

POLITICAL AND PHILOSOPHICAL ANALYSIS OF THE CONCEPT AND MODEL OF MODERNIZATION

Bakhtiyor Omonov,

Professor of the National University of Uzbekistan,

Doctor of Political Science

amonovb@gmail.com, Тел.: +998-93-500-59-55

ABSTRACT

The article discusses classical, modern, non-traditional, traditional concepts of political modernization, analyzes the theory and practice of the transition from an agrarian society to industrial, and scientific conclusions were made.

Keywords: modernization, globalization, society, state, transformation, concept, transitional models.

ПОЛИТИЧЕСКИЙ И ФИЛОСОФСКИЙ АНАЛИЗ КОНЦЕПЦИИ И МОДЕЛИ МОДЕРНИЗАЦИИ

Аннотация: в статье рассматриваются политическая модернизация классическая, современная, нетрадиционная, традиционные концепции, теория и практика перехода от сельскохозяйственного общества, а также были сделаны научные выводы.

Ключевые слова: модернизация, глобализация, общество, государство, трансформация, концепция, переходные модели.

МОДЕРНИЗАЦИЯ КОНЦЕПЦИЯ ВА МОДЕЛЛАРИНИНГ СИЁСИЙ-ФАЛСАФИЙ ТАҲЛИЛИ

Бахтиёр Омонов,

Ўзбекистон миллий университети профессори. сиёсий фанлар доктори

Аннотация:

мақолада сиёсий модернизация классик, замонавий, ноанъанавий, анъанавий концепциялари, жаҳондаги модернизация моделлари типлари, аграр жамиятдан индустриалашган жамиятга ўтиш жараёнлари назарияси ва амалиёти таҳлил қилинган ҳамда илмий хулосалар чиқарилган.

Калит сўзлар: модернизация, глобаллашув. жамият, давлат, трансформация, концепция, ўтиш даври моделлари.

INTRODUCTION

We know that the main concepts of political modernization consist of four groups:

First, the classic one. This method originated in the second half of the twentieth century on the basis of a program of practical assistance to developing countries. But due to the many problems that have accumulated in the process of transforming an agrarian society into an industrial

one, it is waiting for a socio-philosophical repeated comprehensive study. In particular, S. Kruuk, J. Pakulski, M. Waters, V. Pantin, V. Lapkin, N. Lapin and V. Zapf critically analyze the current state of the classical concept and list a number of unresolved issues [1]. They point out that descriptions of modernization in the context of globalization need to be studied empirically.

Secondly, modern. This concept is more specific to European countries and is based on knowledge, innovation and technology.

Thirdly, unconventional. In this case, consensus is achieved as a result of combining universal values with traditional values. In the 1980s, the countries of Southeast Asia chose this path and achieved economic development.

Fourth, traditional. In the 1970s and 1980s, he was criticized by the political elite and religious leaders of the Third World.

LITERATURE REVIEW

Including, I. Wallerstein methodology of "analysis of world systems" [2], as well as such scientists as S. Amin, P. Vuskovich in their works on the promotion of liberalism argue that this concept has lived its life [3].

The crisis of socialism in the 1990s and positive shift in free market policies in Southeast Asia have put on the agenda the improvement of modernization theories. The French scientist A. Touraine [4] introduced the concept of "counter-modernization" into science. He criticizes the lack of an integrated approach to the problem among scientists and the fact that the "socialist" model of the former USSR, China and Eastern Europe has not received full theoretical and philosophical development (see Table 1).

The above socio-political factors were the main obstacle to the development of the individual, society and state in countries that have chosen the path of socialism. The collapse of the Marxist doctrine in the post-Soviet republics and the emergence of new independent states based on a great empire fueled interest in the concepts of modernization in the world. In addition, new concepts such as pre-modernization, counter-modernization, and anti-modernization have entered science. The old modernization option was mainly used on the territory of the Russian Federation. In this country's complex history, hastily implemented political reforms have been called counter modernization.

<p>Important features of the socialist model</p>	<ul style="list-style-type: none"> -The state controls all layers of society; -The collective spirit prevails in the society; -Community property is retained and private property is prohibited; -The thought of a person is formed as a small part of the social system; -Marxist ideology, consisting of a set of cultural values, is absorbed by society; -Political ethics and political pluralism do not allow free expression of opinion.
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RESEARCH METHODOLOGY

The research was based on the research results of local and foreign researchers on the topic and used methods such as systematic analysis, terminological analysis, classification, comparative analysis, historicity, logic, statistics, selective observation, comparison, expert assessment.

ANALYSIS AND RESULTS

After the collapse of the Soviet Union in the mid-1990s, the concepts of modernization began to be widely discussed by historians, philosophers, political scientists and cultural scientists. When the problem of liberalization and liberalism is seen in Russian society, "cultural" criticism intensifies. In connection with the diversity of the historical origin of the peoples of the vast region, there is a threat of a complete rejection of the Western concept on the basis of disregard for the religion and culture of the peoples. CIS scholars also touched upon the problems of a market economy within the framework of the concept and openly stated that the liberal model does not fit into the economic model of Russia. Some of the authors advocated the policy of "civilization». L. Stankevich wrote about the "makdonalization" of culture in Russia. He considered modernization to be the same concept as Westernization, linking its essence with the formation of a consumer society. McDonald's "leads to cultural erosion, destruction of a single cultural space, loss of group stratification" [5], was right. Western cafes in Moscow were temporarily closed in 2014. The fact is that after the collapse of the Soviet Union, society, which was in an economic crisis, did not like "mass culture" or "united democracy." Since the modern industrial society is a multicultural society, the problem of "tolerance" was seriously risen in the process of modernization.

However, these concepts do not substantiate the mechanisms of harmonization and enrichment of the economic and cultural spheres in the transformation of society. They are dominated by the question of economic prosperity, and the question of spirituality is completely absent. National values and religion are also fading into the background.

It must be admitted that the scientific construction of the theory of modernization has been logically worked out, and the problems of transformation during the transition from traditional to modern society are clearly described. Only the problem of a comprehensive political and philosophical study of transformation has not been resolved. In our opinion, it is advisable to study the issue in the following aspects:

First, modernization should be viewed not as a transition from traditional to modern, but as a transition from an agrarian society to an industrial one. Then in postmodernism there will be no disputes about what kind of society will be modern. When it comes to the transition of society from an agrarian to an industrial society, it would be more correct to talk about concepts clearly developed in the scientific literature and about the historical stage of the transition from one form to another.

Secondly, the question of transformation is just a question, K. Pole said, it is necessary to be objective, because in world history it has been proven that the transition of a society from one form to another should occur at least in two stages, and not once. For example, the agrarian societies of Western Europe turned into industrial societies in Europe and America as a result of some internal processes, while Japan and Southeast Asia underwent similar processes, first

from an agrarian society to an industrial one, and then to a "new industrial country" [6]. So, postmodernity – the transition to a prosperous society must go through two stages.

Criticism of the conceptual and current state of the modernization process requires its philosophical justification. In our opinion, if the solution to a problem is philosophically based on general laws, the necessary foundations can be found, because modernization is a subject of socio-philosophical interpretation. Since there is no idea about the root causes of such radical changes in society, there is always the possibility of sliding towards social voluntarism and subjectivity. In this sense, a natural question arises: is modernization itself necessary, was it introduced "from above" by force on someone's idea or under pressure from outside. This is a serious flaw found in many scientific studies. As mentioned above, modernization will initiate a purposeful positive shift in development and, in general, put an end to the state of stagnation. It awakens citizens from apathy, keeps him alert, and most importantly, teaches them to think in a new way and live in a new way. So, this is a welcome positive shift in society.

The Russian scientist V. Shevelev, analyzing the political processes in Islamic societies, admits that "the tough pressure of the technogenic era" has increased" [7]. But, in our opinion, posing the problem in a "metaphysical" way significantly delays the study of the internal causes of the transformation of society. The reason is that the "hard contraction of the technogenic era" comes into society not from the outside, but from within. All problems of society are caused by the complexity of internal conditions, problems that are not resolved in time.

Russian scientist V.A. Krasilshchikov is close to solving the problem of transformation, but speaks more about the influence of natural conditions on the process: the transition from primary (archaic) formations to secondary (economic) and tertiary (post-economic) formations" [8]. In our opinion, the scientist's research contains a macrosocial, historical solution to the problem, but no political and philosophical solution has been found. This leaves room for criticism of the existing concept, leaving the solution to the problem open. In our opinion, it falls into the most general category at the level of "nature" and "society" and will definitely find a positive solution if it is studied politically and philosophically, and not historically, socially, macrosocial, politically or culturally.

Summarizing the above analysis, the following conclusions was reached:

1. The scale and diversity of the concepts of modernization of society does not allow us to briefly describe the approaches. Therefore, the study focused on the political and philosophical aspects of the problem.
2. Scientific analysis of the concept of modernization shows that it is impossible to study transformation in another way. This is due to the fact that modernization processes in all countries cannot be interpreted and evaluate in the same way. Moreover, the diversity of historical evolution in the East and in Russia does not provide sufficient grounds for criticizing the concept.

It should be noted that within the framework of the modernization paradigm, world scientists propose various theoretical and methodological models. The idea of a "linear" model was put forward by such experts as W. Rostow, A. Organsky, D. Lerner, S. Black to explain the content of modernization processes. He sees modernization as a progressive phenomenon. In fact, this model leads to positive changes in all aspects of human consciousness and behavior.

Western scientist M. Levy also proposes a model of partial (partial) modernization. According to him, this process represents a long-term transition from a "relatively unmodernized" society to a relatively modernized society.

P. Stomp, R. Robertson, W. Beck, K. Müller, W. Zapf, A. Touraine, S. Huntington. Scholars such as advocate a "multidimensional model" of modernization. The authors of the model argue that the process of modernization should not be understood only as a desire for Western institutions and values, but that modernization can also have its own specific aspects in every society".

It is advisable to take into account the national mentality when studying the essence of the above models and their application in practice. The following table provides an analysis of upgrade models:

Table 2. Models of political modernization in the world

Names	Essence
Classical	This model is widely used in Western Europe, America and Australia. Its evolution reflected the free enterprise of the colonial period, Protestant ethics, bourgeois revolutions and religious wars based on the harmonious development of economic, social, legal, political and cultural factors.
Traditional	Currently, the critical approach to this model has intensified. Because in the process of modernization there is an attempt to preserve old traditions and a state of stagnation. In the traditional model, political reform is slow.
Unconventional	China, which switched to an unconventional model in the 1980s, and the countries of Southeast Asia, nicknamed "Asian Tigers" in the 1990s, are experiencing economic growth. It combines Western and Eastern values and greater trust in Western technology. In them, the modernization process is directed by the state itself.
Accelerating (Scandinavia)	It is based on the idea of rapid development through the joint construction of economic and political life. However, the combination of the functions of economic and political structures with the structures of society creates difficulties in management.
Late (West)	At the beginning of this process, which began in Spain, Portugal and Brazil in the 18th-19th centuries, there was no legal state, no civil society institutions, no developed market mechanisms. For this reason, authoritarian regimes and underground bureaucracies impede political reform.
Late (East)	Before the modernization process began, Japan was an economically and technologically backward country. During the Meiji Revolution in 1868, when modernization began under the motto "Japanese Spirit and Western Technology", the country soon achieved economic growth.
Chasing nasty	The former Soviet Union, India, Argentina, Mexico have chosen this model to reach the West and leave it behind. But they were surrounded by socio-political problems due to the lack of mature personnel in charge of mechanisms and innovative economic structures. Only India, "breathing" under British influence, did not stop developing.
By Speeding Up shy	The countries of Southeast Asia (South Korea, Singapore, Thailand, Malaysia, etc.), the Persian Gulf (Saudi Arabia, Oman, Qatar, Bahrain, United Arab Emirates) and South America (Chile) have adopted an accelerated model. The difference is that a state interested in reforming the economic and political system is also fully committed to maintaining peace, order and solving problems in society.

In this step, we will focus on some of the world's most popular models. Japan chose the path of rejection before its first dialogue with the West, that is, until the middle of the nineteenth century. In 1854, the country was captured by the British general Perry, and after the completion of the Meiji restoration in 1868, he began to bring models from the West. But unlike other countries, the Japanese leadership correctly assessed the political situation. They brought wealthy, discerning, initiative and patriotic people to power.

China is also refraining from Westernization. Christian missionaries arrived in the country in 1701, but in 1722 they were completely expelled from the area. But this people but themselves above others and believed in their high culture. During the British Opium Wars (1839-1842), Japan and China were completely isolated from the rest of the world. Both countries have taken a positive step towards economic development...

The Turkish model chosen by Mustafa Kemal Ataturk was not like the others. In the 1920s, Kemal Pasha built modern Turkey to the brink of collapse in the Ottoman Empire and went to great lengths to modernize and westernize it.

CONCLUSION

But until now, the policy of promoting new concepts and models of modernization of society in the West does not stop. American scientist F. Fukuyama in the late 80s "Is this istory over?" In his article "The End of History and the Last Man," he put forward a new concept. In his book, he says that the collapse of the USSR was a victory for democracy and led to the end of history. Here the scientist thinks not about the tragic end, but about the "end of history" in the Hegelian interpretation, which means that a person has reached the time of "absolute truth" and harmony. In his opinion, liberal democracy is a politically perfect model, which by its very nature is in all respects compatible with the age-old aspirations of the individual. In our opinion, this idea is applicable only to the lifestyle of Western countries.

Southeast Asian models have proven to be more effective than Western models. Indeed, the advantage of the model of the countries of Southeast Asia, such as China, Japan, Singapore, Taiwan, Thailand, Malaysia, has changed the approach and views on the problem. S. Huntington, who knew this would happen. Although, like Fukuyama, he is a fan of liberal democracy, he concludes that "the whole world will not be fascinated by American democracy." The scientist argues that Asian countries will choose their own path anyway and reject US attempts to shape the world according to its own model. The people of the East are uniting against the West instead of joining the mass approach to liberal democracy. In the book "The Clash of Civilizations", the scientist argues that a global gap may arise between large civilizations. The famous Uzbek scholar S. Safayev, who analyze this book, says that for existing block – Judeo-Christian, Eastern Orthodox, Islam and Confucianism – are fighting for leadership in the world. He echoed Huntington's view that "the future is not the end of history, but a clash of civilizations."Fanaticism in Islam, the" Asian way "in Southeast Asia", Eurasianism "in Russia – all this is the result of an attempt to restore the connection between politics and culture"[9].These ideas are close to the truth, in which we see deep logic.

New models such as Eurasia are expected to appear in the world in the near future. At the same time, one should not exclude the possibility of uniting Chinese Confucianism and Islamic societies.

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