

Sociological Research on Justification of a New Single Civilization



Seitov Azamat, Tuychiev Berdikul

Abstract— *The author makes an attempt at theoretical and sociological analysis of the possibility of forming a new unified human civilization. A number of foreign approaches to this topic are considered. The main theory is "functionalism" and "neofunctionalism". The article describes the stages of transformation of the local into a single civilization. In conclusion, the analysis of the place and role of the so-called small states in the possible processes of formation of a single human civilization is given.*

Keywords: Civilization, local civilization, a single civilization, nation, state, the degree of formation of a single civilization, the base of integration, moral and ethnic foundations of a new civilization.

I. INTRODUCTION

The basis for the emergence and formation of a new subject in the material world is the development of essential connections and relations. Relatively independent new connections and relationships are gradually emerging and developed from the general interaction of connections and relations, which are developed into a holistic interaction, or otherwise, into a circle of connections and relations. According to J. Ritzer's classifications [1], an attempt will be made below on the basis of the paradigm of social-historical determinism, that is, the consideration of social reality as a set of relations between people, formed in the process of their joint activity, the sociological analysis of the formation of a new unified human civilization.

In our view, the formation of a single human civilization was more focused on such a discipline as "futurology", focusing more on the integration processes between states. It seems that this approach of sociologists can be used with certain assumptions in relation to local civilizations in the formation of a single civilization. According to A. Etzioni, "the formation of new alliances, in which nations and states participate, is probably of the greatest interest to the sociologist" [2], where, first of all, the broad masses of people should become the main driving force of integration.

However, they have not been sufficiently involved in this process, and much depends on individuals, different social

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* Correspondence Author

Seitov Azamat*, PhD of Sociological Sciences at The National University of Uzbekistan, Tashkent, Uzbekistan.

Tuychiev Berdikul, Doctor of Philosophy at The National University of Uzbekistan, Tashkent, Uzbekistan.

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elites, and groups that become the main actors on the integration or disintegration scene. It is the nature of their relationships, their principled positions and the essence of their decisions that directly influence the integration dynamics.

There are several most important aspects (ideas) underlying the sociological approach to the study of the integration process. First of all, it is the idea of "political unification" developed in the works of A. Etzioni [3]. This idea focuses on such issues as the degree of involvement of the main actors in the process of unification, development of the mechanism and determination of the spatial limits of unification, etc. Another fundamental basis of the sociological approach to the study and analysis of integration is the communicative theory, which highlights various forms of social communication, as well as the need to develop communicative skills and abilities of the subjects involved in such communication. Finally, a significant role in the formation and development of the sociological approach to the study of integration has played such an important and essential element as a common culture [4].

Moving on to the main part, we should note that earlier civilization was considered as something territorially huge - an empire. Indeed, human history shows such a tendency. Sometimes it allowed us to say that there is one civilization, and around it, there are small peoples, often barbarians, who need to be attached to human values.

However, in our view, that is not the case now. Most experts consider two large civilizations - Western and Eastern. However, the development of scientific and technological progress leads to a sharp increase in the cultural enrichment of nations and the growth of national consciousness and therefore attempts to oppose other civilizations. Hence, for example, there may be the talk of African civilization. But today we are talking about a single civilization for the sake of preservation of humanity instead of a struggle between civilizations.

II. THE MAIN PART

The theory of "functionalism", in its classical form, is presented in the works of D. Mitrani, who advocated the transformation and renewal of ideas, offering the so-called "functional alternative", which has the ultimate goal of comprehensive global unity [5]. It should be noted that the emergence of this theory has activated practical actions aimed at the real rapprochement of European states.



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One of the fundamental ideas of "functionalism" is that international integration should be depoliticized to the maximum extent, and effective cooperation between states and avoidance of conflicts can and should be achieved by concentrating efforts primarily on common welfare issues (both on a global and national scale) [6]. According to "functionalism", the integration dynamics leads to the emergence of functional organizations that have certain powers that are directly granted by the states themselves. The final product of integration is the formation of a "functional system, the elements of which can begin to work without a common political superstructure...". [7]. Representatives of "functionalism" consider international integration as a process of gradual transition from the traditional interstate system of relations to a certain functional community, a process of redistribution of power powers of individual states in favor of the created supranational structure with functional efficiency.

III. RESEARCH METHODOLOGY & RESULTS

Critically approaching this theory, it can be noted that in general, the subsequent development of the European integration process seriously disappointed the representatives of "functionalism". To the deep regret of the latter, those functional organizations, on which they had special hopes, could not get rid of excessive politicization and concentrate their efforts on solving exclusively functional tasks [8].

At the same time, some of D. Mitrani's fundamental ideas were subsequently substantially revised and formed the basis for the creation of one of the most influential theories of international integration - "neofunctionalism". The greatest contribution to the formation and development of this theory was made by such famous personalities as E. Haas, L. Lindberg, A. Etzioni. The consistency and structure of the integration process suggest, according to "neofunctionalism", the creation of a system of strong central institutions and the gradual transfer of sovereignty by the participating states to the Community as a whole. At the same time, both participating States and their governments are regarded by neo-functionalists as playing a very passive role in this process and not being distinguished from the general public.

The EU Commission, on the contrary, acts as an active organizer and inspirer of the integration process, while organized groups, parties, and political elites act as a kind of "catalyst" for integration [9]. "Neofunctionalism", unlike other theories of integration, absolutely does not seek to predict what its (integration) result will be, paying much more attention to the study of the process itself, the mechanism of integration.

At the same time, the representatives of this theory defend the point of view on the inevitability of the emergence of a certain supranational formation [10], a new community [11], which, from the point of view of hierarchy, is as if above the states. Moreover, the direct and essential interrelation between the views of neofunctionalists and the practice of the European Communities draws attention: quite often "neofunctionalism" is characterized as a "method of integration within the EU" [12].

Another approach to research and analysis of integration that has been quite widespread and influential is the theory of a "security community", which is based on the sequencing of

historical events in the context of achieving and ensuring peaceful coexistence and friendly relations between states. K. Deutsch, who is the founder of this theory, put forward the thesis about the need to create a so-called "security community", which is "a group of states that have reached a significant level of integration with each other and have realized the need for a certain community (unity)" [13]. Interstate integration, according to the representatives of this direction, is a multi-vector, multi-dimensional process, and in order to get the most complete picture of it, it requires a sufficiently large set of methods and means of learning.

K. Deutsch proposes to use a certain system of criteria to find out how far the states have come in the implementation of their integration initiatives, how quickly their interaction in this or that sphere can be carried out, which prevents them from intensifying their efforts in this direction, etc. [14]. The theory of the "security community" reveals the dynamics of political integration, first of all, in the relationships formed between individuals, elites, social groups, cultural communities, etc. Integration is seen as a process of continuous movement towards a certain unity, regulated by the interaction of people [15]. The final product of integration is the creation of the "security community" itself. In general, it should be noted that this direction has much in common with the sociological approach to the study of the European integration process and, according to some experts, "is closely intertwined with the general sociological analysis" [16].

The sociological approach to the study and analysis of the phenomenon in question can be based on the words of A. Etzioni: "For a sociologist, the formation of new alliances, in which nations and states participate, is probably the most interesting" [17]. According to the sociological approach, first of all, the broad masses of people should become the main driving force of integration. However, they were never sufficiently involved in this process.

As a result, individuals, various social elites, political and economic groups become the main actors on the integration stage. It is the nature of their relationships, their principled positions and the essence of their decisions that directly influence the integration dynamics. In general, we can identify some of the most important aspects (ideas) underlying the sociological approach to the study of the integration process. First of all, it is the idea of "political unification", which was developed in the works of A. Etzioni [18].

This idea focuses on such issues as the degree of involvement of the main actors in the process of unification, development of the mechanism and determination of the spatial limits of the unification, etc. Another fundamental basis of the sociological approach to the study and analysis of integration is the communicative theory, which highlights various forms of social communication, as well as the need to develop communicative skills and abilities of the subjects involved in such communication. Finally, a significant role in the formation and development of the sociological approach to the study of European integration was played by such an important and essential element as a common social and political culture [19].



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Now let's move on to the formation of a single civilization, having considered the theoretical issues of this possibility. In our view, the first stage represents the emergence of elements of new connections and attitudes in the depths of the preceding initial things and phenomena (former forms of civilizations). At this stage, they are growing in number and increasing. Then their qualitatively new unity and integrity is formed, which is based on a new attitude of opposites. This process appears as the formation of a new amorphous material formation, the essence of which is the process of emergence of a new contradictory attitude.

These elements in relation to the previous things act as the final product of their development, but in relation to the subsequent stages as a starting point for the emergence and development of the subject. The prevalence of this stage indicates its regularity. The appearance of the elements represents the initial stage of the emergence of new things. These cells, which appeared in the bowels of the previous phenomenon as a part and a product of its development, act as an initial part and an element of the newly emerging phenomenon.

It is necessary to note an essential natural side or feature of this stage of development. The emerged cell is characterized by an internal contradiction that stimulates its development. With the appearance of the element of the future phenomenon, the next stages of the first stage of development represent the natural stages of manifestation in the outside and the deployment of this basic contradiction of the cell. In essence, the first stage of development is a multistage process of splitting the contradictory single into opposite sides and synthesis of these polarities into a qualitatively new unity of opposites.

In essence, the first stage of the subject is the process of splitting the contradictory unity into different and then into opposite sides and the synthesis of the polar sides into a qualitatively new attitude of opposites. If the first stages are dominated by growth and quantitative increase and bifurcation of the contradictory sides, the final stages are based on the unity of the contradictory sides, the qualitative transformation. In essence, this is a transition from quantitative to qualitative change, being one of the main dialectical laws of development. That is, a large number of local civilizations, gradually getting closer under the pressure of scientific and technological progress and globalization, and more and more interacting gradually give birth to a new global human civilization.

The second stage is a further continuation and expansion of the ties and relations that have emerged at the first stage of development. The result and consequence of the first stage of development is a new attitude of opposites at the second stage is the essence, source and reason for the development of the subject, in our case, the planetary civilization. That is, if earlier we said that each local civilization has a beginning, growth, blossoming and extinction, the future human civilization will be united, and the development of local civilizations as its part. So the mankind will reach a kind of historical "immortality".

That is, until the beginning of the XXI century, local civilizations developed in the direction of polarization of their opposite sides and their further synthesis into a new attitude of opposites. At the second, current stage, the

undeveloped attitude of opposites develops into an interacting system of conflicting sides, forming the integrity of interrelations in the form of the inner nature of the emerging new civilization.

The contradictory relationship of opposites that has arisen at the first stage passes through three main stages at the second stage. These stages express the transition from the undeveloped relations of opposites of local civilizations to the developed system of contradictory relations and relations in their integral interaction, which forms the future inner common nature of the emerging planetary civilization. This step-by-step process takes place through the internal differentiation and differentiation of an amorphous human community, which emerged on the basis of a new attitude of opposites and consists of the same elements (more or less similar social institutions). In particular, these social institutions form the beginning of integration processes.

Therefore, they can already be characterized as a separate phenomenon, rather than a simple set of independent elements of the human community. In the process of strengthening modern globalization trends, internal contradictions between local civilizations develop in the form of relations between antagonistic Western individualism and Eastern collectivism. Their synthesis gives a new relationship of the opposite, which lies at the heart of the essence of world globalization. Interestingly, in the process of social development, antagonism of individualism and collectivism may disappear, but contradictions will remain.

At the second stage, the new contradiction that emerged as an essence, the basis of the new phenomenon also passes through the main stages of its development: identities, differences and opposites. For example, ancient local civilizations, geographically or temporally scattered from each other, could develop quite independently. It is obvious that the Inca civilization could not interact with the Chinese civilization in any way, and in fact, a single human civilization was created on the scale of one protonation or ethnicity.

However, local civilizations, gradually united by commodity routes, are beginning to differ gradually in their social structure, as it becomes more profitable to specialize in the production of one or another product for sale. With the advent of the industrial revolution, local civilizations began to acquire almost their specialization (Brazil - coffee, Middle East - oil, etc.). At the third stage, at present, the formation of an information society is being replaced by its opposite: robotics and artificial intelligence. That is, industrial production is the material, technical and economic basis of modern civilization.

Thus, the common characteristic stages of the development of local civilizations into a single one are identity, difference and contrast, and then their synthesis into a new relationship of opposites. In the process of this step-by-step development, the resulting contradictory relationship of opposites as the essence of the emerging subject passes through three main stages: causality, necessity and law.



The synthesis of opposites, which emerged at the end of the first stage of development of local civilizations, underlies the new single civilization. This contradictory relationship becomes the essence of a new phenomenon of transition from external to internal existence. At the early stages of humanity, local civilizations were in sporadic contact with each other and could survive alone. Now, humanity has reached a point where the cooperation of human efforts is becoming the basis for the existence of the world community. We will take any human activity, such as trade wars, cyber-attacks, joint struggle against nature pollution by plastic wastes, etc.

Thus, we see that the emerged formation, namely, the preconditions of a single civilization, is split into internal and external sides. The internal basis is formed by essential links and relations of opposites: the essence, causality, necessity and law. The external existence of a developing new civilization is expressed by a phenomenon, consequence, random, etc.

The unity of internal and external also expresses the unity of content with the form of existence. The essence is what lies at the heart of this emerging civilization, is the main decisive aspect, determines its nature. The essence in its development passes through three main stages: causality, necessity and law of development.

In the beginning, the essence, arising as a result and consequence of the first stage of development of local civilization, at the second stage - becomes the reason for the existence and development of a single civilization. That is, the cause and effect are mutually passing into each other. In other words, a significant connection that emerged as a consequence of the synthesis of opposing sides of local civilizations, and the emergence of a new formation - a single civilization - becomes the reason for its existence and development.

We assume that the real reason for the change is communication. Interaction acts as a reason when there are consequences caused by this interaction. In a developing subject, the contradictory interaction of the parties is the cause, and the changes in the subject caused by the interaction are the consequence. That is, the contradictory interaction of local civilizations is an internal source of development of a single civilization.

At the second stage of its development, the essential links between local civilizations are already a necessity. The unity or synthesis of opposing sides of local civilizations formed at the first stage becomes a necessary basis for the existence of a new phenomenon - the world civilization. If the phenomenon exists as integrity due to the unity of opposing sides, the contradictory relationship of these parties is an internal source of its self-development. At this level, each of the polar sides, i.e., Western and Eastern civilizations in their modern form, become a necessity for another and integral existence of the developing single civilization.

Therefore, each element becomes a necessary part of the integrity. If earlier, local civilizations could function independently, closed from the world, today, a dramatic technological leap has led to the fact that all local civilizations are necessary for the integrity of the world. The integrity of a single civilization is no longer a simple totality or a sum of independent elements, such as local civilizations, but as necessary elements and components of a single whole.

Necessity is a process arising from the essence of the developing new phenomenon. Necessity, as well as possibility, expresses a tendency of development and inevitability of occurrence of something. Necessity can express not only the side of inevitability in certain cause-and-effect relationships, but also be manifested (implemented) in the form of an average statistical probability as a law of large numbers.

At the third stage, the interrelations between the different parts of the integrity organs, which arise as a result of internal differentiation, unfold and become stable, permanent, crystallizing into a system of certain interrelationships. At this level, the essential interrelations of developing civilization, the real carriers of these relations also acquire a strictly defined, stable, adequate to these relations form, comes to a strictly defined quantitative ratio. In other words, the substratum of these interrelations and relations begins to acquire a certain physical form, adequate physicality.

These processes have both an internal natural and external direction of development. They represent the stages of transformation of the amorphous formation which has arisen at the initial stages into an organism (according to T.Parsons), i.e. into a system of interrelations of the differentiated parts of organs performing certain functions. A certain direction of development of local civilizations in this or that kind of a single human civilization is most likely conditioned by initial data, for example, economic data. For example, today, the leaders of Western civilization are the U.S., and the Eastern - China, but as far as they fully agree with this in Germany or Japan, cannot but influence the processes of formation of a single civilization.

Due to the fact that relations between differentiated parts, elements, and bodies of integrity acquire the character of stability and repeatability, the necessary connection begins to act as a pattern of development.

The category of the law reflects internal essential interrelations of the phenomena which have cause-and-effect, necessary character and features of stable and repeated connection. In addition to repeatability and stability, the law is characterized by quantitative certainty or a strictly defined quantitative ratio.

On the third stage, the process of development of internal essential interrelations occurs in the form of stability of structure and functioning of inconsistent interrelations. Thanks to this, a natural interrelation of elements, bodies and parts of the integrity is formed. A single civilization becomes an internal system of natural relations and relations, forming a certain dynamic integrity. For example, according to this principle, anthropologists were able to recreate the ancient man Lucy, found in 1974 on the Awash River in Ethiopia.

At the beginning of the third stage of development are shown in the developed form of internal contradictory communications and relations of a new civilization. The concept of content expresses the stage of development when there is a system of stable connections and relations, elements and parts having a certain form, the main defining feature, content.



The concept of content reflects internal contradictory relations and relations when the essence of the new civilization is developed in its entirety and integrity into a system of elements, parts of relations and relations.

At this level, the development and development of the essence of the phenomenon into the future internal nature of the emerging civilization is mainly completed. The internal general nature of the emerging civilization is the aggregate integrity of the contradictory interrelations in inner unity, which, in fact, it's internal content.

The developing essence at the level of content acts as a real opportunity to become a common nature of the emerging civilization. Thus, the transition from the second to the third stage is a process of development of essential connections and relations of civilization, beginning from the arisen undeveloped attitude of opposites in the developed and developed system of interrelations and relations, or otherwise, in the future internal nature of the arising new phenomenon.

If the first stage represents in essence the process of origin of new attitude of opposites or qualitatively new contradiction then on the basis of the second stage there lies the process of development of the arisen attitude of opposites in the system of contradictory relations and relations, i.e. in the future common nature of emerging civilization.

The third stage of development is the process of resolving the existing contradictions between the components of the contradictions or otherwise transformation of the external form of existence of civilization by its internal content into adequate to itself, or in its image and likeness, change. Therefore, if the first stage is the transition of contradictory attitudes from the external to the internal basis of the phenomenon, and the second stage is the development of contradictory relationships from the essence to the internal nature, the third stage expresses the reverse transition or transformation of the internal basis of the external uniqueness of civilization.

At the third stage, the main dialectical law of the development of contradictions is already in the form of another, the third basic law of dialectics - denial of negation. In the logical sense, these steps are expressed as a thesis - antithesis - synthesis. External elements with the formation of their integrity turn into internal relations. Common for these elements and cells, the ratio of opposites becomes the internal basis of the integrity of these elements. The relations between the constituent parts become internal, deny themselves as external, and the elements themselves become parts of the whole. Then, at the second stage, the contradictory essence of integrity developing as a system of contradictory connections and relations, revealing and developing the completeness of its features and becoming the content of integrity. At the third stage, the essence of integrity developed in the content is manifested outside, passing into the external uniqueness of civilization, and transforming it, as if denying itself as internal.

Thus, while at the first stage of development the outer one is denied internally, at the next stage it is denied externally. The negation of negation occurs. In essence, it is a process of bifurcation of a single and synthesis of opposing sides into a new unity, reproduction by the ratio of opposites of a new attitude of opposites, or otherwise, self-movement.

In our case, the stage of development of local civilization acts as an abstract possibility. Development of a single civilization as a real possibility. Emergence from a local single civilization is like reality. That is, local civilizations, depending on the attitude they are viewed as both an opportunity and a reality. In relation to the previous development, local civilizations act as a reality or a realized possibility. During the interaction between local civilizations - as a possibility of development, that is, an unrealized reality.

The third stage is the transition of the process of development from the inner to the outer, or otherwise expresses the stage when, having reached a certain maturity of development, the contradictory nature of civilization begins to manifest itself in the outside, transforming its external singularity. The correlation between the category of content and form reflects a certain side of this stage. The essence of a single civilization, which has developed into a multifaceted and contradictory whole, is the essence of a single civilization. The content is the unfolded essence or the formed integrity of internally connected contradictory links and elements.

At the same time, the stable structure of the contradictory interrelationships of their integrity expresses the internal form, which is manifested outside in the form of sensual - perceived individuality of the object acts as an external form. The external form expresses mainly sensually - perceived spatial form, the external qualitative certainty of developing things. Thus, the form of the developing subject is divided into internal and external forms. The inner form expresses the systemicity of the organism, and the outer form expresses the integral singularity of the object. The internal form is part of the content. The external form expresses the appearance, the manifestation of the content. Actually, this is the essence of the third stage as a manifestation of the internal content in the external form of a single form of existence of a single civilization, as an adequate transformation of the external internal.

IV. CONCLUSION

In conclusion, I would like to consider the role of the so-called small states in the process of forming a single civilization, using the example of Uzbekistan as an example. The Republic of Uzbekistan is a multi-ethnic democratic State with a population of over 33.3 million [20] and a population of over 130 nationalities and some 16 different religious denominations. As noted in the Constitution: "Democracy in Uzbekistan is based on universal principles according to which the highest value is the human being, his life, freedom, honour, dignity and other inalienable rights" [21].

At the same time, it is obvious that the free development of a person is conditioned by the processes of formation of a tolerant world around him and recognition of the inviolability of the human person. Here, the values and principles necessary for the general survival of both humanity (civilization) and the individual are of paramount importance.



This is the reason for the necessity of formation of moral values in society, which are the most important indicators of personal integrity.

Unfortunately, in the modern world, disagreements based on interethnic and interfaith differences are growing, which leads to the spread of ideas of racism and fascism. Under nationalist and religious slogans, wars are being waged, and radical and terrorist threats are emerging that promote intolerance towards other nations and religions.

Therefore, it is important to establish an understanding of different cultures and civilizations, which leads to peace and stability. As noted in the concept of "Clash of Civilizations", developed by scientist S. Huntington, all conflicts in the future will occur on the line of breaking cultural differences, that is, the main cause of war will be differences in the culture of nations.

However, this theory does not take into account the possibility of establishing a "dialogue of civilizations", taking into account the historical experience of coexistence of a huge number of different cultures and civilizations, a vivid example of which is Uzbekistan.

Since ancient times, the territory of modern Uzbekistan has been a place of contact for Muslim, Christian, Buddhist, Jewish and other cultures. The current mentality of the Uzbek people and its readiness to assist its neighbours, despite their differences, is a reflection of this. Sociological research shows that the following factors can be identified as the main reasons for national and religious harmony in the country:

- The population of Uzbekistan is aware of its homeland, which is a fundamental element for all national, ethnic and religious groups;

- Representatives of various national, ethnic and religious groups coexist in an atmosphere of full harmony, understanding and mutual respect;

- Citizens of Uzbekistan, regardless of ethnicity, share the view that the phenomenon of tolerance and inter-ethnic harmony taking place in a sovereign Uzbekistan is one of the factors of stability and civil peace in the State;

- Uzbekistan's gradual and consistent progress towards a democratic State governed by the rule of law and a socially-oriented market economy is directly linked to the further development and harmonization of inter-ethnic and interfaith relations and to the mutually beneficial partnership of the titular nation as a leader and national communities and communities and their social solidarity;

- The State has created conditions for legal equality and economic and social freedom for all citizens regardless of their ethnic origin;

- The titular nation, together with other ethnic groups, constitutes a powerful potential for stimulating and accelerating the processes of forming an integral social consciousness, and the established interethnic relations are the guarantor of peace and stability, a decent life for every family;

- Inter-ethnic and inter-confessional harmony in Uzbekistan, coupled with the growth of national consciousness and the spiritual revival of the Uzbek people, is a powerful impetus for the renewal of society and its democratization, and creates favourable conditions for the country's integration into the international community (22).

All this shows that Uzbekistan can serve as a model for the organization of "dialogue among civilizations" in general, as well as "dialogue among cultures" in particular.

In Uzbekistan's foreign policy, the human factor is largely represented in the area of human rights protection. Despite the fact that Uzbekistan has acceded to many of the most important instruments in this area, most developed countries recognize the lack of human rights protection in Uzbekistan. This leads to certain negative consequences, including the deterioration of the country's international image and the implementation of any restrictive measures (such as sanctions) against Uzbekistan. This is due to the fact that foreign States, in particular, Western States, demand respect for human rights in the Western sense of the issue. At the same time, they ignore such factors as the history and traditions of the Uzbek people, their mentality and the economic development of the country.

Another foreign policy aspect of the human factor in Uzbekistan is the actions of individual individuals. In this context, the so-called "people's diplomacy" is understood. The Uzbek people are known for their friendliness, hospitality, generosity and other positive traits of character, which are positively perceived by representatives of other peoples. All this shows that all states are able to make their contribution to the formation of the future common human civilization.

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