cultural-historical approach to the paradigm of civilizations, in our opinion, are as follows:

- one-sidedness in analysis: The approach sometimes tends to overemphasize the role of cultural factors, ignoring or undervaluing the influence of other aspects such as economics or politics.

- the danger of cultural determinism: There is a risk of considering cultural factors as the sole determinant of civilizational development, which may lead to cultural determinism.

- the ontological and epistemological features of the cultural-historical approach to the paradigm of civilizations pertain to the fundamental principles and concepts upon which this approach is based, both from an ontological and epistemological standpoint.

The ontological aspect of the cultural-historical approach asserts that culture plays a key role in the formation of civilizations. Culture is viewed as an essential element of society that defines its identity and development. The approach highlights the historical situationality and contingency of the processes of civilizational development, reflecting the belief that historical circumstances and events shape the unique characteristics of each civilizational paradigm.

Furthermore, the cultural-historical approach adheres to the historical method of analysis, which is based on studying past events and processes to understand the essence and development of civilizations. In this case, the epistemological aspect implies that the understanding and interpretation of civilizational models should occur within the context of their cultural peculiarities. This means that civilizations should be analyzed and interpreted in light of their cultural concepts, values, and symbols. The epistemological aspect also emphasizes the significance of contextual knowledge, where the understanding of civilizational paradigms depends on the context of their formation, development, and interaction with other civilizational models. These ontological and epistemological features distinguish the cultural-historical approach to the paradigm of civilizations as a methodological tool that focuses on the cultural and historical essence and context of civilizations in their analysis and research.

Results. The integration of the systemic and cultural-historical approaches represents an effective tool for the comprehensive study of civilizational paradigms. Importantly, such

integration provides the opportunity not only to identify the processes of evolution of civilizational paradigms but also to examine how various cultures and historical events influenced the development of socio-economic structures and political regimes. For example, studying the historical context of the formation of Islamic civilization requires the application of both the systemic approach, which analyzes the interaction of its various elements, and the cultural-historical approach, which emphasizes the influence of Islamic religion, philosophy, and cultural traditions on social and political processes. This allows for a more complete understanding of how spiritual and cultural values, in turn, influenced the political organization and social structures of Islamic societies.

Central Asia is a unique region that has always played a key role in the formation of civilizational paradigms. Its geographical location at the crossroads of various cultural and trade routes created special conditions for the exchange of knowledge, technologies, and ideas between the East and the West. The historical and cultural context of Central Asia requires a special approach, as this territory has been a stage for the interaction of various world religions, political systems, and cultures. The application of an integrated approach allows us to explore how these factors influenced the development of civilizations in this region, as well as to understand how Central Asia became a link between different cultures.

Thus, Central Asia is a region where diverse cultures, religions, political regimes, and economic structures collide. The paradigms of civilizations characteristic of this region changed depending on many factors, including geographic location, external and internal political forces, cultural influences, and socio-economic processes. It has always been at the crossroads of great civilizations—ranging from the ancient Persian, Indian, and Chinese to the later Russian and Mongol civilizations. The influence of these external forces on the development of civilizational paradigms in the region can be traced through the application of an integrated approach. It should also be noted that Central Asia has been a center of cultural interaction, and historically, this region has been a stage for the fusion of Eastern and Western cultural traditions. This not only reflects the diversity of cultural paradigms but also defines the development of the region over the centuries.

In the context of the Islamization of Central Asia (8th-9th centuries), the integration of the systemic and cultural-historical approaches allows us to study how changes in the religious paradigm influenced political structures (the influence of Islamic law on the judicial system, the impact of religious values on social organization) and how these changes interacted with existing socio-economic structures. An example of the Mongol conquest (13th century): The Mongol conquest significantly altered the paradigm of power organization and social structure in Central Asia. The Mongol Empire adopted elements of Chinese and Islamic cultures into its administrative

practices, leading to the emergence of a new political paradigm that combined the rigidity and mobility of nomadic empires with elements of settled states.

In the 20th century, Central Asia underwent dramatic changes due to colonial and revolutionary processes. After the region's incorporation into the Russian Empire and later the Soviet Union, a new political paradigm emerged—socialism—based on communist ideology, centralized economic planning, and collectivization. In this aspect, the systemic approach helps us explore how Soviet power influenced the social, economic, and political structures of the region, changing the traditional social order and introducing new economic principles.

In 1991, after the collapse of the Soviet Union, the countries of Central Asia gained independence, which led to the search for new political, economic, and cultural paradigms. In this regard, the systemic approach allows us to investigate how the former Soviet republics adapted their political and economic systems, combining the legacy of the socialist system with elements of market economy. This process was accompanied by the search for national identities and cultural models, which also influenced the region's paradigm.

Conclusion and Recommendations. The integration of the systemic and cultural-historical approaches in the study of civilizational paradigms in Central Asia allows for a more precise understanding of how various factors—economic, political, cultural, and historical—interact with one another, forming unique models and paradigms of development. The interaction of these factors contributes to the creation of resilient and flexible systems capable of adapting to change, as well as reflecting the historical and cultural heritage of the region. This approach helps to gain a deeper understanding of how Central Asia became an important hub in the global network of civilizational exchanges and how its paradigms influenced the further development of world civilizations.

The role of the integration of approaches in the context of globalization processes and contemporary challenges, such as climate change and social transformations, lies in the necessity of comprehensive analysis and the search for solutions that account for the interconnection of various factors. Globalization covers many spheres of social life—ranging from the economy and politics to culture and ecology—making the use of an integrated approach important for a full understanding of the ongoing processes. For example, climate change is not just an ecological problem; it also impacts the economy, social structures, and international relations. Droughts or floods in one part of the world can lead to migration flows, which in turn affect the social and political systems of other countries. Social transformations, such as changes in the labor market or demographic shifts, can directly interact with ecological processes, for instance, causing new forms of inequality and social tension. An interdisciplinary approach allows these complex interconnections to be taken into account. This approach helps not only to identify the roots of

contemporary problems but also to propose more effective solutions, as it considers the many factors influencing the issue.

Moreover, the interdisciplinary approach contributes to the creation of new conceptual frameworks for analyzing globalization, with an emphasis not only on its negative consequences but also on opportunities for positive change. This directly allows for the development of strategies that simultaneously consider ecological, social, and economic aspects, which is particularly important in a rapidly changing world. Thus, the integration of approaches becomes key to a deeper understanding of the evolution of civilizational paradigms and to effectively addressing contemporary global challenges. In the context of globalization, where the boundaries between different areas of society are increasingly blurred, this approach represents a critical condition for finding sustainable and just pathways for development.

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