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THE DEVELOPMENT OF THE THEORIES OF CIVILIZATIONS IN THE 18th – 19th CENTURIES IN EUROPE

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Abstract. *The emergence of the theories of civilizations and modern forms of civilizational consciousness is based on the long-term development of the Western European philosophical and historical thought, which has linked in a special way to the idea of reason, human nature, natural law, and society. This paper is focused on the study of the European civilizational theories of the 18th – 19th centuries. During the research, the authors have used the comparative-historical method, the methodology of philosophical hermeneutics, as well as the integrative anthropological approach.*

Keywords: *civilization, culture, Voltaire, F. Guizot, J.G Herder, H. Rückert.*

Introduction. Being emerged in the ancient times in Greece, Rome, China, India and later in the Arab world, civilizational consciousness had contributed to the orientation of humans in the world and caused the division of the known world into “Our World” (the world that is predictable) and “The World of Others” (the hostile, dangerous world) according to common origin, belonging to one state or religion, the degree of mastery of culture, writing and reading skills, spiritual traditions. However till the Age of Enlightenment, this form of self-awareness had existed predominantly among the cultural elite closely interacting with ethnic, denominational, and imperial consciousness. At that time,

very few attempts were made to give a theoretical explanation of civilizational interactions. The influence of the first theories of civilizations elaborated by Lucretius and Ibn Khaldun was short-lived and did not create its own tradition of studying history.

The emergence of the theories of civilizations and modern forms of civilizational consciousness is based on the long-term development of the Western European philosophical and historical thought, which has linked in a special way to the idea of reason, human nature, natural law, and society. This, in turn, allowed to create a secularized, practically independent from religion, social ideal aimed to solve many social and personal problems and

unite a society on a new basis. Historians elaborated the problematic field of the future theory of civilizations by introducing the idea of the providential plan of history, which, however, was not the field of the activity of God (G. Vico). They created a comprehensive view of the ancient world beyond Sacred History with a special perspective on the study of the past.

Analysis of the studies and publications. Various studies have accumulated a large amount of information about the civilizational interactions [5; 6]. Historical and cultural-civilizational processes were deeply examined by P. Bourdieu, F. Braudel, N. N. Danilevsky, R.F. Graebner, L. Gumilyov, S. Huntington, L. A. Kroeber, F. Northrop, P. Sorokin, A. Toynbee, L. Frobenius, F. Fukuyama, O. Spengler, C. Jaspers, I. Wallerstein. The problem of unity and diversity of the world historical process that had led to the formation of the concept of Eurocentricism was of great importance. The concept of cyclic time gave rise to the theories of local civilizations, which are not genetically connected to each other [1; 4; 11; 12; 13; 16]. However, these theories do not explain the contemporary process of globalization and the new complex social reality. On the other hand, the interpretations of civilizational history as a linear reality [2; 3; 7; 19] do not take into account the diversity of cultures and civilizations and their unique experience. Existing research has allowed us to accumulate a great deal of information on civilizational interactions, however, as far as the inter-civilizational relationships are growing and becoming more complex, new issues are arising. In order to give a new perspective of multifaceted civilizational interactions, we need to go deeper into the past to explore the "hidden faces" of the theories of civilizations.

The purpose of the study. This paper is focused on the study of the European civilizational theories of the 18th – 19th centuries.

Research results and their discussion. The first civilizational theories

were created in terms of the idea of integrity and similarity of the human history. They were aiming at describing a common universal civilization. At the turn of the 18th and 19th centuries, the French writer G. de Staël defined civilization as "worldly" and "universal"; civilization gave meaning to history: "one of the main end goals of great events is the world civilization" [14].

In general, Christians were the first in the Western world to describe the universal history. There were Christians who first introduced the concept of equality of all people before God, as well as the understanding of the common destiny of all nations. Saint Augustine considered the history of any nation to be a part of the history of one-unified humanity, the fate of which is in the hands of one God. Voltaire, N. de Condorset and other thinkers of the 18th century gave a kind of purpose for universal history - the worship of human. Influenced by the discovery of the laws of nature and the other achievements of the natural sciences, they developed the concept of progress proposed by N. Machiavelli interpreting it as an infinite improvement of humans and everything created by them. The Enlightenment philosophers were convinced that knowledge of the general laws of nature is accessible to humans: it can be accumulated and transmitted. Thus, subsequent generations, taking into account the mistakes of the previous ones, will be able to surpass them. The new notion of progress has directed thinkers to seek secular/civic forms of embodiment of absolute values, such as freedom, equality, and happiness. The theories of linear civilizations began to emerge, and many of them were simultaneously the theories of universal civilization.

The forerunner of virtually all the creators of such theories was Voltaire - a French historian and philosopher of the 18th century, for whom the study of history meant gaining wisdom through it. For Voltaire, understanding the meaning of the historical process was the philosophy of history. In his major historical work "An Essay on Universal History, the Manners,

and Spirit of Nations: From the Reign of Charlemagne to the Age of Lewis XIV”, the writer seems to refute the historical views of J.-B. Bossuet [18].

According to Bossuet, the history of the Jewish people was the center of the world history. In the brief overview of the ancient history, Voltaire presented Jews as barbarians who were not known to civilized nations. If Bossuet did not pay much attention to the Chinese and Indian civilizations, since they did not intersect with the Jewish people, Voltaire emphasized these civilizations and the exalted morality of their Holy Scripture. He especially honored China as the only country in which the higher strata of society was completely unaware of prejudice and where there was no organized clergy. The book reveals a disguised, rather restrained controversy with Christianity: the writer compares the relative tolerance of the followers of the other religions and the intolerance of Christians. Voltaire worked on his book until his death. His new understanding of history contributed to the emergence of a new school, especially in England: E. Gibbon, D. Hume, W. Robertson were his followers [20].

For Voltaire, not only to describe the political events is the main task of a historian, but to a larger extent is to focus on the national spirit, the peoples' attitudes. He changed the historical consciousness of his time. He opposed the narratives about the rulers to the history of civilizations, the true story, which told about the original spiritual and social life of the peoples. Voltaire understood civilization as a process and result of the modern and future development of people, which leads them out of their natural state. The possibility of this kind of development he linked to the existence of the World Reason that manifests itself in each of us [17]. Civilization (Voltaire himself, like J.-J. Rousseau, did not use the word “civilization”) appears as a convergence with the World Reason as a result of the constant efforts of people. Civilization is not a definite period of human history that comes after barbarism

– it is just its objection. Civilization is a state of society that all peoples and all countries will long for. It primarily refers to morale. For Voltaire, there are customs that determine the general level of civilization. The meaning of the concept of civilization is not limited to the ability to “behave well”. It also embraces the idea of high morale and courage. The most civilized society is a society in which there is a fine balance between good manners and courage.

Voltaire stated that civilization was a moral, as well as socio-economic ideal. Not only was associated the process of civilization with the development of morality, arts, and sciences, but it was deeply linked to economic activity, especially to industrial production, which creates a new artificial nature. All these prerequisites became a background of any sophisticated culture. This new ideal was contrary to the ideal of the Christian world. The thinker emphasized that God is clearly manifested in nature, but has little effect on historical events; and the activities of the church basically slows the process of civilization down. However, the very idea of God must be preserved.

Not only can civilization move forward, but it can also recede. Voltaire saw in its reverse cycle the process of continuous updating: the decline of civilization does not bring it to an end, but it rather reopens it; the human spirit fades away, then reborn with renewed vigor. The writer did not recognize the existence of many civilizations (though he did recognize differences between the European and non-European peoples). This concept was based on the idea of the unity of human nature, as well as on the idea of the moral principle as the basis of any society, namely compassion and justice [17]. It was the belief in the existence of the universal civilization that forced Voltaire to evaluate the lives of all peoples from the standpoint of Eurocentricism. Thus, his theory of the universal civilization has become Eurocentric in nature.

The period of the second half of the 18th - first half of the 19th centuries was a time of development of mainly linear stadial theories of civilization. This process was reflected in the works of A. Ferguson, A. Turgot, N. Condorcet, A. Comte, F. Guizot, G. Hegel and others. They attempted to build the rational, philosophical theories of civilizations. These concepts were aimed at the near future as a time to realize their ideal that related them to the eschatological concepts of theology. But while providentialism was based on unchanging dogmas and did not promise the expansion of human knowledge, the philosophical theories of civilizations tried to expand the range of interpreted phenomena and subject them to rational criticism. The new theories were significantly different from previous theological models of history. During the same period, J.G Herder and F. Guizot tried to formulate separate provisions of the theory of local civilizations and form an idea of the multi-vector nature of the historical process.

F. Guizot believed that humanity has a common purpose in the process of the common history of civilization. For him, progress is the essence of civilization. He interpreted progress as the improvement of social life, development of society and human relations. He argued that civilization exists under two conditions and has two characteristics: the development of social activity and development of personal activity, which means both the progress of society and individuals. F. Guizot explained the systemic nature of progress: the development of material forces has to go in parallel with the development of the moral forces. Thus, the French historian finally combined in the word "civilization" the meaning of the words "politesse", "civilité", the idea of the harmonious development of thoughts, feelings and activities, material well-being, highly organized social life and well-balanced human relations.

The historian emphasized the diversity of specific-historical forms of civilizational interactions. The ancient civilizations were fundamentally different from

modern European civilization and were developed under the influence of one principle or idea. Unlike these civilizations, European civilization was shaped by various factors. While ancient societies can be imagined as designed in terms of one universal form, modern history in Europe appears to be a model of all systems, all options of development. European civilization has an endless field of action where freedom reigns. The basis of this freedom is the diversity of elements of the social systems and the impossibility of their mutual destruction.

Like Voltaire, F. Guizot saw in civilization the fact of "philosophy of history", the science that tries to embrace the whole world by thought. Every civilization must be studied through the lens of its own principles. It is necessary to grasp the essence of its phenomena from within, to understand it from the perspective of its creators. Thus, F. Guizot made the first attempt to transform the concept of civilization into a category of historical science that was formed. F. Guizot's influence on his contemporaries was enormous: he created the preconditions for the emergence of theories of local civilizations, or ethnographic theories of civilization.

At the end of the 18th century, the German philosopher J.G Herder denied the monotony of the historical process and rejected the only one civilizational ideal for all humanity that, in fact, was European. According to him, each society forms its own ideal of civilization, which is determined by the traditions and values of this particular society. The spirit of the people, the national spirit is expressed in it. The spirit of the people is something self-sufficient, unchanging and closed: the values of one society can hardly be expressed in a language of any other society. The thinker abandoned Eurocentrism in the history of humankind seeking to cultivate in his readers respect for the peoples of Asia. This was determined by Herder's humanistic views, his belief in the equality of all peoples, and a negative attitude to colonial enslavement. Herder's "Reflections

on the Philosophy of the History of Mankind" [9] remained an unfinished book, however, it became the starting point for the creator of the first theory of local civilizations – a German historian H. Rückert.

It was H. Rückert who substantiated the idea of the independence of civilizations (he called them "cultural types"), made a revolution in historical science, which was later attributed to O. Spengler. H. Rückert was one of the founders of the plural-cyclical approach to history. He coined the social units of humanity as the cultural-historical individuals. Such individuals are states, peoples, or groups of states and peoples. Cultural-historical individuals have a complex structure: one large individual may consist of several smaller ones. H. Rückert did not provide a clear list of cultural and historical organisms. He distinguished five higher cultural types: German-Christian (Western European), East Christian (Slavic), Arabic (Islamic), Indian, and Chinese. Each cultural-historical individual has its own history. It emerges, develops and eventually disappears. Therefore, the history of humankind is not a single process, but the sum of parallel processes of development of cultural-historical organisms/individuals that cannot be placed on a single line. There are many lines of historical development [10].

Conclusions. Some Western thinkers sought to understand the values of non-European peoples and to reconcile them with European values. It resulted in the intersection of two ideals - civilizational and natural. The right to universal importance and global influence began to extend to other civilizations. Historians have discovered other cultural values and studied them gradually losing belief in the priority of their own cultures. Of course, linear-stadial and Eurocentric schemes have not disappeared, they are alive today. However, the very idea of the Western civilization was gradually relativized, and it was perceived as one of the many actors in the world historical arena. Within the theories of civilizations, the voices of cultures that had been only the object of the

study were fully heard. It was the revolution in the development of comparative historical research, which radically changed the cognitive situation in the social sciences and humanitarian discourse. The theory of civilizations has gradually acquired its own spiritual space.

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РОЗВИТОК ТЕОРІЙ ЦИВІЛІЗАЦІЙ У XVIII – XIX СТОЛІТТЯХ В ЄВРОПІ

Горбатюк Т.В., Данилова Т.В.

Анотація. Народження теорій цивілізацій і сучасних форм цивілізаційної само-свідомості було підготовлено тривалим розвитком західноєвропейської філософської та історичної думки, що пов'язала особливим чином уявлення про розум, природу людини, природне право і гуманне суспільство. Метою статті є дослідження європейських цивілізаційних теорій XVIII - XIX століть. У процесі дослідження було застосовано порівняльно-історичний метод, методологію філософської герменевтики, а також антропологічний інтегративний підхід.

З'ясовано, що окремі західні мислителі прагнули зрозуміти цінності неєвропейських народів і примирити їх з європейськими цінностями. Це призвело до перетину двох ідеалів - цивілізаційного та природного. Право на глобальний вплив стало поширюватися і на інші цивілізації. Історики виявили інші культурні цінності і вивчили їх, поступово втрачаючи віру в пріоритет своїх власних культур. Звичайно, лінійно-стадіальні і європоцентричні схеми не зникли, вони живі й сьогодні. Однак сама ідея західної цивілізації поступово релятивізувалася. В рамках теорій цивілізацій голосу культур, які були тільки об'єктом дослідження, були повністю почуті. Це була революція в розвитку порівняльно-історичних досліджень, яка радикально змінила когнітивну ситуацію в соціальних науках і гуманітарному дискурсі. Теорія цивілізацій поступово набула свій духовний простір.

Ключові слова: цивілізація, культура, Вольтер, Ф. Гізо, Й. Г. Гердер, Г. Рюккерт.