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**A.TOYNBEE'S PHILOSOPHY OF HISTORY IN THE WORKS
“A STUDY OF HISTORY”**

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ABSTRACT OF THE DOCTORAL THESIS IN PHILOSOPHY

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INTRODUCTION

1. Reason for choosing the topic

Currently, modern historical and social events are taking place in an extremely complex manner, so the task of determining the direction and purpose of society's next historical movement is extremely important and urgent both in terms of theory and practice. The Communist Party of Vietnam clearly and correctly defines our social development strategy as implementing modernization with the goal of building our country into a civilized society. This purpose shows that the historical movement of our society is moving from an "uncivilized" or "less civilized" society to a civilized society. However, this same goal also raises urgent theoretical and practical issues in explaining the path to a civilized society. In turn, the answer to this question requires clearly defining the connotation of the concept of "civilization" so that, from there, we can identify the specific tasks of the socio-historical movement society to advance to a civilized society. All of the above suggests to us a new philosophical perspective on history - a civilized approach to history. The Christian philosophy of history was built by Augustine at one of the dark times in global history - the collapse of the Ancient world and the decline of the Roman Empire. The unique concept of history in the pre-Christian era presented in the book of the prophet Daniel is also associated with dangerous events that threaten the survival of the Jewish people.

The modern world is undergoing profound and comprehensive changes in all areas of social life, so awareness of it, of its subsequent movement trends, of the future of humanity and On that basis, the strategy identifies appropriate development strategies to maintain the existence and strong development of human civilization, giving rise to the urgent need to develop historical philosophical thinking. After the great bourgeois Revolution in France, after Napoleon's wars of conquest of Europe, human thought also turned to philosophical concepts of history, trying to perceive and consider the historical process in a new way, different from before. Historical philosophical thought also plays an important role in the worldview of J.de Mestre and Bonald. The world today is living in an era of great historical turning points. It can even be said that a new historical era has begun. The pace of historical development is changing fundamentally, erratically and unpredictably. Many people have felt a strong and intense movement beyond the normal rhythm of history, feeling like "one day is equal to 20 years". This intense feeling is especially important for human thinking and consciousness to review the basic issues and content of historical philosophy, and to strive to build a philosophy of history suitable to the circumstances of life new.

In line with the ideological progress of the times, based firmly on the historical philosophical heritage of humanity, we also need to form comprehensive and profound historical philosophical thinking as a prerequisite theoretical premise and means. to build its own national development theory. Such theoretical thinking requires studying the history of human philosophy as the crystallization of the real history of humanity through thought. In this aspect, the civilizational approach was formed, developed and applied by A.Toynbee in the study of modern history in terms of philosophy and it has made a big splash in Western philosophical circles in the past decades. mid and later twentieth century. It marks a brilliant page in the book of the history of philosophical thought, still containing many valuable ideas that we can exploit to form historical philosophical thinking.

Vietnam is implementing the process of promoting industrialization and modernization of the country in the context of globalization and cultural acculturation of all humanity. In such a context, we need to integrate with the world and selectively absorb the common values of humanity. The necessary condition for successful integration is to study the fundamental foundations of civilizations that have been concisely and generally reflected in the respective philosophical systems. It can be said that A.Toynbee's philosophy of history is a reflection, reflection, and generalization of the ideology of the era of industrial civilization development in the West, it reveals all the positive aspects as well as negative of this civilization. While implementing industrialization and modernizing society, we absorb the achievements and strengths of industrial civilization, avoiding repeating its negative aspects. And, this is the important reason that requires us to deeply and comprehensively study A.Toynbee's philosophy of history.

The materialist conception of history (along with the theory of surplus value) is one of Marx's two great scientific discoveries, still valid today. We are living in a modern world with many profound changes, so creatively applying Marx's theory in general and his concept of historical materialism in particular is necessary to grasp it. Exactly the objective logic of Marxism's movement. The historical process has important theoretical and practical significance: this scientific awareness will become a guideline for creative practical activities, helping to stay away from the habit of dogmatic and subjective thinking. The fate of Marxist theory in the present world and its future depends significantly on our correct understanding of this theory in general and its core is the materialist conception of history in particular. However, on the one hand, from its inception until now, Marxist theory has always been the subject of criticism, especially due to the decline of the socialist movement in the former Soviet Union and Eastern European countries in the past. In the 90s of the twentieth century, the ideological

enemies of socialism attacked Marxist theory even more fiercely, especially its ideological nucleus - the materialist concept of history. They deliberately ignored the era-defining revolution that Marx carried out in the field of historical philosophy, thereby accusing Marx's theory of being the cause of the historical disasters of humanity during nearly the last century. On the other hand, Marx's philosophy of history itself is not the ultimate truth, it needs to be developed based on the reality of social history that is constantly moving and developing. This requires critical reception and refinement of achievements in the field of modern historical philosophy. Furthermore, Marxist historical philosophy itself also reveals dangerous manifestations of dogmatism, subjectivity, voluntarism, closedness and arrogance. It is time to overcome those limitations to develop and creatively apply the theory of Marxism in general and the concept of historical materialism in particular. The Communist Party of Vietnam sets the task: "For new ideological trends, doctrines, and theories, continue to expand and deepen research from an objective, dialectical perspective and absorb progressive values. Resolutely fight against dogmatism, revisionism, and opportunism."

From the above reasons, I decided to choose the issue *A. Toynbee's philosophy of history in the works "A study of history"* as the research topic for my thesis.

2. Purpose and tasks of the thesis

2.1. Purpose

Systematically present and analyze A. Toynbee's philosophy of history in the work "A study of history", thereby pointing out its contributions and limitations.

2.2. Mission

- Overview of research documents related to A. Toynbee's historical philosophical thought in the work "A study of history".
- Elucidate the socio-economic, political, cultural conditions and ideological premises, as well as subjective factors for the formation and development of A. Toynbee's philosophy of history in the work "A study of history".
- Research and clarify the basic contents of A. Toynbee's philosophy of history presented in his work "A study of history".
- Analyze the contributions and limitations of A. Toynbee's philosophy of history.

3. Subject and scope of research of the thesis

3.1. Subject

The research object of the thesis is the historical philosophical ideas of A. Toynbee.

3.2. The scope of the study

The thesis focuses on clarifying the basic contents of A. Toynbee's historical philosophical thought as presented by him in the work "A study of history" - A. Toynbee's most famous work. In addition, the thesis also

mentions historical philosophical thought in some of his other works that are directly related to this work.

4. Theoretical basis and research methods

4.1. Theoretical basis

The thesis is carried out on the theoretical basis of dialectical materialism and historical materialism, Marxist perspective in researching the history of philosophy.

4.2. Research Methods

The author uses the main research methods of material justification such as: going from the object to the specific, unifying history - logic, unifying analysis and synthesis, unifying induction and deduction, comparison, generalization, abstraction, textual studies...

5. New contributions of the thesis

- The thesis analyzes and clarifies the socio-economic, political and cultural conditions and basic theoretical premises for the formation and development of A.Toynbee's philosophy of history.

- The thesis systematically and comprehensively analyzes the basic contents of A.Toynbee's historical philosophical thought as presented by him in the work "A study of history"

- The thesis analyzes and clarifies the contributions and limitations of A.Toynbee's philosophy of history from the standpoint of Marxist philosophy of history.

6. Theoretical and practical significance of the thesis

6.1. Theoretically

Based on systematic, comprehensive and critical research of A.Toynbee's philosophy of history, the thesis clarifies the nature of the historical civilization approach, its advantages and limitations, and affirms its value. The true value of the materialist conception of history is the basis of the morphological approach to history.

6.2. In practical terms

The thesis can be used as a reference for researching and teaching Western philosophy in general, A.Toynbee's philosophy and the topic of modern Western historical philosophy in particular.

7. Structure of the thesis

In addition to the introduction, conclusion, list of references and list of author's works related to the thesis have been published and discussed, including 4 chapters, 13 sections.

CHAPTER 1

OVERVIEW OF RESEARCH WORKS RELATED TO TOPIC

1.1. Research works related to economic, political and socio-cultural conditions, as well as theoretical premises for the formation and development of A.Toynbee's historical philosophical thought in his work "A study of history"

Marxist philosophers have tried to point out the social class roots of A.Toynbee's historical philosophical thought. According to them, A.Toynbee's stance is mainly that of a bourgeois liberal thinker in the context of the total crisis of capitalism. Specifically, besides the historical problems of modern bourgeois society and global problems of humanity, A.Toynbee is shown to be an advocate for capitalism, an open anti-communist and a petty bourgeois knowledge.

According to foreign scholars, it was World War I that created a turning point in A.Toynbee's philosophical and historical worldview: specifically, the massacre in Armia, for which he wrote a whole book and published it in 1915; Another historical event that had a significant influence on the process of forming A.Toynbee's historical philosophical thought was the Greek-Turkish war (1921-1922). Besides, the crisis of rational culture, its extreme form - scientific culture, is also considered by many researchers to be a factor that has a strong impact on A. Toynbee.

Regarding the theoretical premises for the formation of A.Toynbee's philosophical thought of history, the vast majority of Marxist researchers agree that the epistemological origins of idealist philosophy of history and A.Toynbee's theism is to absolutize repetition and discontinuity.

1.2. Research works related to the basic contents of A.Toynbee's historical philosophical thought in his work "A study of history"

A series of researchers point out the theistic nature throughout A.Toynbee's work "A study of history". According to researchers, it was this theistic orientation that made A.Toynbee have a special attitude towards the scientific method in history.

In their works, Marxist philosophers try to clarify the epistemological roots of A.Toynbee's idealistic and theistic philosophy of history, which absolutized repetition and indirectness. historical passage, showing the connection between his cyclical theory and the total crisis of capitalism, studying the

theoretical origins and its place in modern Western philosophy of history. The authors also emphasized that A.Toynbee's work "A study of history" "contains a huge amount of factual data and raises many basic and urgent problems of modern history".

1.3. Research works related to the evaluation of A.Toynbee's historical philosophical thought

A.Toynbee's philosophy of history is evaluated by foreign researchers in very different ways. He was sometimes seen as a rabid enemy of the idea of historical progress, sometimes as its enthusiastic supporter, sometimes as a typical anti-communist, sometimes as a left-wing ideologue. The reason for such conflicting assessments is not necessarily due to the subjectivity of the researchers but mainly due to the popularity of A.Toynbee's views.

In addition, the author highlights the significant role of the discovery and dissemination of countless new historical data, including the discovery of previously unknown civilizations, as well as historical generalizations new social history.

1.4. Overview of the value of the reviewed works and thesis issues that need further research

Through an overview of research documents on philosophy of history presented by A.Toynbee in the work "A study of history", we can confirm that his philosophy of history has been mentioned in a number of contents. important. All researchers agree on one point that A.Toynbee is a very original thinker, credited with posing and solving, of course in his own way, many pressing problems. of modern human history. A.Toynbee's philosophy of history was born during the crisis of industrial civilization and formed a human race full of contradictions and conflicts but also gradually united based on common spiritual values. However, the circumstances of the birth of A.Toynbee's philosophy of history are only described in the presentation of his biography and have not been analyzed as thoroughly as the materialist conception of history requires in historical research. The authors emphasize that the unique point of A.Toynbee's philosophy of history is his choice of "civilization" as the "cell" for the global historical analysis scheme. The entire content of A.Toynbee's philosophy of history revolves around issues related to the origin, development mechanism, causes of decline and destruction of "civilization", the interaction between civilization and the

future of civilization. This is an approach that has received the name “civilization approach” with all its principled advantages and limitations. A deep understanding of this approach requires clarifying the connotation of the concept of "civilization" and the specifics of the civilization approach in comparison with the socio-economic form approach that has the basis is the materialist conception of history. In their thesis, the PhD student will address this important theoretical issue.

The first, is to point out and analyze the socio-historical conditions in the first half of the 20th century as factors that had a decisive influence on the process of forming and developing A.Toynbee's philosophical perspective on history.

The second, is to reproduce and analyze A.Toynbee's concept of civilization and provide an assessment of the concept based on philosophical theories of civilization and the approach to civilization.

The third, is to systematically and consistently present A.Toynbee's concept of the fluctuation of civilization from its birth to its demise, the factors that determine that fluctuation, and evaluate it based on materialist conception of history.

The fourth, is to analyze and evaluate A.Toynbee's concept about the future fate of human civilization in the context of globalization.

Conclusion of chapter 1

Thus, through systematic analysis of research works related to the conditions and ideological premises for the birth of A.Toynbee's historical philosophical thought, it can be seen that researchers first of all only huge changes are taking place in the life of Western countries in the context of a comprehensive crisis of capitalism. During most of the twentieth century and the first two decades of the twenty-first century, the world has undergone profound changes; The revolution came and went, the old social regime restored the government. According to them, those changes had a great impact on the development of Western thought in general, and especially affected A. Toynbee - a famous British historian and philosopher who lived and composed until $\frac{3}{4}$ of the twentieth century. Therefore, these socio-economic and political changes will certainly lead to changes in A.Toynbee's view of history and "civilization" approach.

CHAPTER 2

SOCIO-ECONOMIC AND POLITICAL CONDITIONS AND CULTURE, IDEOLOGICAL PREMISES AND SUBJECTIVE FACTORS FOR FORMATION AND DEVELOPMENT A.TOYNBEE'S PHILOSOPHY OF HISTORY

2.1. Socio-economic, political and cultural conditions for the formation and development of A.Toynbee's philosophy of history

Capitalism's transition to the monopoly stage causes strong sympathies to arise between monopoly capitalists with each other and with developing and development-friendly countries. This in turn led to two world wars, along with countless wars of national liberation and against colonialism. More than anyone else, A.Toynbee returned to this terrible phenomenon and tried to fight for peace.

Another historical event that had a strong influence on the process of forming A.Toynbee's historical philosophical perspective is the strong internationalization process taking place in all areas of social life. A.Toynbee defended the position of pacifism as the worldview and movement consistent with it, rejecting any war as a means of resolving disputed problems.

2.2. Theoretical premise for the formation and development of A.Toynbee's philosophy of history

Regarding methodology, A.Toynbee relies on a series of philosophical ideas of previous philosophers. In the philosophy of history, A.Toynbee followed the view of the new Kant school in Baden on individualized thinking in history, denying historical laws and predicting the future in the spirit of K.Popper.

In terms of content, A.Toynbee has absorbed many basic premises in O.Spengler's cyclical theory. Besides O.Spengler's historical philosophical theory of civilization, A.Toynbee was also deeply influenced by N.Ya.Danilepsky's cyclical theory of civilization.

At the same time, H.Bergson's non-rational philosophy (intuitionism) had a profound impact on A.Toynbee. The philosophy of religious history from Augustine to Niebur and Martaine also had a significant influence on A.Toynbee.

C.Jung's theory about the archetypes of the subconscious has a great influence on A.Toynbee's view on "The Laws of the Unconscious Mind", that

is, on A.Toynbee's interpretation of the laws of logic of nature in the spirit of subjective idealism, psychologizing them.

Commenting on the development of society through the impact of the "Challenge - Response" mechanism, A.Toynbee was influenced by H.Bergson's ideology on "living atmosphere" expressed through the activities of "the spirit of life" creative minority”.

2.3. Subjective conditions for the formation and development of A.Toynbee's philosophy of history

Arnold Jesepe Toynbee was born on April 14, 1889 in London, died on October 22, 1975 in York, at the age of 86, coming from a family of liberal intellectuals. The liberal humanistic and religious traditions that existed in A.Toynbee's family had a significant influence on the formation of A.Toynbee as a person and a thinker.

A.Toynbee spent his student years at Balliol College in Oxford. Here, he first studied ancient history. In 1911, he graduated from university. After a while, he studied at the Bristan Academy of Archeology in Athens. Since 1912, A.Toynbee became a researcher in ancient history and linguistics at Balliol University. The study of ancient history had a great influence on the historical perspective that was forming at A.Toynbee. It was Greek civilization that became the starting model for him to build his historical perspective.

World War I interrupted A.Toynbee's research into ancient history. He did not go to the front for health reasons. From 1915, he worked at the Information Department, British Foreign Office as a scientific advisor on historical, political and demographic issues of the Near East. In 1919, A.Toynbee participated in the peace agreement in Paris.

From 1925 to 1956, A.Toynbee was a professor - researcher in international history at the London Academy of Economics. In 1956, A.Toynbee retired because he was old enough to work, but he continued to be active in scientific and political creativity until the last years of his life.

A.Toynbee's scientific and political creative career lasted from the period of World War I to the mid-1970s, nearly 60 years of a stormy century. The issues he studied, in terms of diachrony, included the period from primitive society to modern times and predicted future humanity, in terms of contemporary - all historical issues, the most pressing political, social, and ideological issues of modern humanity. All of these diverse issues are reflected in nearly 30 of his unique works (the main work is "A study of

history” including 12 volumes, published sequentially from 1934 to 1961, i.e. for 27 years) and hundreds of scientific articles and speeches, including lectures, interviews, conversations...

The work “A study of history” is A.Toynbee's main work, consisting of 12 volumes, published sequentially from 1934 to 1961, i.e. for 27 years. In this work, its author synthesized and compared civilizations, through which he offered his unique perspective on the philosophy of history. In his work, A.Toynbee tried to discover the laws of the birth, prosperity, decline and demise of civilizations, that is, to form a definite philosophical view of history. In this issue, A.Toynbee spoke out against both the theological view of history and the rational philosophical view of history. He tried to build a philosophy of history based on the perspective of "individual creativity", that is, promoting cultural factors, especially religious culture.

Conclusion of chapter 2

Summarizing the socio-historical context, theoretical premises and subjective factors that gave rise to A.Toynbee's philosophical view of history, based on Karl Marx's materialist conception of history, we need to emphasize Strong objective historical conditions and their mark left on A.Toynbee's life. These are events related to the two world wars, the "cold war", countless regional military conflicts, and civil wars that, in the end, stem from conflicts over economic interests of the United States. warring empires and their devastating consequences. The entire creative career, especially the work "Historical Research" by A.Toynbee, is aimed at a common goal of creating peace for humanity and all nations. In the context of increased expansion and "imperialization" of the world and thus the possibility of war and military conflict breaking out in the post-war world, the "regional civilizations" themselves, their nature and their The laws of appearance, existence, development and death, their characteristics have been studied by A.Toynbee to argue for their equal right to exist, for the possibility and necessity of equal cooperation between they.

To accomplish this purpose, in terms of methodology, A.Toynbee relied on a series of philosophical ideas of predecessor philosophers. In the philosophy of history, A.Toynbee followed the view of the new Kantian school in Baden on individualized thinking in history, negating the laws of history and prophesying the future in the spirit of K.Popper.

In terms of content, A.Toynbee has absorbed many basic premises in O.Spengler's cyclical theory of regional civilizations (such as the idea of dividing history into "regional" units and "regional" units. basic phase of the "life cycle" that repeats itself forever). Along with that, he also absorbed N.Ya.Danilepsky's cyclical theory of civilization (the idea of the existence of countless civilizations as a manifestation of the extremely rich creative genius of mankind). ; Every civilization appears, develops special forms of life, languages, ways of communication, labor, forms of living, moral and spiritual values, and then dies with them. with them). H.Bergson's intuitionism, the philosophy of religious history that first focuses attention on ontology, on the "purpose of history", had a profound impact on A.Toynbee. C.Jung's theory about the archetypes of the subconscious has a great influence on A.Toynbee's interpretation of the laws of nature in the spirit of subjective idealism, psychologizing them. Especially when explaining the development of society through the impact of the "Challenge - Response" mechanism, A.Toynbee was influenced by H.Bergson's ideology on "living atmosphere" expressed through activities of the "creative minority". Bergson's "living spirit" ideology also had a significant influence on A. Toynbee's "worldwide church" perspective, according to which, when falling into a state of legal deadlock, the history of civilization will open the path leading to human development in accordance with the spiritual and religious aspects.

CHAPTER 3

METHODOLOGICAL PREMISES AND CONTENTS

BASICS OF A.TOYNBEE'S PHILOSOPHY OF HISTORY

3.1. Methodological premise of A.Toynbee's philosophy of history

This methodology is based on objective idealism with theistic nuances, that is, religious interpretation of history. He rightly criticizes R. Collingwood's subjective idealist view of reducing historical progress to the expressions of free will of separate historical individuals. A.Toynbee tried to use the empiricist method, so his work is highlighted by rich factual data, the comparison of specific historical data and contexts that seem to repeat in the past. facts of different civilizations... However, all these facts and figures are not data generated for scientific generalizations, but are only "evidence" for a priori schema about the process. history, so A.Toynbee's methodological stance is fake empiricism. He himself also tried to lower the meaning of scientific method in historical philosophy, negating objective laws. of history

or at best point out their "refraction" through subjective factors ("collective unconscious"), realizing that the purpose of historical philosophy is to build a "predictive" perspective. historically, to help people of different civilizations overcome mutual incomprehension, fear and hostility.

3.2. Theory of regional civilization in A.Toynbee's philosophy of history

3.2.1. The concept of "regional civilization" - the "cell" of historical process and historical awareness

He understood civilization as a stable human community, united above all by spiritual traditions and geographical frameworks. From an economic and political perspective, society increasingly accepts a global nature. "Regional civilization" is a defined part of the earth on which a human community lives, distinguished from other human communities according to its history of formation, religion, ethnicity, traditions, organization of activities, rituals, mentality, lifestyle, values... Regional civilizations have emerged, developed and perished, or still exist, or have become the basis for other civilizations. other regional civilizations.

3.2.2. Theory on the historical movement of regional civilization

3.2.2.1. A.Toynbee's concept of the dynamics of the history of regional civilizations

According to A.Toynbee, social development is closely linked to the impact of the "Challenge - and - Response" mechanism, of the new "Challenge - and - Response"... "Responding" to any "Challenge" That is done through psychological factors, which is the "living atmosphere" revealed in the activities of the creative minority.

In diachronic terms, the movement of regional civilizations goes through stages of formation, development, decline, and disintegration along with the secondary phenomena associated with them.

3.2.2.2. A.Toynbee's concept of the dynamics and movement mechanisms of regional civilizations

(1). Formation of regional civilization

From the perspective of formation, regional civilizations are divided into two groups: most of them are "offspring" civilizations, derived from pre-existing civilizations, while a few directly appear within the society. primitive association.

According to A.Toynbee, regional civilizations emerged from primitive societies due to successful "responses" to "challenges" originating from particularly complex contexts, urging humans to perform feats. never seen.

(2). Development of regional civilization

According to A.Toynbee, the development of established regional civilizations takes place in cases where society's "response" to specific "challenges" is not simply successful, but also stimulates "challenges". "Next, it once again "cope" successfully...

A.Toynbee identifies the nature of true development of civilization as "progress in the direction of self-determination", or the so-called "etherification".

(3). Decline of regional civilization

According to A.Toynbee, the period of happy and bright development of each regional civilization did not last long. The period of "breakdown" (decline) immediately began, which was not fateful, but all regional civilizations experienced "breakdown", except for Western Christian civilization. "Breakdown" has the following three characteristics: 1) lack of creative force in the "creative minority" that is transforming into the "dominant minority"; 2) stop the attitude of loyalty and imitation of that minority from the majority; 3) loss of social unity in the whole society.

(4). Disintegration of regional civilization

According to A.Toynbee, the consequence of "decline" and also the final evolutionary stage of civilization is disintegration or disintegration leading to its destruction. He made a very basic correction that the disintegration and destruction of civilization do not necessarily follow its decline. Civilization can be preserved for a long time in a "petrified" state.

A.Toynbee believes that the basic criterion for the disintegration of civilization is to divide society into three factions: 1) the dominant minority, 2) the inner proletariat and 3) the outer proletariat.

3.3. A.Toynbee's thoughts on interactions between regional civilizations and the future of humanity

3.3.1. Interaction between coexisting regional civilizations

This is essentially the way A.Toynbee explains the problem of the path to solving humanity's basic global historical problems. He was mainly interested in the interaction between the capitalist West and other regional civilizations, especially with Russian civilization. He considered this relationship as inevitable and hostile from the beginning. Next, he examines the interaction between "the modern West and the Hindu world, the Muslim world and Eastern civilization," according to which these peoples are infected with "the

spirit of nationalism ” and borrowing the Western institution of “nation-states” seemed especially useful only under Western conditions, so the nascent nation-states became chaotic. Therefore, the Eastern peoples need to rely on Western help and Western political models.

3.3.2. The path to solving the fundamental problems of modern global humanity

Standing on an idealistic conception of history and a civilizational approach, A.Toynbee outlines a series of vital problems of modern humanity and shows the way to solve them.

That is to create a harmonious human society as a unified whole amidst diversity and internal contradictions by implementing policies of active integration and participation in globalization. A.Toynbee tries to outline a path to positively solving the problem of achieving social harmony. He shifted the battle between capitalism and socialism from the socio-economic field to the religious field. Within each society, he wanted to find a middle path combining private business with state intervention for social justice, achieving universal charity based on religion.

3.4. Religious views on progress

This is the issue of the role of the "global state" and the "global church" as the threshold of humanity's next development in terms of religion in the spirit of Bergson's "living spirit". A.Toynbee views the church as a type of society at a higher level than civilization. In other words, he reconsidered the very purpose of civilization's existence, not civilization, but sacredness, becoming the purpose of human efforts. Thus, if human history from the perspective of civilizational development can be equated with a cycle, then history from the perspective of religion and the church develops along the path forward. The global state is no longer the ultimate stage of “civilizational decomposition,” but also the means of ensuring the development of “higher religion.” Thus, the church is the “new social form,” while regional civilizations are simply the “prologue” that exists before high religion.

Conclusion of chapter 3

Although the contents of A.Toynbee's philosophy of history are very rich, the thesis summarizes them into the following four basic contents:

The first, is the methodological premise of A.Toynbee's philosophy of history. This methodology is based on objective idealism with theistic nuances, that is, religious interpretation of history. He rightly criticizes R.

Collingwood's subjective idealist view of reducing historical progress to the expressions of free will of separate historical individuals. A.Toynbee tried to use the empiricist method, so his work is highlighted by rich factual data, the comparison of specific historical data and contexts that seem to repeat in the past. events of different civilizations... However, all those events and numbers are not data generated for scientific generalizations, but are only "evidence" for an a priori schema of the historical process, hence the methodological stance. A.Toynbee's work is pseudo-empiricism. He himself also tried to downplay the significance of the scientific method in historical philosophy, negating the objective laws of history or, at best, pointing out the Their "refraction" through subjective factors ("collective unconscious"), realizing that the purpose of historical philosophy is to build a "predictive" view of history, to help people of Different civilizations overcome mutual incomprehension, fear and hostility.

The second, is the theory of regional civilization. According to A.Toynbee, regional civilization is the "cell" and "spore" of the historical process and of historical awareness. He understood civilization as a stable human community, united above all by spiritual traditions and geographical frameworks. From an economic and political perspective, society increasingly accepts a global nature. "Regional civilization" is a defined part of the earth on which a human community lives, distinguished from other human communities according to its history of formation, religion, ethnicity, traditions, organization of activities, rituals, mentality, lifestyle, values... Regional civilizations have emerged, developed and perished, or are still in existence, or have become the basis ("child of chrysalis") to other regional civilizations.

Regarding the historical movement of regional civilization, that is, the driving force of human historical development made up of separate regional civilizations in different stages, A.Toynbee affirmed the role of individuals. creativity, or of the creative minority through "free choice" within the framework of a common historical "divine plan". The development mechanism here is the interaction between historical "Challenge" and "Response", the creative minority radiates out the energy of the "living atmosphere", pulling with it the "passive majority". In diachronic terms, the movement of regional civilizations goes through stages of formation,

development, decline, and disintegration along with the secondary phenomena associated with them.

The third, is the interaction between regional civilizations and the future of humanity. This is essentially the way A.Toynbee explains the problem of the path to solving humanity's basic global historical problems. He was mainly interested in the interaction between the capitalist West and other regional civilizations, especially with Russian civilization. He considered this relationship as inevitable and hostile from the beginning. Next, he examines the interaction between “the modern West and the Hindu world, the Muslim world and Eastern civilization,” according to which these peoples are infected with “the spirit of nationalism ” and borrowing the Western institution of “nation-states” seemed especially useful only under Western conditions, so the nascent nation-states became chaotic. Therefore, the Eastern peoples need to rely on Western help and Western political models.

A.Toynbee shows the way to solve the fundamental problems of modern global humanity. That is to create a harmonious human society as a unified whole amidst diversity and internal contradictions by implementing policies of active integration and participation in globalization. A.Toynbee tries to outline a path to positively solving the problem of achieving social harmony. He shifted the battle between capitalism and socialism from the socio-economic field to the religious field. Within each society, he wanted to find a middle path combining private business with state intervention for social justice, achieving universal charity based on religion.

The fourth, is A.Toynbee's view on progress, that is, the issue of the role of the "global state" and "global church" as the threshold of humanity's next development in terms of religion according to Bergson's spirit of "vigor of life". A.Toynbee views the church as a type of society at a higher level than civilization. In other words, he reconsidered the very purpose of civilization's existence, not civilization, but sacredness, becoming the purpose of human efforts. Thus, if human history from the perspective of civilizational development can be equated with a cycle, then history from the perspective of religion and the church develops along the path forward. The global state is no longer the ultimate stage of “civilizational decomposition,” but also the means of ensuring the development of “higher religion.” Thus, the church is the “new social form,” while regional civilizations are simply the “prologue” that exists before high religion.

CHAPTER 4

EVALUATION OF A.TOYNBEE'S HISTORICAL PHILOSOPHICAL THOUGHT

4.1. A.Toynbee's philosophy of history in the eyes of modern Western philosophers

The common point of all those assessments is the recognition of its great influence on historical philosophical thought in particular and humanistic social thought in general in the West, its author being compared to other scholars. Great thinkers such as Aristotle, Copernicus, Galilee, Newton, Darwin, the historical research method he introduced seemed to put an end to the idea of the continuous progressive development of history, compared to the invention of the mechanism. quantum learning. A.Toynbee's important contribution is knowing how to "steer his creative ship" between two extremes - scientism and anti-scientism as two basic worldview and epistemological orientations. in philosophical research, trying to escape from the situation of being imprisoned by rationalism with scientific nuances, equating philosophical thinking and historical philosophical thinking with natural scientific thinking such as thinking capable of thoroughly understanding social, cultural and human reality.

Another important contribution of A.Toynbee is the decisive declaration to abandon Eurocentrism and Christocentrism, recognizing the equal role of all civilizations and religions, not accepting the religious dogmas and continually emphasize the significance of simple human moral standards, humanism and the common interests of mankind, criticizing the colonial policy of Western imperialism, there is a certain faith in progress, hope placed in the infinite possibilities for perfecting the human spirit. Although they agree with A.Toynbee's orientation against the materialist conception of history, not all Western philosophers agree with A. Toynbee's theory of "regional civilizations". Toynbee. The most comprehensive criticism of that theory was given by A.Sorokin (1889-1968) in his works. According to A.Sorokin, the general scheme in the theory of development and decline of civilizations has many points of doubt and is purely speculative.

4.2. Contributions and limitations in A.Toynbee's philosophy of history

4.2.1. *On the methodology of A.Toynbee's philosophy of history*

In terms of methodology, A.Toynbee's philosophy of history has certain contributions in fighting against the speculative nature of extreme rational philosophy in general and rational historical philosophy in general, realizing that dialectic of the general and the particular in history, recognizing the special role of the particular; the meaning of combining artistic methods with scientific methods in philosophy of history; raises and analyzes the issue of historical regularity and uniqueness, of social prediction, against trivializing variations of Marxism.

However, A.Toynbee has principled limitations: he is not aware of the need to study mythology using scientific methods, rather than rejecting science in favor of mythology, downgrading the ability of mythology. scientific method in philosophy of history; not understanding the regulative impact of historical laws on the entire historical process; Interpret historical laws in a subjective and irrational way.

4.2.2. *On the concept of "regional civilization"*

A.Toynbee's contribution is to provide a valid concept of regional civilization; Points out the structure and mechanism of movement of regional civilizations as large social systems, formed based on a central nucleus made up of cultural content, values and norms. ; separate some common characteristics and turning points in the fate of regional civilizations across major historical periods of society; Use the concept of "regional civilization" to reflect the actual existence of relatively stable, specific traditions in the field of spiritual life that have formed in adjacent and protected geographical territories. persisted throughout the long historical period; clearly outlines the factors that determine the interaction between regional civilizations.

However, A.Toynbee's philosophy of history suffers from the principle limitation of using the basis for classifying regional civilizations as spiritual life characteristics; Regional civilization is a collection of cultural phenomena and objects that are not causally or intrinsically related to each other, so they are not social types; relativism and historical agnosticism based on absolutizing the discontinuity of the historical process; absolutizing the particular and disregarding the common in human history.

4.2.3. On the historical movement of regional civilization

A.Toynbee's important contributions are analyzing the birth of emerging civilizations, understanding and emphasizing the leapfrog nature of the birth of civilization; points out this important turning point in the historical development of human society; provide a valid concept that captures the diverse and complex spiritual world of humans; points out the multifaceted relationship between changes in regional civilizations and world civilization; does not accept the historical materialist thesis of progress as the basis for the concept of progress; relativism about social progress; loyal to the idealistic stance on social development; The reasoning about "inner proletariat" is unclear in content.

4.2.4. On interactions between regional civilizations

A.Toynbee's important contribution is to clearly define the purpose of human unity based on a humanistic foundation of shared spiritual values.

However, A.Toynbee encountered limitations in his conception of the future of humanity, misconceptions about communism, the formation of young national states, and adherence to the viewpoint of "westernism". West Central," utopian solutions to global problems.

Conclusion of chapter 4

Chapter 4 is devoted to evaluating A.Toynbee's philosophy of history. To achieve this goal, the graduate student first summarizes modern Western philosophers' assessments of A.Toynbee's philosophy of history. The common point of all those assessments is the recognition of its great influence on historical philosophical thought in particular and humanistic social thought in general in the West, its author being compared to other scholars. Great thinkers such as Aristotle, Copernicus, Galilee, Newton, Darwin, the historical research method he introduced seemed to put an end to the idea of the continuous progressive development of history, compared to the invention of the mechanism. quantum learning. A.Toynbee's important contribution is knowing how to "steer his creative ship" between two extremes - scientism and anti-scientism as two basic worldview and epistemological orientations. in philosophical research, trying to escape from the situation of being imprisoned by rationalism with scientific nuances, equating philosophical thinking and historical philosophical thinking with natural scientific thinking such as thinking capable of thoroughly understanding social, cultural and human reality.

Another important contribution of A.Toynbee is the decisive declaration to abandon Eurocentrism and Christocentrism, recognizing the equal role of all civilizations and religions, not accepting the religious dogmas and continually emphasize the significance of simple human moral standards, humanism and the common interests of mankind, criticizing the colonial policy of Western imperialism, there is a certain faith in progress, hope placed in the infinite possibilities for perfecting the human spirit. Although they agree with A.Toynbee's orientation against the materialist conception of history, not all Western philosophers agree with A. Toynbee's theory of "regional civilizations". Toynbee. The most comprehensive criticism of that theory was given by A.Sorokin (1889-1968) in his works. According to A.Sorokin, the general schema in the theory of development and decline of civilizations has many points of doubt and is purely speculative.

Next, the graduate student presents the contributions and limitations of A.Toynbee's philosophy of history. In terms of methodology, A.Toynbee's philosophy of history has certain contributions in fighting against the speculative nature of extreme rational philosophy in general and rational historical philosophy in general, realizing that dialectic of the general and the particular in history, recognizing the special role of the particular; the meaning of combining artistic methods with scientific methods in philosophy of history; raises and analyzes the issue of historical regularity and uniqueness, of social prediction, against trivializing variations of Marxism. However, A.Toynbee has principled limitations: he is not aware of the need to study mythology using scientific methods, rather than rejecting science in favor of mythology, downgrading the method's ability. scientific method in philosophy of history; not understanding the regulative impact of historical laws on the entire historical process; Interpret historical laws in a subjective and irrational way.

Regarding the concept of "regional civilization", A.Toynbee's contribution is to provide a valid concept of regional civilization; Points out the structure and mechanism of movement of regional civilizations as large social systems, formed based on a central nucleus made up of cultural content, values and norms. ; separate some common characteristics and turning points in the fate of regional civilizations across major historical periods of society; Use the concept of "regional civilization" to reflect the actual existence of relatively stable, specific traditions in the field of spiritual life that have formed in

adjacent and protected geographical territories. persisted throughout the long historical period; clearly outlines the factors that determine the interaction between regional civilizations. However, A.Toynbee's philosophy of history suffers from the principle limitation of using the basis for classifying regional civilizations as spiritual life characteristics; Regional civilization is a collection of cultural phenomena and objects that are not causally or intrinsically related to each other, so they are not social types; relativism and historical agnosticism based on absolutizing the discontinuity of the historical process; absolutizing the particular and disregarding the common in human history.

Regarding the historical movement of regional civilization, A.Toynbee made important contributions by analyzing the birth of emerging civilizations, understanding and emphasizing the leapfrog nature of the birth of civilization. ; points out this important turning point in the historical development of human society; provide a valid concept that captures the diverse and complex spiritual world of humans; points out the multifaceted relationship between changes in regional civilizations and world civilization; does not accept the historical materialist thesis of progress as the basis for the concept of progress; relativism about social progress; loyal to the idealistic stance on social development; The reasoning about "inner proletariat" is unclear in content.

Regarding the interaction between regional civilizations, A.Toynbee made an important contribution by clearly defining the purpose of human unity based on a humanistic foundation of shared spiritual values. However, A.Toynbee encountered limitations in his conception of the future of humanity, misconceptions about communism, the formation of young national states, and adherence to the viewpoint of "westernism". West Central," utopian solutions to global problems.

CONCLUDE

We are witnessing the birth of a new historical era - "post-modern", "post-civilization", "post-industrial"... It is the achievements of modern Western civilization in various fields science, engineering, technology and social management fundamentally change the subject areas of human life activities (the transition from the first and second areas to the third, fourth, fifth ... of economics, "knowledge economy"...). The problem of building and developing a "civilized society" of peoples who are modernizing society, that is, transitioning from traditional society (feudal and pre-feudal, agricultural) to modern society (industrial society). industry), becomes even more complicated in the context of globalization in the spirit of neo-liberalism and the transition to a post-modern society that begins to take place in a series of developed countries. Our Party's 12th National Congress commented: "Manifestations of extreme nationalism, imposed powerism, and pragmatism are increasingly emerging in international relations."

This reality requires the theoretical world, first the historical philosophical world, to clearly define the connotation of the concept of "civilization" as a theoretical premise for planning strategies for building a "civilized society". thanks to absorbing Western "civilized" achievements. In that context, our Party clearly points out that the task of the current theoretical circle is: "Continue to conduct in-depth research on the nature and characteristics of modern capitalism, clarifying the new nature and characteristics of this era." Great transition from capitalism to socialism on a worldwide scale. Research the world and regional situation, the situation, the relationship between major countries, neighboring countries and the correlation of forces in the world, the fluctuations in politics, economics, security and defense in the world. region and the world... Strengthen research to forecast the situation".

The topic of civilization and barbarism has always received deep attention not only from experts working in the field of social sciences and humanities, but also from the entire society, from everyone. not only in modern times, but also in all times, of course also in the future, simply because these are signs of humanity and human personality that "strike straight" at our eyes, It manifests itself directly in our interactions, influencing our attitudes toward others and the world around us. That is why, in addition to other approaches, the civilizational approach to human social history plays the role of the most important methodological "standard system". In our country, this approach has even more urgent theoretical and practical significance, because it has not

been adequately researched from a socio-philosophical perspective and, much more importantly, it has not been applied to debate. Solve hot practical social issues to build a civilized society and people as the great goal of Vietnam's social and historical movement.

Born in the crisis conditions of bourgeois civilization associated with wars, conflicts and civil wars widely prevalent in modern society, A.Toynbee's historical philosophy has continued the philosophy of non-idealism. historical rationality and cyclical theory of civilization aim to provide a new explanation, a new approach that is a civilizational approach to the historical movement of humanity and predicts its future in the context of Global problems are becoming increasingly acute. In other words, his extensive interest in the philosophy of history stems from the fact that he posed problems about history, about modern times and the coming future of humanity, offering solutions with a reasonable nucleus. to a certain extent. He was especially interested in "hot spots" and urgent problems of the modern world, revealing his humanistic, anti-imperialist, and anti-expansion spirit.

In his philosophy of history, A.Toynbee has thoroughly applied the civilizational approach to explain the historical progress of mankind from its appearance until now and to make predictions about humanity's prospects. unity, peace and prosperity. He started from the concept of regional civilization as the totality of spiritual values of residents living in a specific geographical framework. Each regional civilization is determined to be a derived civilization or a derivative civilization depending on the endogenous or exogenous value system. Its endogenous nature is determined by the creative individual or the creative minority. On the contrary, its exogeneity is determined by foreign influence through the "Challenge - Response" mechanism. This concept of national history and global history is confirmed by many historical data, although it cannot fully explain the deep and fundamental causes of this process due to economic factors. regulation, that is, it ignores the materialist conception of history.

According to A.Toynbee, it is the regional civilizations and interactions between them that play the role of the true subjects of the common historical movement of humanity. He noticed and clarified this interactive process in modern times. Here, despite acknowledging the uniqueness and autonomy of regional civilizations, protecting their equality and freedom to choose their own history, A.Toynbee is still sympathetic to Western centralism. when he predicted the prospects for interaction between regional civilizations. Within

each regional civilization, A.Toynbee clearly took a "middle" stance between socialism and capitalism when affirming the necessity of freedom and equality on the basis of values. spiritual, mainly religious values.

In the context of severe global problems that threaten the survival of humanity, unlike the school of philosophical anthropology that denies the meaning of common human values and their unifying role for humanity. fate of peoples, A.Toynbee's philosophy of history offers a humanistic perspective on historical existence imbued with the common interests of humanity and human social responsibility. A.Toynbee firmly supports the policy of "peaceful coexistence" proposed by V.I.Lenin and cooperation between peoples for the historical progress of humanity. This is a valuable contribution and progressive significance of A.Toynbee's philosophy of history.

A.Toynbee's philosophy of history has even more urgent significance in the fact that the problem of civilization has been pushed to the fringes of social philosophy for a long time, and the civilizational approach seems to be absent. face here. Meanwhile, it is the civilizational approach that has the task of putting first the principles of unity and integrity of humanity and resolving social conflicts and global conflicts in a peaceful way. This becomes especially topical in the context of threats to the survival of humanity in the second half of the twentieth century, especially in the context of globalization taking place increasingly strongly in all countries. field of social life and has an impact on the fate of each country and of all humanity.

In that context, aspects of civilization demonstrate their utmost importance in creating and consolidating civilized cooperation, civilized inheritance and the civilized integrity of humanity. With our philosophy of history, the turning point to return to the problem of civilization will be something worth doing and waiting for, because it will not only become a lever for the development of philosophy of history and philosophy. culture, but also directly connects philosophy and philosophers with social practice - building a "civilized society". It will also contribute to eliminating many theoretical models that advocate a mentality of "confrontation" and "isolation" from the cultural and philosophical quintessence common to humanity, hindering the use and development of research potential. accumulated within the legacy of Vietnamese civilizational thinking, such as Nguyen Dinh Chieu, Nguyen Trai, Nguyen Du, Phan Chu Trinh, Phan Boi Chau, Ho Chi Minh...

LIST OF PUBLISHED SCIENTIFIC WORKS RELATED TO THE THESIS TOPIC

1. Bui Xuan Hoa (2023), *"Regional civilization from the historical philosophical perspective of A.Toynbee"*, Journal of Political Theory and Communication, special issue No. 1, p. 68-70, ISSN: 1859-1485.
2. Bui Xuan Hoa (2023), *"A.Toynbee's historical philosophical perspective on interactions between regional civilizations"*, Electronic Political Theory Magazine, September 5, 2023. <http://lyluanchinhtri.vn/home/index.php/dien-dan/item/5223-quan-diem-triet-hoc-lich-su-cua-atoyndee-ve-tuong-tac-giua-cac-nen-van-minh-khu-vuc.html>
3. Bui Xuan Hoa (2023), *"The concept of "civilization" and the meaning of the civilization approach"*, Journal of Philosophical Research, p. 57-69, ISSN: 2734-990X