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**Bakhtiyor Omonov**

# **CONCEPTUAL FOUNDATIONS OF THE MODERNIZATION OF THE SOCIETY**

**(COMPARATIVE ANALYSIS OF THE COUNTRIES  
OF THE WEST AND THE EAST)**

**MONOGRAPHY**

**Bakhtiyor Omonov**

**CONCEPTUAL FOUNDATIONS OF THE  
MODERNIZATION OF THE SOCIETY**

(Comparative analysis of the countries  
of the West and the East)

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The book of Doctor of Political Science (DSc) Bakhtiyor Omonov "Conceptual Foundations of Society Modernization" (Comparative analysis of the countries of the West and the East)" is a logical continuation of his book "Models of Political Modernization and the Experience of Uzbekistan" (2012). In the new book, the author describes the main criteria of political modernization in the West and East, mechanisms of action, the process of crises in the political, economic, social and spiritual spheres of society, internal and external threats.

The present monography analyzes the political and philosophical aspects of complex modernization processes in Europe, Latin America, Central, Southeast Asia and post-Soviet countries, and also draws scientific conclusions on this matter as a whole.

The book is intended for professors, university students, senior researchers, the general public, interested in political science.

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In 1985-2005, Bakhtiyor Omonov worked as chief editor and head of department in republican publishing houses. In 2005-2016 years he worked as a leading specialist of the Cabinet of Ministers of the Republic of Uzbekistan, vice-rector for spiritual and educational work of the Tashkent University of Information Technologies, deputy of general director of the Copyright Agency, director of the State Patent Office. Since 2021 he has been teaching at the National University of Uzbekistan.

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Bakhtiyor Omonov's scientific and artistic works have been published in more than a dozen countries, including the United States, Russia, China, India, Turkey, Poland, Latvia, Ukraine, Kazakhstan and Tajikistan.

## INTRODUCTION

Current global changes in the political, spiritual and socio-economic spheres affect the development of the society in different ways. Therefore, it is important to study the role of modernization of society in the implementation of state policy, economy, religious beliefs, culture, traditions, mentality in the country's strategy systematically. During the formation of a democratic state and civil society, the transition to market relations, there is a necessity of increasing and ways to improve the living standards of the population, enhance participation in government, and organize public control. As the process of integration and globalization intensifies in the social, economic and spiritual spheres, special attention is paid to the analysis of problems and the development of conceptual models of modernization of society, political and philosophical analysis of democratic development and its management. In developed countries, large-scale scientific research is carried out with the aim of improving the system of political modernization, defining clear criteria for reforming society in the process of globalization. In this regard, the President said: "The main criteria for us should be ensured the rule of law in assessing the activities of state organizations and officials, the degree of protection of the rights and freedom of citizens, the quality and transparency of public services. Government should serve our people, not governmental agencies"<sup>1</sup>.

Today it is important to identify the problems of the process of political reform, the modernization of society and the development of conceptual models, a comparative analysis of the political and philosophical processes of democratic development and improvement of the management system. In the scientific literature, "modernization" is used in the sense of modernization, renewal, improvement in accordance with modern requirements. Interest in the study of modernization is growing from year to year in foreign countries and Uzbekistan. In the context of global problems, the study of the issue is great scientific and political importance from the point of view of political science. We also want to note that today there are certain problems in the study of the theory and practice of modernization of society.

Information about the essence and conceptual basis of the concept of modernization of society in Uzbekistan is not systematized, its relevance and necessity have not been scientifically studied. Studies of the concept and modern models of social modernization in developed countries have not been

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<sup>1</sup> Mirziyoyev Sh.M. Erkin va farovon, demokratik Uzbekiston davlatini birgalikda barpo yetaylik / Mirziyoyev Sh.M. Let's build a free and prosperous democratic state of Uzbekistan together. – T.: Uzbekistan, 2016. – P. 21.

carried out. At the same time, published scientific works contradict the positive and negative impact of modernization on economic, political and spiritual life, its role in the renewal and reform of society. In recent years, the benefits or negative effects of political modernization in Southeast Asia (“Asian tigers”) have been postponed. In some countries of Latin America and Arab states, which are in crisis and accept Western values without training people, internal conflicts will appear. For these reasons, the agenda is for Uzbek scientists to study this topical issue and draw scientific conclusions.

There will not be a single modernization model for all countries. It should be developed taking into account the mentality of each nation, national values, traditions, world views formed over a long period of time, as well as the economic potential and level of development of the state. It is not possible to carry out the process simultaneously and at the same level in all countries. This is due to the fact that the levels are different in different areas, and it is even necessary to look for opportunities in some areas in the modernization process. In such conditions, it is necessary to be able to find the main link in the chain of streamlined work. In a complex globalization, the task of connecting this circle is now spirituality.

The monograph comparatively investigates the centuries-old modernization processes in the leading countries of Europe and Asia — Great Britain, France, Germany, Turkey, China, Malaysia, Singapore, Japan, India, Russia, reveals the main features of the models of political modernization in the world.

Modernization is a continuous civilizational process that ensures profound changes in the political, social, economic and educational spheres, lays the foundation for the development of creative ideas and encourages citizens to show a broad outlook, activity, and the state to be competitive.

We believe that this book, written about the foundations of modernization of society, its theory and practice, will be of great interest to scientists, political scientists, philosophers, historians, practitioners and the general public.

The results of the study are now being used to improve the activities of political parties, the Agency for Youth Affairs of Uzbekistan, higher and secondary specialized educational institutions, the media, as well as government bodies to develop mechanisms and technologies for ensuring active participation of the population.

**CHAPTER ONE**  
**THEORETICAL AND METHODOLOGICAL BASIS**  
**OF MODERNIZATION OF SOCIETY**

*1.1. The concept of modernization, content and their importance  
in the development of society*

“Modernization” (fr. *Modisatio*, *modere* - update) means change and improvement in accordance with modern requirements. This is determined not only by the development of industry and technology, but also by changes in a person's world-view, his methodological approach, way of thinking and life. A radical change in these principles leads to a change in the concepts used by man.

We know that different theoretical and methodological approaches are chosen to study political development in the life of any society. Formation, civilizational approaches are of particular importance today among the paradigms of modernization. Modernization is a very complex political process. As a result of changes in all spheres of human and social activity, new concepts, principles and approaches are being formed.

The lack of a comprehensive systematic study of the structural and functional structure of the modernization structure in Uzbekistan, as an independent research topic, increases interest in this area. Although some scientific studies, textbooks and teaching aids present alternative views on modernization, to date, no criteria have been developed to determine its unique structure, essence and status of the concept of modernization of society. Its content is also interpreted differently in the scientific literature. For example, in the Philosophical Encyclopedic Dictionary, this concept is not defined at all.

A natural question arises: what is modernization? There are many scientific interpretations of this. Attitudes and views on it differ in the countries of the West and the East. Based on this, we give a general definition: “Modernization means the industrialization of an agrarian (traditional) society, the transformation of the socio-economic system, in the process of revising the socio-economic concept of state development, ensuring human rights and freedoms based on new norms and standards, the formation of a system of relationships society and state on the basis of new, modern approaches”.

What is the purpose of this political process? Of course, first of all, globalization, which is becoming more intense, also motivates and accelerates this process. The initial goal of modernization is to move from a



traditional way of life to a modern society, to a higher level of socio-economic and political development.

A new history of modernization originated in the 18th century in European countries as a product of the creation of inventions, the penetration of scientific and engineering knowledge into human activities and their use. This term has become widely accepted in scientific practice in the middle of the twentieth century. The theory of modernization of university education in the United States of the 1950-1960s. Was originally nominated by Merton. Its founders are the famous American specialists S. Lipset, F. Rigger, D. Anger, R. Wart, S. Huntington. In the 1980s, modernization theory was revised and viewed as a function, not a condition for development. This has made it a priority to change social, economic and political structures.

It wasn't until the 1990s that accelerated models from countries such as China, Japan, Malaysia, and Singapore began to gain academic acceptance. During the transition to this process, it was recognized that such crises as "distribution of material and spiritual values", "likeness", "legitimacy" would arise. This means that only people and the state that have overcome the crisis will benefit in this process and achieve prosperity...

There are modernization models called "racing", "accelerated", "repetitive". In a separate chapter of this book, we explore the political and philosophical nature of these models one by one. Within the framework of the modernization paradigm, many theoretical, methodological and scientifically based approaches have been developed. After the Eastern countries "discovered" new models, they had the opportunity to build a harmonious society.

Scientific sources note the need to choose one of the three development models when changing political systems and moving from one form to another:

**First, the classical model**, which represents the first form of humanity's transition to democratic development, and a model based on the fact that it has contributed to the development of many countries around the world. Its characteristic feature is that without the intervention of external forces, relying on the internal capabilities of the country, a transition to a democratic society is possible. However, it covers a long historical stage. During the transition period, various crises occur in the political system. In Europe, for example, the decision on private property was made many centuries ago. The development of private property in the economic sphere created conditions for the employment of most of the population. "But the fact that some of the main material wealth are accumulated in the hands of people, while others become dependent on them, can lead to serious crises in

the internal life of the country, even to a civil war”<sup>2</sup> writes Professor S. Otamuratov. “This process will continue until the efforts of the owners to ensure the well-being of the population begin to bear fruit.” Indeed, due to the construction of modern enterprises, the opening of new places and an increase in the material well-being of the owners, production will develop, the population will be employed. As property owners turn to people, the well-being of citizens occurs, and hence the economic growth of the country. This sequence paves the way for political reform. However, it should be noted that in the early days of the spread of private property, a stratification was observed in society. Dissatisfaction of the lower strata of the population (“inequality”) is growing, which means that after the introduction of democratic values (pluralism, equality, tolerance, freedom, openness) in society, the political consciousness and culture of citizens will grow, people will begin to demand their rights. The process of the emergence and growth of democratic processes is accelerating. But in this model, the problems are growing, the complexity of their solution is stretched, the adaptation of the population to the process.

**Secondly, the revolutionary** way of transition to a democratic society. To follow this path, society must have private property rights and democratic values. When revolutionary reform is announced, the existing government will be abolished and replaced with an infrastructure of a form of government capable of carrying out democratic processes. Deep reforms in economic and political life, first of all, as a result of the abolition of the national currency, money in the hands of the population loses its value. Political elites and leaders become the driving force of society and follow the masses. People trust them more than the authorities. Citizens become active, alert, fighting individuals, not bystanders. Countries such as Poland, Hungary, the German Democratic Republic and Bulgaria, which lived under the former socialist system of Europe, have chosen this path.

**Third, the evolutionary** or gradual path of transition to a democratic society. In this model, when a new leader comes to power, the remnants of obsolescence are not eliminated with one “blow”, but are gradually eliminated, and even some of them are used. A new system of relations is being formed. Thanks to the rational choice of this path in Uzbekistan in 1991, we witnessed very few losses and crises during the transition period.

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<sup>2</sup> Otamuratov S. Milliy rivojlanish falsafasi / Otamuratov S. Philosophy of National Development. – T.: Akademiya, 2005. – P. 227.

The concept of “transition period” plays an important role in the study of the modernization of society. Political philosophy examines the question of where the transition period begins and how it ends. This is a very difficult stage, without which no country would be able to achieve sustainable development, because it is at this stage that the necessary basis for sustainable development in all spheres is created. However, they do not arise spontaneously, but depending on the level of development of the country, the mentality of people and the development of an acceptable theoretical basis for the transition.

The process of national development in the world is analysed from different points of view within the framework of the modernization paradigm. The approaches formed in recent years have abandoned strict determinism and scientifically substantiated the possibility of a transition to Western democracy not on the basis of a linear model, but on the basis of a multi-line model — the path of development. The possibility of studying micro social processes based on the analysis of macro social systems was first recognized as a limitation of the approaches of evolutionism and fundamentalism, which form the basis of modernization paradigms. This theory has been validated in practice in China, Singapore and Malaysia.

In scientific literature, the prevailing idea is that changes in the process of modernization occur as a result of internal and external (endogenous and exogenous) influences. In fact, they are one and the same: influences and threats to the development of a nation are observed both inside and outside. This means that the real being is reflected through complex approaches, and the scope of its application in reality is expanding.

Uzbek scientists use concepts such as “civilization”, “globalization”, “philosophy of national development” in the study of modernization processes in our country. But the problem of political modernization and modernization of society was not considered as a separate topic.

**Globalization and modernization** are close and influential concepts. Today globalization manifests itself in every country not only in the economic sphere, but also in the political system of society and international relations, and even in the force that determines the fate of modernization. Modernization is a process of modernization and transition from a traditional lifestyle to a modern one. The growing influence of globalization is primarily driven by advanced technology, research institutions and Western policies. With the development of information technology and mobile systems, the scale of globalization will continue to expand.

There is an opinion that “modernization involves a change in the social, economic and political structures of society.” According to Western scholars, it ensures human rights, freedoms and moral freedoms, and the state is under public control. In the eyes of orientalists, the continuity of forms of government, the preservation of the basic forms and principles of the organization of power, the understanding of customs, traditions and collective solidarity in society will be a priority. So the choice is still given to the man. Let's say a Chinese entrepreneur makes good use of the US government system, but absorbs the spirit of China in public life, even in his national product. Citizens of Japan, Singapore and Malaysia are also moving forward in development because they value national spirit and national pride...

In the second half of the XX century — the beginning of the XXI century, new approaches to the essence and content of the concept of modernization emerged. R. Dahl, G. Almond, L. Poi, who studied this topical issue, noted that the emergence of a middle class in this process, an increase in the level of education would lead to serious changes in political power, S. Huntington, K. Deutsch, H. Lings argued that the ruling party must be strictly authoritarian<sup>3</sup>.

In the 60s of the twentieth century, the English scientist S. Eisenstadt was the first to find a simple definition of modernization: “Historical modernization was an idea that developed in Western Europe and North America from the seventeenth to the twentieth century, then spread to all European countries, and in the nineteenth and twentieth centuries spread to South America, Asia and Africa. This will lead to a major change in the political system<sup>4</sup>, –he said.

D. Apter, S. Black, S. Huntington, A. Taurine, S. Eisenstadt studied the objective patterns of political development in Latin America, Asia, Africa, existing trends, process and proved that there is a great potential for modernization<sup>5</sup>. In the studies of G. Spencer, M. Croke, E. Howsham, the

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<sup>3</sup> Eisenstadt S.N. Modernization: Protest and Change. – Englewood Cliffs. N.Y., 1966. – P. 28.

<sup>4</sup> See: Pugachev V. Soloviev A., Siyosatshunoslikka kirish / Introduction to Political Science. – T.: Yangi asr avlodi, 2004. – P. 436-437.

<sup>5</sup> See: Apter D. The politics of modernization. – London, 1965; Black C.E. op.cit.; Huntington S.P. Political order in changing societies. – New haven, 1968; Huntington S.P., Nelson G.M. No easy choice: political participation in developing countries. – Cambridge, 1976; Tourene A. Modernity and Cultural specificities // International Social Science Journal. November. 1998, № 18; Eisenstadt S. Revolutions and transformation of societies. Comparative study of civilizations. – M.: 1999.

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relations between the individual, the state and society were brought together into a single system<sup>6</sup>.

Oriental scholars and statesmen studied the problem of renewing and reforming society. Nizamulmulk (1018-1092), one of the statesmen of the medieval Muslim East, in his work "Siyasatnoma ya Siyar ul-muluk" (1091) emphasizes the concept of personality and state. "Doing justice in society is about helping the helpless financially and upholding human rights," he wrote. "This is why government officials should consult with elders, academics and community leaders on all matters"<sup>7</sup>. From the point of view of Nizamulmulk, there is the idea that a fair state policy leads to the renewal of society, which the European scientists I. Kant and J.-J. Rousseau, this corresponds to the Russian idea of "social peace".

The famous German philosopher I. Kant (1724-1804) deserves attention views of the individual, society and the state. According to the scientist, the human will requires that he act as he pleases, without empirical (experimental) influences. In his ideal, the main condition for political freedom is the equality of members of society before the law. Kant's doctrine is based on the idea of "cultivating people's moral consciousness, self-education, personal pride, improving culture and thereby drawing people's attention to spiritual and moral recovery from political, economic, social problems, strengthening the moral ties of all social groups"<sup>8</sup>.

By the middle of the twentieth century, the concept of modernization began to be widely studied. The essence of the matter, the scientific and theoretical views of such scientists as the American J. Hoberman, M. Herkimer, T. Adorno, J. Thomson, M. Shaxson, K. Calhoun, D. Keller play an important role in the scientific disclosure of its content. For example, J. Hoberman advocates limiting the interference of the system of government in the process of forming a socially prosperous society. According to the author, the management of society through state power weakens the political participation of citizens, which leads to a loss of identity between a person, a system of government and a freelifestyle<sup>9</sup>.

M.Herkimer, K. Calhoun argues that the political modernization of society takes place on the basis of materialistic (social security, financial

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<sup>6</sup> Spencer G. Experiments scientific, political and philosophical. –M.: Contemporary writer, 1998; Khrokh M. From national movements to a fully formed nation: the process of building nations in Europe // Nations and nationalism. – M: Praxis, 2002. –S. 121-145; Hobsbawm E. The principle of ethnicity and nationalism in modern Europe // Ibid. P. 332-346.

<sup>7</sup> Nizomulmulk. Siyosatnoma yoki Siyar ul-muluk / Politics or Siyar ul-muluk. – T.: Adolat, 1997. – P. 256.

<sup>8</sup> Falsafa: komusiy lurat / Philosophy: an encyclopedic dictionary. –T.: Shark, 2004. – P. 190.

<sup>9</sup> Habermas J. Postmetaphysical Thinking. – Cambridge: Polity, 1992.–P. 127-132.

stability) and idealistic (kindness, respect, benevolence) approaches. According to D. Keller, in a society adapted to market relations, philosophical categories such as personality, society and the state are essentially measured by material value, and social relations are characterized by “barter”, nothumanity<sup>10</sup>.

In our opinion, these approaches are somewhat contradictory, and this applies only to Western countries. In the second half of the twentieth century and the beginning of the twenty-first century, many scientific approaches were followed. Political scientist S. Verbal and L. Pal write that by modernizing the share, changing the psychology of members of society and adopting a new system of values (democracy)<sup>11</sup>, W. Moor<sup>12</sup> and H. Eckstei<sup>13</sup> said the priority was the country's industrialization. Although these ideas are scientifically based, the conditions and economic opportunities of each country are not taken into account in the political process. In particular, W. Moore and H. Equestrian believe that the idea of extinction cannot be applied in every space. For example, in the young republics, which began an independent path after the collapse of the Soviet Union, the very economical basis did not exist. Without creating an economic foundation, it is impossible to accelerate the creation of modernization structures and industrialization. This means that today in the CIS countries there is a need to prepare a solid economic foundation for the modernization of society.

Political modernization is a complex process. In it, the socio-economic, political-legal and socio-cultural sectors are interconnected and give meaning to each other; if there is a separation between them, the modernization will be partial. Effective economic growth will not be achieved if the incomes of social groups in society differ sharply; market structures will not be formed if a culturally mature person is not formed; if the institutions of civil society do not develop, democratic values will not develop. Each requirement and criterion is interconnected, and if they are fully taken into account, the process will take many years. Even in European countries it lasted two hundred years...

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<sup>10</sup> Kellner D. *Critical Theory, Marxism and Modernity*. – Cambridge: Polity, 1989. – P. 64.

<sup>11</sup> Pye L.W., Verba S. *Political Culture and Political Development*. – Princeton, 1965. – P. 13.

<sup>12</sup> Moore J. *Colonialism: The case of Mexican-Americans*. in *Social Problems*, 1970, Nr.17. - P. 463-472; *Capitalism over the Longue Duree: A Review Essay*. In: *Critical Sociology*, 1997, Nr. 23 (3). – P. 103-116.

<sup>13</sup> Eckstein H. *The Idea of Political Development: From Dignity to Efficiency*. in: *World Politics*, 1982, NY. 34. – P. 451-486.

In general, the modernization consists of the following stages  
(Table 1):

First Stage	A middle class is forming, the phenomenon of transformation of traditional institutions is taking place.
Second Stage	The process of communication, urbanization and the diffusion of innovation in society is accelerating.
Third Stage	As a result of the gradual continuation of the transformation, a society called “postmodern” will emerge.

However, it will be necessary to take into account some factors that create conditions for the formation of modernization processes:

**Legal factor:** the level of the system (family, school, higher and secondary specialized education), which serves to educate the legal consciousness and culture of citizens, positively or negatively affects the effectiveness of modernization.

Because a good knowledge of legal issues leads to the activation and socialization of the citizen. The political consciousness of the population, the market economy, the level of readiness to accept the basic concepts and principles of democracy also play an important role in modernization.

**Economic factor:** The industrial revolution in seventeenth century Europe led to the development of the economy and an increase in the standard of living of the people. The “export” of machinery and technology from the US and European countries to Asia and Africa has also gradually begun to absorb the Western way of life in these countries.

**Moral and ethical factor:** the modernization of the system of political power is a positive event. But in the field of spirituality, we still see in the example of some eastern countries that this leads to a violation of national values, traditions and customs.

Analysing the above scientific theories and views, the following conclusions were made:

**Firstly**, the concept of modernization implies an urgent need for a comprehensive political renewal, since the current situation in historical reality does not correspond to the modern way of life;

**Secondly**, the objective conditions, economic and political resources of this or that place are taken into account before the implementation of modernization in a traditional society;

**Thirdly**, during the transition from an agrarian society to a modern society, not only a separate sphere of the life of the individual, society and the state is completely renewed and reformed, but also the political life of society;

**Fourthly**, if this process takes place systematically and consistently, positive changes will occur in the social, political, economic, spiritual and scientific-technical spheres of the country, as well as the thinking and world view of people will increase.

### *1.2. Important features of the concept modernization of public life*

It is impossible to analyse the process of modernization without knowing the patterns and contradictions of the transition period. The topic of the transition period in Uzbekistan has almost never been studied by scientists as an independent topic. By its exact criterion, it is difficult to determine the final stage with a starting point. In fact, a transitional period is an intermediate period that begins in the development of all countries. States cannot rise to a high level of development at once, they are first formed and go through a certain stage of development. In Latin America, for example, the transition period has been going on for a century. In some countries in Asia and Europe, including Spain, Portugal and Greece, it took a generation (about 65 years) because the adoption of standards and values consistent with the structure of the Western political system in some countries did not justify itself. British scientist L. Pye suggests that in the modernization of traditional societies, more attention should be paid to the following three aspects<sup>14</sup>:

**First**, during the period of systemic differentiation (stratification), new classes (groups) are formed together with the economic development of society in accordance with labour activity and the interests of citizens. There are disagreements within social groups. Then the political power will not react quickly to new demands. Only if democratic institutions fully fulfil their historical mission will this work be effective;

**Secondly**, the interest of members of society in knowledge and innovation will sharply increase. The state will use additional financial and human resources to achieve national development. The state creates sufficient conditions for the social sphere (schools, universities, religious institutions, mosques). Thanks to the development of information and communication technologies, political views will be formed among citizens, and they will win the confidence of the state. Religious values and principles of justice are upheld;

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<sup>14</sup> Pye L., Lucian W. Asian Power and Politics: The Cultural Dimension of Authority. – Cambridge, Mass: Harvard University Press, 1985. – P. 20-22.



**Thirdly**, citizens will be given the opportunity to remove political and national restrictions on public activities and freely hold public office on equal terms.

Equality and legitimacy are helpful in managing civil society and making political decisions, especially in European countries. Political parties, NGOs, their groups, referendums and elections began to serve the interests of society. In the countries of the East, relations between the state and society are built step by step, proceeding from the objective needs of people, living conditions, centuries-old traditions, customs and values are preserved.

According to the doctor of economic sciences, a leading specialist in the theory of law L. Levitin, “the period before the completion of modernization and the country's reaching the level of sustainable economic development, political stability is called a transitional period”<sup>15</sup>. From a modern point of view, this is the correct definition. But it is well known that a high standard of living can only be achieved by building a civil society. Therefore, such a society, of course, cannot be regarded as a final destination.

Doctor of Philosophy, Professor S. Otamuratov, who has written a number of books about the transition period and the processes of globalization, writes: "The transition is a period from the completion of development based on the own capabilities of society to the inability to meet growing needs. Can be installed". The transitional or intermediate period necessary for the transition from one socio-economic and political system to another ends with the emergence of a process of sustainable development, in which this new socio-economic and political system fully realizes its potential<sup>16</sup>". As already noted, in addition to the material factor, it will be necessary to determine the role of the political factor in the transition period.

The transition period varies from country to country. Along with positive changes in this process, sometimes there are failures and serious financial crises. For example, in each country there will be countless trials, depending on the differences in demand, needs and opportunities for national development, there will be contradictions, and if they are not resolved in time, the situation will worsen.

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<sup>15</sup> Levitin L. Problems of Philosophy. –M.: 2001, No. 3. –P. 53.

<sup>16</sup>Otamuratov S. Milliy rivojlanish falsafasi (siyosiy-falsafiy qirralari) / Philosophy of national development (political and philosophical aspects). –T.: Akademiya, 2005. –P. 219.

CONCEPTUAL FOUNDATIONS OF THE  
MODERNIZATION OF THE SOCIETY

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**Table 2** explains the concepts of “traditional society” and “modern society”.

<b>Signs of a traditional society</b>	<b>Signs of modern society</b>
The organization of life is often based on religious assumptions.	knowledge, innovation prevails over tradition
Development is gradual	Public life becomes secular
There are no manifestations of individualism.	Individualism and human activity are respected.
Society is ruled by an authoritarian government	The company is managed in partnership with government and public organizations.
Individuals will be inactive	People are becoming more active. The path to entrepreneurship is expanding

So, there are many priorities in modern society. The most important result is that these significant changes are taking place in a number of areas of society (**Table 3**):

In the economic industry	Deep economic reforms will take place, the division of labour will grow, technologies will improve, doors will open for free competition and a wide range of opportunities for entrepreneurship, the formation of private property, and the development of an innovative economy.
In the social sector	Individualism is taking place, the formation of an elite and a middle class. The spread of education, the growth of professionalism, the formation of special intellectual professional institutes, training centres, the development of mass communication, the adaptation of new individual habits to the expanding social space, the expansion of interests, the growth of trust in science and technology, and a change in attitudes towards human dignity have a priority.
In the political industry	Political parties will become more active, democratic principles such as parliament, suffrage, secret ballot will be determined in society.
In the spiritual industry	There is a process of cultural stratification, secularization of public consciousness, the growth of literacy, the value of science and technology.

The concept of “**transformation**” is at the forefront of the analysis of the modernization process. Transformation is the process of self-preservation, reproduction of the system. In it, an unstable system passes into

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another egotism or changes its internal structure. Transformation is an immanent general qualitative characteristic of a social system, in which the system is transformed from a structural structure into a relatively developed, stable system. In studies, this is described a change in the essence of the entire content of the system, a change in the purposeful activity of individuals and institutions based on the laws of natural development<sup>17</sup>”.

The transformation process is multi-vector and the rate of change accelerates, the influence of subjective factors on these changes is great. Scientists call transformation a state in which one system switches to another. We call this the rejection of the negative aspects of our past, the pursuit of new goals and ideas that stop the progress of society. In the course of the struggle between novelty and antiquity in society, the transformation process is accompanied by an exacerbation and exacerbation of social conflicts. This process combines destructive and constructive possibilities, has a destructive and constructive direction. As a result of the process of constructive transformation, the progressive development of society as a whole or its individual spheres is ensured.

In the process of modernization, the number of cases of misunderstanding of modernity, resistance to innovations, extreme superstitions, procrastination, and the fight against stagnation is growing. In other words, the bureaucratic apparatus does not like novelty and new perspectives. A. Kadyrov, Doctor of Philosophy, perfectly describes the typical face of the bureaucracy inherited from the former Soviet Union: indifference to the social and political role and the importance of its leadership; pay more attention to the form, quantity, and not the content and result of the work; strictly control subordinate managers; risky, creative, not deviating from instructions; the desire to please the boss; such as the fear of making independent decisions are the causes of bureaucratic consciousness<sup>18</sup>. It is no secret that these negative vices today hinder the future of the Uzbek society.

Bureaucracy is a class that does not seek change or innovation at all. “Apparatchiks” in this category are violent conservatives who want and strive to preserve the “sacred past” and traditional order. Bureaucrats prefer stability

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<sup>17</sup> See: Danilov A.N. Transitional society: problems of systemic transformation. Minsk, 1998; Zaslavskaya T.I. Social transformation of the Russian society: activity-structural concept. Moscow, 2003; Ilyin V.V., Akhiezer A.S. Russian statehood: origins, traditions, prospects. Moscow, 1997; Igritsky Yu.I. Social transformation in the USSR and Russia after 1985: Views and concepts. Minsk, 1998.

<sup>18</sup> Kadyrov A. Siyosat falsafasi / Kadyrov A. Philosophy of Politics. –T.: TGYUI, 2005. – P. 115.

and stagnation to radical socioeconomic actions and reforms. In this sense, it is advisable for young researchers to investigate the problem of bureaucracy and modernization separately. Because it would be good if the idea that “if the state is always the main leader of changes, the bureaucracy remains the institution that implements them”, would be seriously studied. But at the same time, there are opinions about some of the positive aspects of the bureaucracy at higher levels...

During the transition period, the political system of each country is undergoing a process of democratic transformation. In particular, a long-standing political process is in full swing in Uzbekistan. According to our analysis, this process uses highly differentiated theoretical models<sup>19</sup>.

**(Table 4):**

Limited (Classical) Model	The model provides for a gradual restriction of the rights of the state, expansion of the rights and freedoms of the individual by eliminating electoral censorship.
Periodic Model	For a certain period of time, an exchange of authoritarian and democratic views of government takes place.
Dialectical Model	Political systems will be unstable, but democracy will go through mature conditions.
Cooperative Model	As a result of the strong potential of democracy, the political system will be liberalized.
Competitive Model	Sharp liberalization ends with the collapse of the previous system and attempts to introduce new political institutions.

Not every society is initially prepared for such difficult changes. Doctor of Political Science, Professor R. Jumaev writes in 1997 that the Uzbek society has its own characteristics based on the national traditions of the people, which require gradual liberalization of society”<sup>20</sup>. Doctor of Political Science U. Idiroy said that “in the implementation of

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<sup>19</sup> See: E. Giddens. Elements of the structuration theory // Modern social theory: Bourdieu, Giddens, Habermas. – Novosibirsk, 1995. – P.40-70; Inglehart R. Modernization and postmodernization // New postindustrial wave in the West. – M.: Academia, 1999. - P. 267-268; Tsapf V. The theory of modernization and the difference in the ways of social development // Sotsis. 1998. No. 8. - P. 16-17; Alekseev V.V., Poberezhnikov I.V. Modernization and tradition // Modernization in a socio-cultural context: traditions and transformations. – Yekaterinburg, 1998. – P. 8-32.

<sup>20</sup>Djuumayev R. Siyosiy tizimni islohlantirish / Mustaqillik – bu huquq / Dzhumayev R. Reforming the political system / Independence is right. – T.: Uzbekistan, 1997. – C. 111-112.

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democratization processes in our country, the solution of social problems is considered the most effective way”<sup>21</sup>. In fact, this is a transitional situation: when society is democratized, the state takes over social issues, the psychology and mood of dependence among citizens persists for a long time. But our recent observations show that no matter how much the state creates conditions for citizens, it will demand more benefits and preferences. This is, of course, a phenomenon of human nature.

Western scientists A. Lindal, S. Verbal, L. Pee and S. Huntington do not take into account the long-term process of the formation of democratic institutions in the countries of the East and the level of political consciousness of peoples in the modernization of the transition period.

First of all, we need to define the concepts of “traditional society” and “modern society”, which are a key aspect of modernization in sociological and socio-philosophical terms. According to Russian philosophers, including V.G. Fedotova, the transformation of traditional societies into modern societies is an important form of modernization development<sup>22</sup>. Traditional states are based on the traditions and experience of the past. An important feature of such a society is its collective authoritarian leadership. In modern society, innovation prevails over traditions, the existence of universal values, a democratic system of government, and the use of new technologies in production. “In traditional societies, a person becomes just a cog, an object of a huge state – a bureaucratic machine,” writes Professor A. Kadyrov. –In modern society, a person is a subject of the historical process. Traditional society is historically doomed to a crisis because it rules over citizens by violence, and citizens are deprived of their rights”<sup>23</sup>. The scientist stands for the political reform of society. Because in the era of globalization, traditional societies are distinguished by their inertia and very weak points. Internal uprisings, conflicts and power struggles in some countries of the world in recent years confirm our opinion. Therefore, the author considers two factors in the transition from one society to another: first, the extreme resilience of a political leader in solving complex problems; secondly, he wants to draw

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<sup>21</sup> Idiroy U. Hozirgi zamon demokracyalashuv jarayonlarining conceptual asoslari va mustaqil O'zbekiston tajribasi / <sup>21</sup> Idiroy U. Conceptual foundations of modern democratization processes and the experience of independent Uzbekistan. Author's abstract. doc. Political science. – T.: 2006. – C. 41.

<sup>22</sup> Fedotova V.G. Typology of modernizations and methods of their study // Fedotova V.G. Problems of Philosophy, 2001, no. – P.10.

<sup>23</sup> Kadyrov A. Ananaviy jamiyat va uni modernizatlashtirish strategiyasi / Traditional society and the strategy of its modernization. – T.: TSYUI, 2006. – P. 21.

attention to the formation of a collective consciousness of a traditional character in society.

Russian scientist V.O. Rukavishnikov<sup>24</sup>, Chinese expert Ku Shan<sup>25</sup> argues that modernization in post-socialist societies should not lead to the loss of the typical national character and that people should maintain their identity. We agree with this point of view, because in today's era of complex globalization and growing external threats, society is losing its national traditions and values. According to the Uzbek scientist S. Otamuratov, “no matter how much the globalization process threatens the development of the nation, the importance of effective use of national factors capable of resisting it will increase, which, in turn, will help the nation remain a flower of human beauty”<sup>26</sup>.

The views of political scientist K. Hajiyev also make sense. “Eastern Westernization is not a simple passive object of modernization, but an active object that has carefully mastered the most important aspects of civilization on many continents,” he said. “The prospects for modernization and democratization depend on the formation of public consciousness, on how much it accepts the basic principles and norms of the market and democracy, on the level of readiness to implement them”<sup>27</sup>. In the first part of his opinion, the scientist regards the East as an active object, but questions the level of political “preparation”. Two different points of view seem to dominate the approach to the problem.

It is safe to say that the emergence of the “Asian phenomenon” in the Middle East in the mid-1990s, which demonstrated in practice the promise of modernization, was a major event in political science. Russian scientist M. Titarenko argues that “in China an unconventional model of modernization was created, in which the relationship between politics and economy, democracy and spirituality acquired a different meaning than in the democratic system of the West”<sup>28</sup>. He describes this as “Asian modernization” or “a new form of modernization”.

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<sup>24</sup> Rukavishnikov V.O. *Sociology of the Transition Period* / Kravchenko A.I. *Sociology. Reader.* – Yekaterinburg, 1998. – P. 343.

<sup>25</sup> Hu Sheng. *Why China cannot follow the capitalist path* // *Problems of the Far East*, 1987. No.5. – P. 94-106.

<sup>26</sup> Otamuratov S. *Globalashuv va millat / Globalization and the nation.* –T.: Yangi asr avlodi, 2008. – P. 250.

<sup>27</sup> Gadzhiev K.S. *Comparative political science* // *Bulletin of Moscow State University. Series number 12. Political sciences.* 1996, No. 2. – P. 20-21.

<sup>28</sup> Titarenko M. *Viability and stability of the Chinese civilization - a condition for the development of China / Oriental studies and world culture.* – M.: 1998. – P. 59.

When studying modernization, we must also take into account the concept of “civilization”. Latin “civil”, according to the local-historical formation, the interpretation of civilization, which means “social”, consists of such approaches as cultural, social, ethnopsychological, and geographical. From the point of view of cultural studies, it is based on religion, while in the sociocultural approach (J. Wilkins) priority is given to the interaction of socio-political relations, mechanisms<sup>29</sup>. Ethnopsychological approach (L. Gumilev) connects the concept of civilization with the peculiarities of ethnic history<sup>30</sup>. Russian scientist E. Chernyak describes it as a self-developing social system that embodies all social and non-social components of the historical process, the integrity of the latest material and spiritual objects created by mankind<sup>31</sup>. In fact, civilization is an important stage in the development of society and a symbol of the formation of a high-level society.

The famous Russian scientist Pitirim Sorokin said that civilizations differ from each other primarily as the main sign of integration and the dominant idea. Consequently, the civilizational approach should be aimed at determining the “key feature” of social integration. This does not mean that modernization in civilized highly developed countries is natural and smooth. For example, the thriving state of Greece is now experiencing an economic and spiritual crisis. Geopolitical space, political and social factors, wars and crises, errors in the political system and governance lead to various crises...

The book "The Third Wave" by the American scientist Alvin Toffler serves as a good source of complete coverage of this topic. Studying the evolutionary history of the modernization process in Western countries, the scientist concludes: if necessary, the third wave will pass in the horizon of history and will enter a few decades. The breaking of family ties, fluctuations in the economy, paralysis of political systems, the collapse of our values -all this is influenced by the Third Wave.

It is a new civilization because it opposes the old one, overthrows the bureaucracy, diminishes the role of the nation-state and promotes the growth of the semi-independent economies of the post-imperialist world. This new civilization will require stronger, more efficient and democratic governments than the previous ones...But above all, the Third Wave civilization will begin to bridge the historical gap between producer and

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<sup>29</sup> Wilkins J.S. The Evolutionary Structure of Scientific theories. In: *Biology and Philosophy*, 1998, NY. 13. – P. 479-504.

<sup>30</sup> Gumilev L.N. *End and start again*. – M.: Tanais, 1994. – C 448 - 520.

<sup>31</sup> Chernyak E. M. *Sociology of the family*. 3rd ed. – M.: Dashkov and Co, 2004. – P. 238.

consumer, building a separate economy of tomorrow”<sup>32</sup>. An excellent description of today's global era, an objective assessment of the spiritual and political life of the West over the past 50 years!

It is safe to say that Uzbekistan also lives in a whirlpool of “inter-will struggle”. Although the “industrial world” described by O. Toffler (1980s – B.O.) took place mainly in North America, Great Britain, Western and Eastern Europe, the USSR, Japan, Taiwan, Hong Kong, Singapore, Australia and New Zealand. In the context of globalization, small states that are regionally connected with developed countries, young states that have gained independence, do not live without external threats. We must draw the right conclusions from the social life of European and Russian countries, which have been experiencing a severe financial and moral crisis since the 2000s.

Based on the analysis of research on this topic, we came to the following scientific conclusion about the history of the evolution of modernization:

1. At the end of the nineteenth century, traditional systems began to collapse in Western countries as a result of factors such as centralization, specialization, standardization, harmonization and concentration (population density – B.O.), which began to dominate society;
2. The capacity of city, state and political authorities has increased, and the rural population has become even poorer;
3. The increase in cash flow due to the growth of industrialization led to the centralization of European political systems. At the beginning of the twentieth century, the number of powerful bureaucratic organizations increased in cities such as Paris, London and Rome, and bureaucrats and officials were firmly entrenched in the main central offices of Western states. During the change of generations, they skillfully put their “people” in their place.

From the foregoing, it follows that the modernization of society is not only a political and economic issue. We need to seriously study the roots of crimes that arise and are expected in the spiritual, educational, social sphere, in the way of life of people, and morality. In each country, the highest life of society will conscientiously fulfill their duty to the nation, even if it looks for solutions to the problems and complexities of mass culture and globalization.

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<sup>32</sup> Toffler O. Uchinchi tulkin / Toffler O. The third is free // Jahon adabiyoti, 2001, 1-dream. – P. 181.



### *1.3. The need for modernization, their crises and development trends*

From the very beginning of the modernization process, we see conflicts with globalization at all its stages. It is obvious that today the geographic scale and the level of opportunities for globalization are exaggerated. This requires special preparation for the modernization process in young countries.

Globalization translated from French means “global” - “universal”. Today, in terms of its scale, scale and diversity, it depends Western laws, studying issues that affect the entire globe, humanity. As a result of the globalization of geological processes, i.e. expanding the possibility of ideological influence, all regions of the world are attracted to it. Unprecedented scientific discoveries in the world, huge technical resources, versatile technologies, integration and the rapid acceleration of information dissemination have accelerated this process. The exchange of information via the Internet and the possibility of its ideological interaction are expanding every hour.

Different views on the concept of "globalization" persist to this day. Among them are Joseph Stiglitz, Nobel laureate in economics, professor at Columbia University (USA), Francis Fukuyama, famous American philosopher and sociologist, former presidential aide, renowned sociologist, statesman and predictor of possible world events Zbigniew Brzezinski, Jagdish Bhagwati, expert on globalization, who studied world economics at the Institute of Technology of Bombay, Cambridge, Oxford and Massachusetts, and a number of other economists see globalization as a process taking place in the world economy<sup>33</sup>.

Yes, deep globalization in the field of information creates tremendous opportunities for people from all over the world to interact, explore scientific and cultural wealth. This positive phenomenon has a positive effect on the imaginary world, political consciousness and people's thinking. But at the same time, it creates cases when a certain part of the younger generation departs from traditional values. In the late 90s of the twentieth century, in connection with the development of the Internet in the world, globalization has become a difficult stage in the life of the state and society, interregional communication. Recent analysis shows that at a time when nation states are threatened by various external factors, “democratic”

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<sup>33</sup> Otamuratov S. Globalashuv: millatni asrash masuliyati / Globalization: responsibility for the preservation of the nation. – T.: Uzbekiston, 2018. – P. 80-81.

and geopolitical pressures, there are two ways to make political choices: first, to join the “accelerating caravan” of globalization; second, to begin building democratic foundations while protecting national sovereignty. The third method has not yet been invented.

Today, many scientific theories have been developed on this subject. Among them, one can indicate the pragmatism and political realism of G. Morgenthau, the war and peace of R. Aion, the balance of J. Liskin. You can point to the theory of world systems I. Galtung<sup>34</sup>. In the philosophy of politics, G. Morgenthau's theory is of great scientific importance. He promotes the idea of nationalism, which seems to predict the future consequences of political process through modeling, game theory and systematic analysis. In his theory, the scientist put forward the idea that large states should not be allowed to rule small or small countries on behalf of the world community. G. Morgenthau's theory of pragmatism and political realism is applicable to all nation states, large and small, in the world. This theory, which claims that all states pursue constructive, realistic foreign policy based on equality in international political relations, is popular in world political science.

In fact, globalization can be called a new stage in human development, a product of his intellect. “Globalization is a positive process with a new stage in the development of human intellectual potential, on the one hand, and a negative process, on the other hand, which encourages developing and less developed countries to connect with highly developed countries,” writes Professor S. Otamuratov. In this sense, it can also be viewed as an objective process. It has an impact on the development of mankind and the country, including the development of science, technology and technology, their widespread popularity in the world, the growth of human well-being. The problem is not in globalization itself, but in who is at the forefront of it and who see the main benefits in it. The fact that it is headed by highly developed countries, shaped by their material and intellectual potential, that they themselves see the main interests and that economically, technically and technologically dependent countries are on the path of development and backwardness, undermines the function of globalization.

We know that there is a policy of recognizing the United States as the dominant state in the world. Israeli dissident I. Shamir admitted in one of his books that “globalism is deep neoliberalism that follows American hegemony and success.” This idea certainly attracts the attention of the world community, scientists and politicians involved in geopolitics. In turn, in the

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<sup>34</sup> See: Kukulka Yu. Problems of the theory of international relations. – M.: 1998. – P. 103-112.

fifteen years that have passed since the writing of this work, the hegemonic policy and position of the United States in the world has grown significantly. In general, issues related to the scale of globalization are still in the focus of attention of leading scientists<sup>35</sup>.

Zbigniew Brzezinski made it clear that the American era of Pax (Latin for “peace”) was a time when the United States was the dominant leader in the world, the scale of the previous Pax (Romans, Indians, Mongols, Turks, etc.) never encompassed the entire world... He noted that the policy of Westernization in the political life of society will intensify, that is, the priority of democratization and modernization will increase. These ideas have a scientific basis. After all, institute for strategic research, special television and radio channels, tens of thousands of social sites, mobile phones operating in Western countries serve global tasks. According to the scientist, the US goal of “managing” Eurasia is a decisive factor in maintaining its current position in the world”<sup>36</sup>. After all, Eurasia is home to 75 percent of the world's population and generates 60 percent of the world's gross domestic product. At the same time, both the United States and Russia are eyeing the energy region. An analysis of these views suggests that since Donald Trump became president of the United States in 2017, the interests of Russia, China, and the United States have collided again in the geopolitical arena.

The West is a country of great inventions. The Nobel Prize winners are also mostly Western scientists. The West is constantly promoting ideas and concepts. In this sense, it is impossible not to admire the. The renowned scholar Francis Fukuyama, in his concept of the end of history, published in 1990, said that “the evolutionary ideologies of mankind will be abolished and universal liberal democracy will be established as the last form of government”<sup>37</sup>. This idea then caused controversy among scientists. The reason is that the US claim to leadership in a unipolar world, an attempt to introduce the ideas of “democracy” in the East is a sign of hegemony, and

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<sup>35</sup> See: King A., Schneider B. *The First Global Revolution*. – M.: 1992.; W. Beck. *What is globalization? The mistakes of globalism – let's respond to globalization*. – M.: Progress-Tradition, 2001; Kuvaldin V. *Globality: a new dimension of human existence*. – M.: 2003; Gorbachev M.S. and others. *Faces of Globalization: Difficulty Issues of Contemporary Development*. –M.: Alpina Publisher, 2003; 2003; Giddens A. *Runaway World: How Globalisation is Reshaping Our Live*.–New York: Routledge, 2000; Umarova N. *Globalashuv sharoitida akhborot khuruzhlariga qarshi kurash / Counteraction to information attacks in the context of globalization*.–T.: Akademiya, 2005; Otamuratov S. *Globalashuv va millat / Globalization and the nation*. –T.: Yangi asr avlodi, 2008; Otamuratov S. *Globalashuv va millimanaviy havfsizlik / Globalization and national-spiritual security*. – T.: Uzbekiston, 2013.

<sup>36</sup> Brzezinski Z. *The Grand chessboard American primacy and itsgeostrategic imperotives*, BoscBooks. – NY, 1997. – P. 31.

<sup>37</sup> Fukuyama F. *The End of History // Problems of Philosophy*. – 1990. No. 3. – P. 134-135.

some countries do not like it. Let's not forget that in his speech in Dublin, Ireland, on October 12, 1999, statesman G. Kissinger said that "the main threat is that the phenomenon of so-called " globalization "is actually another name for the dominant role of the United States".

Indeed, after the collapse of the Soviet Union, the United States continued to play a garmonic role in the world. He became the organizer of "color revolutions" in different countries and the center of financial flows. Although experts give a positive assessment of the phenomenon of globalization, a number of scientists from the East are negative about it. "Globalization is a process that has a strong impact on the foundations of the international system, bringing the influence of controlled and uncontrolled external forces into the life of nation states," said Arab politicians. - Rapid changes increase the importance of external factors in the domestic policy of a modern state... Globalization, which does not live in the "shadow", also affects the concept of "state"<sup>38</sup>.

The Uzbek scientist S. Safoev examines the problem of globalization in more detail and see four main directions:

- a) ideas and culture;
- b) information and communication;
- c) geopolitical;
- d) economics.

Focusing on globalization at the geopolitical level, which is very important among them, he writes that today the New Northern States are not only leaders in the field of modern technologies, but also control the distribution of global financial resources. At the end of the twentieth century, major industrial development shifted from the North Atlantic to the Pacific region of Asia, where the second industrial center was named the New East. So, the economic wonders of the countries of Southeast Asia are recognized in the world!

S. Safayev concludes that the new model of the world system is becoming more and more complex, network and, at the same time, interconnected. "The New North, or the industrial world, remains the main driving force, the " manager "of the globalization process. The rest of the world is often seen as the subject of this process. Industrialized countries, home to only 15% of the world's population, control 70% of the world's resources, production, trade and consumption. The 500 largest corporations

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<sup>38</sup> See: Uzbekiston: davlat va uning yulboshchisi. Arabchadan tarjima. Dor ash-Shuruk, Kohira, 1999 / Uzbekistan: the state and its leader. Per. from Arabic. Dor ash-Shuruk, Cairo, 1999. – T.: Uzbekiston, 1999. – P. 64-65.

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in the West produce a quarter of the world's goods and services". According to the scientist, the countries of the New East - China, Japan, India - are forces capable of reducing the sphere of influence of the West. We also see the objective reasons for this phenomenon. In other words, the financial crisis that began in the West in 2008 has shifted the forces of the hegemonic balance to East Asia. In particular, the Japanese and Chinese models of development were recognized, and economic growth and rising living standards led in the future to a shift in the balance in the world political arena.

Zbigniew Brzezinski views on democracy and the new reform process in post-totalitarian states are worth exploring. The scientist studies the course of future political processes in the world in three stages<sup>39</sup>.

**The first** stage begins with the collapse of the communist system, renewal of power structures, economic recovery intensifies, and the political system is undergoing major changes. Democratic institutions will be created, the media will be freed from party control, total state control will be abolished and, finally, political forces will appear that support democratic change. This process takes from 1 to 5 years.

**At the second** stage, significant changes will take place in the economic system, political stability will be ensured, a new Constitution will be adopted, the electoral system will be determined, democratic elections will be held, decentralization will take place, regional authorities will be strengthened, democratic forces will rise. The country will undergo deep economic reforms, build a strong banking system, privatize and strengthen the legitimate rights of owners. This process takes 3 to 10 years.

**At the third** stage, there will be stable functioning of democratic institutions, the growth of the political culture of members of society, and sustainable economic growth. This process takes on average 5-15 years.

The scientist sets clear political goals and objectives for each state. But the political culture of people who are the subject and main executor of democracy does not take into account the level of training, the ability to carry out reforms. In addition, for some reason, the geopolitical situation also directly affects the democratic process. For example, the problem of Afghanistan itself prevents the smooth implementation of many political reforms in Uzbekistan.

In our opinion, the process of modernization cannot take place under pressure from outside or instructions from "above", but if conditions are created, people will shape it themselves. N. Umarova, Candidate of Political Sciences, correctly assesses the problem: "Any attempt to artificially

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<sup>39</sup> Brzezinski Z. The Great Transformation. The National Interest. – NY, 33, Fall 1993. – P. 4-5.

accelerate the process of democratization is in fact a revolutionary suppression of natural evolutionary development and leads to the formation of artificial, false democracy. No special logic can explain the “color revolutions”. In addition to this, there are forces that are eager to transform democracy from a universal value to a universal one. They try to standardize the democratic process in different countries, presenting democracy as a cure for all existing problems”<sup>40</sup>. Examples of this are popular uprising in Arab countries (2011-2019), the change of power in Ukraine (2014-2019). In such a situation, the coming to power of a “puppet” leader gravitating towards the West (USA), rather than a leader who satisfies the will of the people, further complicates the political situation.

The “migration” of democratization processes to Asian countries since the beginning of the twentieth century poses complex challenges for traditional societies. Western values and freedoms across national borders and exacerbate domestic threats. According to the Russian scientist E. Batalov, for the first time in almost three thousand years, democracy is experiencing a “global crisis”<sup>41</sup>. Doctor of Political Sciences U. Idivov, who studied the scientific conceptual aspects of the democratization process in the world and in Uzbekistan, agrees that “this situation requires a revision of a number of issues not only in practice, but also in theory”<sup>42</sup>. We think that this scientific problem also applies to modernization.

Yes, there are many problems in the theory and practice of modernization that scientists face. The reason is that there are a number of serious crises in the political system, the study of which and the maximum possible elimination of existing shortcomings is the key to modernization:

**The crisis of the semblance of modernization.** It states that “when a country chooses its own path, conflicts arise in national and territorial interests, social-class divisions affect national cohesion, and ethnic and sub-ethnic conflicts intensify”<sup>43</sup>.

**The legitimate crisis of modernization.** Political power does not allow groups in society to make political decisions, traditional institutions are

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<sup>40</sup> Umarova N. Siyosiy boshkaruv asoslari / Fundamentals of political governance. – T.: Akademiya, 2007. – P.41.

<sup>41</sup> E. Batalov. The Global Crisis of Democracy // Free Thought-XXI century. –M.: 2005, No. 2. – P.13.

<sup>42</sup> Idivov U. Hozirgi zamon demokracyalashuv jarayonlarining conceptual asoslari va mustaqil Uzbekiston tajribasi / Conceptual foundations of modern democratization processes and the experience of independent Uzbekistan. Author's abstract. doc.political science.–T.: 2006. – P.41.

<sup>43</sup> Zolotukhin I. Democratization “Filipino Style”: Review and Analysis of the Main Trends in Domestic Political Development in the Period from 1998 to 2004. // Oikumena, 2007. Issue. 2. – P.27-35.

under threat, solidarity between society and government is lost, citizens become indifferent in the decision-making process, competition for political power intensifies, political passivity of the masses, inability of the ruling elite to maintain political power appears<sup>44</sup>.

**Partnership crisis of modernization.** The number of groups interested in gaining access to the political decision-making process will increase, partners will intensify the struggle for political power, the development of the political system will slow down due to the lack of space for stakeholders in society, and the radicalization of opposition groups will lead to political instability. In this situation, three circumstances are considered that determine the attitude of the elite towards the political opposition: firstly, it is massive pressure on the opposition with the use of force (events in Chile during the Pinochet period)<sup>45</sup>; second, to recognize the opposition within the framework of the law; thirdly, not only to recognize the opposition "de jure", but also to participate with it in the process of making political decisions<sup>46</sup>.

**The crisis of absorption of modernization.** As a result of the depletion of public administration resources, it will be difficult to absorb instructions in the social sphere, and the stratification of society will intensify.

**Distribution crisis of modernization.** It is clear that the ruling elite is unable to improve the material well-being of society and to distribute resources. In Latin America, for example, the marginalization<sup>47</sup> of society has led to severe property stratification. Then, the decline in the number and proportion of poor people in Brazil, Chile, Mexico and Venezuela stopped due to the increase in the number of homeowners.

It is obvious that in the process of modernization it is much more difficult to achieve a combination of theory and practice. The sudden onset of crisis can have a significant impact on political processes and national development. In particular, new problems and social crises arise in reforms that are launched without taking into account the level of political readiness, national identity and culture of the country's citizens. We see this objective situation on the example of the events that took place in the Arab world in 2005-2019. Although the process of modernizing society in Latin America

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<sup>44</sup> See: Fetisov A.S. Political power: problems of legitimacy // Socio - political journal. – 1995. No. 3. – P.101-112; Krasnov B.I. The theory of power and power relations // Socio-political journal. –1994. No. 3-6. – P.76-84.

<sup>45</sup> See: M. Kalishevsky, Augusto Pinochet saved Chile on blood // Expert, 1998, No. 13. – P. 21-22.

<sup>46</sup> Philosophy of Power. – M.: Publishing house of Moscow State University, 1993. - P. 110-143.

<sup>47</sup> Marginalization translated from Latin means "marginalis" – "on the edge", "standing in the middle".

lasted more than a hundred years, it did not bring the expected results. Social stratification in society, the growing proportion of differences between rich and poor, creates a problem. Analyzing this issue on the example of Latin America, the Russian scientist A.Podberezkin writes, “the trade unions have vacated their positions, the middle class has shrunk. Unemployment in major cities is on the rise, and black business is following in the footsteps of crime. The liberalization of the financial market has increased the turnover of easy earned money, creating ample opportunities for corruption and fraud. The number of crimes against the person, such as death and robbery, has increased<sup>48</sup>”.

In some developing countries, the underdeveloped financial sector and the use of excess funds to cover the deficit in the economy create new crisis. For example, in the United States and the European Union (EU), over-liberalization of the financial markets and banking system in 2001-2008 led to the global financial crisis. In short, the lack of consensus between citizens, social groups and the state led to a crisis of division. The EU is still unable to get out of the economic deficit.

Another fact is that the fate of modernization in each country depends on the interaction, understanding and objective position of the legislative, executive and judicial authorities. First of all, they need to know their main functions and their status. According to Western analysts, the role of the legislature in the three structures is always high. According to the model of separation of powers, the legislature should provide representative bodies of all social groups of society, which have a significant impact on political decision-making. Parliament “determines the policy of the state” (J. Locke), “its activities are not controlled by the people” (E. Burke)<sup>49</sup>.

In a presidential republic, he is the head of state and executive branch. In a presidential republic, power is more stable, with a strong division of power into legislative and executive branches, their level and freedom. Many political scientists recognize the enormous political, legal, spiritual and democratic potential of this form. The French state can be a living example of our thinking. In Uzbekistan, a slightly harmonized form of this French model is used.

The active participation of the legislature in government is largely determined by the creation of a constitutional framework. No constitutional reform in the system of state power should be complete without parliament.

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<sup>48</sup> Podberezkin A.I. Russia today: a real chance // Observer. Specialist. issue, 1994. No. 21-24. - P. 538.

<sup>49</sup> Political Science. Textbook. – T.: A. Kodiriy, 2002. - P. 35.



The issue of involving the executive branch in the process of modernizing society can also be a good topic for money studies. The revival of the ideological and political life of society often occurs with a partial collapse of the power system. The famous scientist E. Heywood calls the executive branch “bureaucratic leadership”. Although the real task of the executive branch, consisting of a large bureaucratic and administrative apparatus, is to control the implementation of political decisions, the inadequacy of state policy is characterized by the following factors:

**firstly**, this is the lack of professionalism in the management of the bureaucratic apparatus, whose activities are expanding day by day, since more and more employees with insufficient management experience work in the apparatus;

**secondly**, they never forget their material interests, because the work of various interest groups is controlled by their departments<sup>50</sup>.

Taking the second case more seriously, we can clearly see that there is a risk of corruption if selfishly interested people in government unite. This important factor hinders not only the development of the national economy, but also the systematic continuation of political reforms.

From this point of view, we believe that the practice of holding members of the government of Uzbekistan accountable before parliament since 2016 is the correct and acceptable solution. In addition, the adoption of the "Concept of Administrative Reform" by the President of the Republic of Uzbekistan on September 8, 2017 is a historic event (*discussed in Chapter 4*).

#### **Brief conclusion of the first chapter**

**First**, the need for political modernization is to ensure a gradual rise of the state and society. As a result, huge steps and results are visible in the political and economic sphere of the country.

**Second**, due to the complexity of modernization, this process needs to be studied in conjunction with a complex node of transient problems. In particular, the renewal of political power, the implementation of economic and social reforms, the formation of political thinking, the economic level of society, an open dialogue with the people, and ensuring the transparency of government bodies require great courage and responsibility from a political leader.

**Thirdly**, the modernization of society today is an objective necessity for every country, and development cannot be achieved without going through this process. For example, in China and Japan only through

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<sup>50</sup> Haywood E. Politics. Textbook for universities. –M.: UNITI, 2005. - P 245- 267.

modernization and reforms in the political, social and economic life of society were carried out effectively.

**Fourth**, the introduction of Western modernization and democratization without taking into account national values and traditions in the countries of the East can lead to negative consequences.

**Fifth**, the main goal of political modernization includes the renewal of the legislative, executive and judicial branches of government. **The first stage of modernization is the process of forming a middle class, a new elite and transforming traditional institutions.**

## CHAPTER TWO BASIC PRINCIPLES AND CRITERIA FOR MODERNIZATION OF THE SOCIETE

### *2.1. The genesis of the modernization of society and factors determining evolutionary formation*

The teachings of the ancient thinkers Confucius, Socrates, Plato, Aristotle, Cicero awakened the first ideas about civil society. After their scientific legacy was translated into Arabic, Islamic philosophy and exact sciences flourished. It was not until the tenth and fifteenth centuries, with the help of the Arabic translation school in Andalusia, that the inhabitants of Europe began to enjoy these wise words.

In China, which was in decline, the philosopher **Confucius** (Kun Tzu, 551-479 BC) developed perfect model rules that serves to strengthen the political system. He promoted the idea of an ideal human figure suitable for the upper strata of society and elevated the place of spirituality and morality in public administration to ensure the stability of society! "If a society is governed by the rule of law and order is enforced through punishment, people will avoid punishment and will not feel honored; When he is guided by a spiritual and moral system and is guided by values, everyone will feel honored and become an honest, sincere person," he concludes. This system has ensured harmony and prosperity among members of society in China to this day.

Confucianism has risen to the level of the people's religious value, the ideal of life. "The main reason for this is that the teachings of the thinker, the need for his spiritual and scientific heritage have always been important," writes M. Kyrzyzbaev, Doctor of Political Sciences. In modern civil society, it is useful to balance the relations of the citizen-society-state, to study the legacy of Confucius in the reforms of humanization"<sup>51</sup>.

This immortal doctrine continues to ensure the formation of the Chinese and Japanese people as a nation, the development of the state system, and the economic and social progress of the people.

The views of the thinker **Plato** (427-347 BC) on state building are well expressed in such words as "Politics", "Criticism", "State". As noted in the Laws, the state is headed by 37 official selected through multi-stage elections. In addition to state bodies, it is necessary to create a special body

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<sup>51</sup> Kirgizboyev M. Fukarolik jamiyati: nazaria va khorijiy tajriba / Civil society: theory and foreign experience. – T.: Yangi asr avlodi, 2006. – P. 15.

called “Night meeting” to oversee the state. It will consist of ten outstanding sages and elders, who will be entrusted with the fate of the state”<sup>52</sup>. According to Plato, a state and a society governed by laws will be stable, and prosperity and peace will be achieved in such a society.

**Aristotle** (384-322 BC) wrote many works on the formation of civil society. He inherited such works as "The Sophist", "Politics", "On Ideas", "On Prosperity", "On the Soul", "Nicomac's Morality", "Moral Grave", "Poetics", "Rhetoric". “Equality is the hallmark of the first form of democracy,” he said. the supreme power is not concentrated in the hands of one or the other: they and others are equal”<sup>53</sup>.

He makes it clear that political rule is the rule of law, not the rule of the people: Whoever demands that man rule by his own demand is trying to introduce an element of the animal into society. Indulging human emotions is nothing short of a beast, and anger also misleads rulers. The law is a balanced perception”<sup>54</sup>.

In our past history, it was not reason, but the domination of the individual that led to injustice and tyranny. This is well known from the managerial experience of I. Stalin, Hitler, Mao Zedong and other leaders of the totalitarian regime.

The essence of the concept of “civil society” is rooted in Aristotle. Aristotle calls this society “political coinony,” that is, “political unity / community,” said L. Cozy and E. Arato. - Its Latin expression was adopted as “societas civilis” (civil society). This concept serves to define politics, which is based on the human destiny "zoon politikon" - "political being". During his lifetime, the term "rolitike koinonia" was used synonymously with "political society." In ancient Greece, family, beliefs, education, culture, art and all aspects of life in general were politicized”<sup>55</sup>.

The ancient Roman philosopher, orator and politician **Cicero** (106–43 BC) considered the state (respublica) to be the wealth of the people (res populi). “It’s a combination of many people who can come to terms with each other”<sup>56</sup>.

In general, the ideas of such things as Confucius, Socrates, Plato, Aristotle, Cicero on the reform of state and social construction made a worthy contribution to medieval Islamic philosophy and science. The well-known orientalist, Doctor of Philology Najmiddin Kamilov, who studied scientific

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<sup>52</sup> Platon. Konunlar / Plato. Laws. – T.: Yangi asr avlodi, 2002. – P. 439.

<sup>53</sup> Aristotle. Politics. Compositions. in 4 volumes. T. 4. – M.: Mysl, 1983. – P. 496.

<sup>54</sup> In the same place. – P. 481.

<sup>55</sup> Cozy L. Zh., Arato E. Civil society and political theory. – M.: Ves Mir, 2003. – P. 134.

<sup>56</sup> Cicero. Dialogues about the state, about laws. – M: 1966. – P. 39.

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and literary relations between East and West, writes about this. This post culture joined the universal civilization and became a factor in its continuous development, moving to the West through various means of communication and influencing the development of new European thinking. Eastern knowledge spread in the province of Cordoba, Sevilla, Gironada in Spain, which were under the rule of the Arab Caliphate for seven centuries. The Spanish kings were fluent in Arabic, kept Arab poets and scholars in their palaces, and all Spanish intellectuals were educated in Arabic and were brought up in the spirit of Eastern traditions”<sup>57</sup>. N. Komilov noted that translation undoubtedly played an important role in the migration of Eastern culture to Europe. Starting from the 12th century, the volume of translations of scientific literature written from Arabic into Latin increased, and later the translation into Spanish, French and Castilian languages increased, the cities of Toledo and Bologna became at that time major translation centers.

The legacy of Abu Nasr **al-Farabi** (873-950), who made a great contribution to the formation of a just society and elements of civil society, is an invaluable treasure. The scientist has created more than 160 works covering almost all areas of medieval natural science and socio-political knowledge: "The Book of Laws", "The Book of the Constant Motion of the Universe", "The Book of the Mind of the Young", "The Book of Introduction to Logic", "The Book of Proof", "A treatise on the views of the inhabitants of a virtuous city", "A book on the definition and classification of sciences", "A book on the meaning of philosophy", "A book on the achievement of happiness". His work is widely known and popular. Abu Nasr al-Farabi was the first thinker in the East who conducted scientific research on the formation of a noble community. In an ideal society, each class, as an integral part of the entire social organism, has its own specific functions, as if it were specialized for these tasks. Justice serves as a legal category in the preservation of class differences in noble society. In this respect, his description of the idea of justice are very close to those of Plato.

In *The Views of the Citizens of the Virtuous City*, Farabi writes about the origin of society ("human community"): "it is necessary that a community of people...which human nature seeks. The activities of such team members as a whole give each of them what he needs to survive and mature. As a result, man multiplied and settled in the inhabited part of the earth, as a result of which a community of people was formed”<sup>58</sup>.

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<sup>57</sup> Komilov N. Tafakkur karvonlari / Komilov N. Caravans of contemplation. – T.: Manaviyat, 1999. –P. 57.

<sup>58</sup> Forobiy Abu Nasr. Fozil odamlar shahri / Farabi. The city of noble people. – T.: A. Kodiriy, 1993. –P. 186.

According to the size of the team, scientists are divided into three types:

- 1) great community – the unification of all the peoples of the world;
- 2) average community – a community that unites one people or nation;
- 3) small community – a community that unites a separate city-state (police).

At the moment, the average community is a concept that represents the content and scope of the first democratic society throughout the country. According to Farabi, humanity can unite into a single virtuous community only on the basis of knowledge and high moral values<sup>59</sup>.

Abu Nasr al-Farabi describes a landscape of a country in which enlightenment is not recognized, the ruler is populist, the government is unfair and spirituality is not recognized: the world will be focused on acquisition. Leaders who have emerged from them also view leadership as an increase in wealth. Therefore, sooner or later, they go in the process of accumulating wealth. The residents of the city, working under the leadership of such leaders, have various perverted habits, enmity, quarrels. Generations are born from such urban dwellers with different personalities and inclinations<sup>60</sup>. How clear are the definitions and requirements for the khokims of the country? As stated in Kutadgu al-bilik (Yusuf Has Hajib), the real question arises from this appeal: **“if the people are broken, bai will be repaired, if bai are broken, who will fix it”**.

Since the beginning of the tenth century, Farabi has developed an excellent model of a just civil society: “civil society and a cultural city (country) will be such that everyone who inhabits this country will be free in their profession, everyone will be equal, and everyone will have a profession that he wants or chooses. People are really free: one cannot be the master of the other. There will be no sultan or king who will interfere with the peace and freedom of people. There are various good habits and pleasures in between”<sup>61</sup>. The main feature of the “cultural society” proposed by Farabi is human freedom. At the same time, the idea of people of a “cultured society” and a “cultural city” to freely pursue a profession of their choice is one of the most important features of civil society.

The main part of the political and legal heritage of Abu Nasr Farabi is his teachings about society and the state, systems, methods and forms of

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<sup>59</sup> In the same place. – P. 186.

<sup>60</sup> In the same place. – P. 190-191.

<sup>61</sup> In the same place. – P. 190.

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government, as well as perfect social structures and basic principles of their construction. He served as a very rich source for that period. Our ancestor Farobi established in the 10th century that there is a political and social need to strengthen the building of the state and society, to keep the reins of government in hand and to achieve the rule of law! The scientist emphasizes that the achievement of spiritual maturity and educational maturity depends on the self-responsibility of people, on the height of human discipline. He says that the path to achieving perfect humanity must be understood by everyone at the level of a sacred reich, a divine law.

It should be noted that the most important part of the socio-political teaching of Farobi is devoted to the study of the main reasons, conditions and political and legal norms of the structure, formation and development of society. His teaching on building a just society is inextricably linked with his philosophical and political views. The peculiarity of this doctrine is that it is still a valuable idea for finding effective solutions in relations between society, state and individual.

Thinking about the formation of society and the association of the city (state), the socio-political, spiritual, moral and economic aspects of decision-making, the thinker carefully studies the organizational aspects and problems of society and cities of that time in order to draw an objective conclusion. Assessing the life of these cities and the ways they are governed, Farobi comes to the conclusion that "the ultimate goal of an ideal society and state is the real happiness of people." After all, aren't these great ideas relevant and valuable even today ?!

Summarizing the above, we can see that the main direction of Abu Nasr Farobi's teaching about a noble community is to form a perfect person, to make him spiritual and moral.

**Abu Raikhan al-Biruni** (973-1048), on the relationship between the state and society, said that in order to build a just society, it is necessary first of all to eradicate the vices that were a serious obstacle to him. "To get rid of evil, a person must control his natural forces – greed, greed and anger. These are the most powerful and dangerous enemies of man. It is over this greed and anger that the powers of reason and contemplation must prevail. Only then will a person be freed from satanic sluts and draw closer to God; he is free from worldly concerns and stripes for spiritual exaltation. But in order to get rid of the services, you need to give up the reasons that cause them – from the vices of thirst for superiority, glory and aspiration"<sup>62</sup>. The "satanic lusts" mentioned by our great ancestor - the problem of greed,

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<sup>62</sup> Abu Rayon Beruniy. Hindiston / Beruniy. India. – T.: Fan, 1965. – P. 104.

immorality, ambitions of some leaders – have not lost their significance, which means that they are associated with human nature and origin. In particular, during the reign of the feudal society, these vices grew and developed again...

At the age of 27, the scientist completed the work “Monuments of ancient peoples”. In the book, the scientist compares the calendar systems of the Greeks, Romans, Persians, Sogdians, Khorezmians, Jews, Arabs and other peoples on the basis of his life observations and makes a comprehensive analysis of their history, customs and culture of the Turanian peoples.

Encyclopedic scientist **Abu Ali ibn Sina** (980-1037) valued moral relations between people in a just society. Because the growth of moral relations is a factor that ensures the spiritual and moral health and stability of society.

Another Eastern thinker who contributed to the formation of elements of civil society was Abu Ali Hasan ibn Ali Tusi-**Nizamulmulk** (1018-1092). In his *Siyasatname* (Politics) he reveals the nature and status of state power. In his famous work, the ruler and his official must have the following universal qualities: the king must be persistent in establishing justice, help the poor and widows, provide the needy with benefits from the state treasury and make donations. Officials must respect the rights of citizens. Nizamulmulk emphasized that the king and his officials must lead the people in advice and consultation with world renowned and respected elders, scholars and nobles. According to him, every citizen who has suffered persecution and unfair treatment by the authorities should have the opportunity to personally complain to the padishah. **“he king should receive the oppressed two days a week, punish the oppressors and listen directly to the words of the people”**. If the news spreads that “the king summons tricks, listens to them twice a week and punishes the oppressors,” then officials will not commit atrocities out of fear of the people, thinking about the consequences. Nizamulmulk was ahead of his contemporaries with his progressive ideas of building a just society. In the second chapter of his work “*Siyasatname*”, the thinker calls on kings to be patriots. Indeed, at that time it was much more dangerous to express such ideas openly. Nizamulmulk clearly outlines the following main responsibilities of a ruler: “The fact that kings know the value of God's blessings is evident from their good deeds and justice towards people. If the prayers of people are combined with kindness, property will be strong and grow stronger day by day, this property will enjoy its fortune and peace, it will have a good name in the world and will be merciful in the world. The great religious leaders said: “Al-mulku yabka



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ma'al-kufru and lo yabka ma'az-zulmi.”This means: “Property can exist because of unbelief, and it is doomed to fail because of oppression”<sup>63</sup>.

The third chapter of the book "Politics" expresses views on the reception of citizens by the highest state bodies, the consideration of complaints from people and, on this basis, the elimination of injustice, dishonesty, oppression and oppression in society. Back in the 11th century, the problem of social justice and human dignity was raised by the country's scientists, which means that many elements of civil society were originally formed in the East. Interestingly, Nizamulmulk openly declares that a condition for ensuring justice in society is the interaction of ordinary citizens with the ruler, as a result of which the ruler is always aware of injustice in society. The scientist also emphasized the need for fair political governance for the stability of society, the policy of kings based on advice and advice: **“Doing everything according to advice is a sign of strong will, wisdom and worldview!”** From these views on public administration, it can be concluded that in politics and public administration, knowledge of all the intricacies of civil life and understanding of the interrelationships in them is necessary for the development of society. If political and administrative decisions are made on the basis of consultations and advice with experienced, wise, noble people, the chances of ensuring the stability of society and the establishment of justice, building a prosperous life will increase. History has shown that the great statesman Amir Timur relied on the principles of Islam and the aforementioned advice in the field of governance, which brought him victories and victories. According to Nizamulmulk, “Doing anything without advice shows a weakness of the mind called selfishness. **The result of the work done without consultation and advice will not be good**”<sup>64</sup>. He encourages rulers to follow the example of the Prophet (peace and blessings of Allaah be upon him): although he was a prophet of the Creator, he preferred to rule on the basis of consultation, advice and consultation with ordinary people. By this, the scientist points out that the end of any wise and prudent ruler who rules the country without consultation and advice will not be good. These councils and rules have been one of the key elements of civil society for millennia, without losing their importance and status.

The great Uzbek poet **Alisher Navoi** (1441-1501) glorified just rules in his immortal orcs and practical works, condemned injustice and injustice in social and political life. In fact, this also applies to public education through freedom of speech. Democracy and freedom of speech are sometimes touted

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<sup>63</sup> Nizomulmulk. Siyosatnoma yoki Siyar ul-muluk / Politics or Siyar ul-muluk. –T.: Adolat, 1997. – P. 16-19.

<sup>64</sup> In the same place. – P. 98.

as the fruits of the West. Alisher Navoi, who five hundred and fifty years ago called for the importance of objective information in governing the country: **“You are a king - if you realize, if you realize that you are a king,” he was a true democrat.** According to the great poet, a person's dignity is measured not by his wealth, but by his spiritual image, his moral qualities. In the philosophy of Navoi, political theory (ideal state building) and moral theory (the doctrine of a perfect person) are inextricably linked. In the socio-political issue, the poet created a humanistic doctrine, that is, he compared the sar with a gardener, a country with a garden. According to him, if the gardener is wise and hardworking, the garden will prosper, if the king is enlightened, knowledgeable and just and loves his people, his country will prosper.

In his works, Navoi extols the great friendship between nations. By the way, the heroes of the poet's epic were representatives of different peoples: Shirin – an Armenian girl, Farhod – a Chinese boy, Shopur – Iranian, Masud – Indian, Leyli and Majnun – Arabic, Alexander and his advisers Aristotle, Plato, Socrates – Greek.

The great statesman, the great commander **Amir Timur** (1336-1405) made an invaluable contribution to the formation of the foundations of society and the state. Sahibkiran manages the affairs of the kingdom on the basis of rules (torah, tuzuk), customs. In this context, “tuzuk” in dictionaries means “order and discipline, leadership of the army and assembly”. In Timur's Code, first of all, we read extensive information about the structure of the state on a democratic basis, its socio-political position, the composition of the state and the army, the state's relations with neighboring countries. Human rights are valued in the charter and the protection of human rights is guaranteed by law. Rich, poor and common citizens are equal before the law! Amir Timur defended his citizen regardless of his nationality! He ruled his kingdom under the motto “Power in Justice”. Isn't this proof only a manifestation of modern government and society, which we call “democracy”?!

The founder and first President of the independent Republic of Uzbekistan, **Islam Karimov** (1938-2016), in his works and speeches supports the progressive ideas of scientists living in our country, and treats them with special respect and pride. In particular, speaking about the historical merits of our great-grandfather, he admitted that “Amir Temur

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ruled his country on a rational and legal basis”<sup>65</sup>. The head of our state also made a great contribution to building the political and economic system of the independent state of Uzbekistan. In particular, the adoption of the "Uzbek model", which is the basis of national development, the implementation of the conceptual and political program "From a strong state to a strong civil society", strong domestic and foreign policies, ensure peace and stability in the country.

The conclusion is that the political and philosophical heritage of Western and Eastern thinkers on the modernization of society is still being studied as the historical and theoretical roots of our national views. In addition, these ideas and programs server to identify and eliminate internal and external threats in the process of modernizing the country.

## ***2.2. Structures, principles and criteria political modernization***

Modernization, the theory of modernization, and methods of its implementation originated in the West. After all, by the fourteenth and fifteenth centuries there was a sense of individualism, human rights and freedoms in Europe. On the other hand, supporting private property rights promotes economic prosperity.

In the XVI-XVII centuries, as the tendency of “absolutism”<sup>66</sup> intensified in society, the rule of law began to prevail. At the same time, unexpected conditions arose: in the history of this continent, the spread of great inventions (printing presses) began to grow, the emergence of new states on the world map (discovered by H. Columbus in 1492). Another end of colonial politics - the Netherlands, Spain, Portugal, England, France – have regained their economic status due to the migration of migrants from their colonial lands...

Europe is renowned for its cutting edge ideas. For example, various ideas and ideologies were created in this space, such as liberalism, socialism, fascism, anarchism, corporatism, Marxism, social democracy, Christian democracy, conservatism, nationalism. But due to circumstances, some of the disappeared from the historical scene. What to do? Will the world refuse to take the public into its sphere of influence? Will its former position and economic status change?

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<sup>65</sup> Karimov I.A. Amir Temur – fakhrimiz, gururimiz // Yangicha fikrlash va ishlash – davr talabi / Amir Temur – our pride // New thinking and work is a requirement of the times. T. 5. – T.: Uzbekiston, 1997. – P. 185.

<sup>66</sup> Absolutism in Latin means "free from all relations and conditions".

After much deliberation, Western theorists finally came up with the idea of "Westernization." That is, let the countries of the world take their political model from them, learn and recover! It was planned to start this work in Southeast Asia. Later the word "westernization" began to change to "modernization". The ideas of M. Weber, F. Tönnies, E. Durkheim have a strong impetus to the development of a new theory. Developing and promoting views on modernization, S. Lipset "Political Man" (1960), "Politics of Modernization" Apter (1965), G. Almond, D. Powell "Comparative Political Science. Approach from the point of view of the concept of development" (1966), L. Payne "Aspects of political development. Analytical Research" (1966), S. Eisenstadt "Modernization: Protests and Changes" (1966), M. Rostow "The World of Nations" (1967) and others. It can be said that such works by S. Huntington as "Political Order in Changing Societies" (1968) served this case. At the first stage of the development of modernization theories, methodological approaches based on universalism prevailed. According to him, "the development of all the peoples of the world takes place in one direction, universal stages and in this it is subject to similar, logically close laws. At that time in the East, the topic of positive changes in the socio-political life of society was constantly promoted. In particular: modernization is moving from a simple social structure to a complex one; social integration takes on economic importance; there is a transition from etatism (the increasing role of the state – B.O.) to market relations; man passes from the state of a part of nature to the state of the creator-inventor; there are pluralistic views in the minds of people; there will be a transition from totalitarianism and authoritarianism to democracy"<sup>67</sup>. In fact, we see and are witnessing some aspects of this theory in today's practice.

Of course, the propaganda machine was doing an excellent job, and there was a lot of interest in the world for the new idea. At that time, the great theorist S. Eisenstadt described the specifics of the process as follows: "Modernization is a transition from a traditional agrarian society to a modern industrial, and then to a post-industrial society"<sup>68</sup>.

The works of S. Eisenstadt, D. Rostow consistently reveal the stages of socio-economic modernization. These are: modernization before the period of industrialization; modernization during the period of early industrialization; post-industrial modernization; modernization in the post-industrial era. The process of political modernization in each country is carried out in the above sequence. In our analysis, this is, in fact, an increase

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<sup>67</sup> Mukhaev R.T. Political science. – M.: Prospect, 2011. – P. 492.

<sup>68</sup> Eisenstadt S.N. Modernization: Protest and Change. – Englewood Cliffs, NY, 1966. – P. 18.

in the ability of the country's political system to respond to a situation arising from the requirements and needs of the time, and to adapt to the needs of the time. Indeed, political modernization actually pursues the goal of raising relations between the state and society to a new level, accelerating democratic reforms and creating optimal political mechanisms for the development of civil society.

Finally, in the second half of the twentieth century, conservative and liberal directions of modernization emerged. The conservatives, who put forward the slogan that the key indicator of the economy is growth, development, stability in politics, relied on a legitimate ruling party that will not allow instability. Liberals advocate the creation of a strong executive branch to carry out consistent socio-economic changes in society. Samuel Huntington, a modernist sided with them, concluded that modernization would accelerate the democratization of political institutions and social thought in society.

So where does this process begin? According to scientific analysis and theorists, modernization begins with modernization in the political sphere. As S. Huntington rightly notes, “the processes of modernization in other spheres of the country's life, social, economic, scientific, cultural, educational, will also ultimately lead to the democratization of society”<sup>69</sup>. Thus, the process of political modernization will require an atmosphere of peace and stability: “Maintaining political stability has a positive effect on the rate of economic development of society, fair distribution of income, the inexhaustibility of political opportunities and the effectiveness of political parties”<sup>70</sup>.

R. Dahl, G. Almond compares the essence of modernization with the process of forming an open democratic political system. In fact, it is a process. Because the increased activity and participation of the population in this process will ensure the development of political modernization. According to Dahl's concept, “polyarchy, a unique form of democracy, is a political system that can ensure a high level of political participation of the general public in the process of political modernization”<sup>71</sup>.

Now we are talking about the structural structure of political modernization. We know that a society that has begun to modernize will consist of various complex processes that are interconnected. The following

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<sup>69</sup> Huntington S. Collision of Civilizations. Per. from English – M.: AST, 2011. – P. 576-577.

<sup>70</sup> Huntington S. The future of the democratic process: from expansion to consolidation // MEiMO, 1995. № 6. – P. 90.

<sup>71</sup> Dahl R. About democracy. –M.: Aspect-Press, 2000. – P. 163.

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table looks at economic, political, social and cultural modernization separately (**Table 5**).

<p style="text-align: center;">The process of modernization in the structures of the economy</p>	<ul style="list-style-type: none"> <li>- Human resources are used efficiently in areas such as production, distribution, transportation and communications;</li> <li>- In economics, development models are moving from traditional models to labor tools and the use of modern complex technologies;</li> <li>- In the industrial sector, the primary (mining) sector will be reduced by introducing the secondary (industrial and commercial) and tertiary (services) sectors in terms of quantity and quality;</li> <li>- There will be cluster specialization in production, consumption and distribution in the field of economics;</li> <li>-The industrial industry is booming.</li> </ul>
<p style="text-align: center;">The process of modernization in political structures</p>	<ul style="list-style-type: none"> <li>- As the differentiation of political structures takes place, the role of political institutions increases;</li> <li>- The evolution of the political system is aimed at building a modern sovereign state;</li> <li>- The role of the state will significantly increase;</li> <li>- The legislation on cooperation between the state and citizens will be expanded;</li> <li>- The number of citizens who know their political rights will increase, and the participation of social groups and individuals in political life will increase;</li> <li>- The number of modernization elites will increase.</li> </ul>
<p style="text-align: center;">The process of modernization in social structures</p>	<ul style="list-style-type: none"> <li>- An open and highly mobile community system will appear;</li> <li>- People's behavior, internal culture and interaction are improving;</li> <li>- A coordinated system of communication between the state and society will be created (written statement of rights, laws, regulations, contracts);</li> <li>- Strong ties will be established between institutions of government, public bodies and self-government bodies;</li> <li>- There is a process of secularization going on.</li> </ul>

<p>Modernization process in cultural structures</p>	<ul style="list-style-type: none"> <li>- The main elements of the cultural system are differentiated;</li> <li>- Developing literacy and modern education;</li> <li>- Confidence in science and technology is growing;</li> <li>- The prestige of complex, intellectual and institutional systems is growing;</li> <li>- A new individual skill emerges, broad social adaptation of habits;</li> <li>- The way of thinking of people and circle of interests will expand;</li> <li>- A person has the ability to constantly adapt to the problems and needs of society.</li> </ul>
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It is obvious that in the process of modernization, the worldview, way of thinking, and people's attitude to events in society will change for the better. The person begins to free himself and is more aware of his rights. In this historical situation, both the state and society will win...

In general, three main types of political modernization can be distinguished:

**In the endogenous type**, the process continues in accordance with the social nature of society, an objective possibility;

**In the endogenous-exogenous type**, the experience of developed countries is used, while relying on the economic foundations of society;

**In the exogenous type**, political modernization is carried out not on the basis of society's own political and social foundations, but on the basis of someone else's experience<sup>72</sup>.

If we look at the history of modernization, we will see that this political process takes place in different situations on different continents. Of course, the centuries-old democratic way of life and the accumulated rich experience play an important role in this.

**The "organic" or "primary" type of modernization** began in the UK, USA, Canada and some of the leading European countries during the first industrial revolution, the end of traditional societies, the restoration of equal civil rights and the proclamation of democratization. This was done in an evolutionary way, based on national and cultural traditions and patterns;

Modernization of the "inorganic" or "secondary" type (Russia, Brazil, Turkey, etc.) was carried out in underdeveloped countries. They relied more on sociocultural systems. In this case, "secondary" modernization

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<sup>72</sup> Ilyin M.V. The ideal model of political modernization and the limits of its applicability. – M.: 2000. – P. 146.

means that some elements of society are “accelerated”, little adapted to the development of “advanced” countries, while other elements are not yet developed, have lagged behind or do not exist at all.

The Russian scientist M. Ilyin offers the experience of the process of modernization in Western Europe, creating an ideal model that includes three stages of modernization<sup>73</sup>.

The first modern is the transition to the stage of political development, which includes the formation of a national sovereign state, the formation and development of a civil society free from the violence of state power. It ends with the strengthening of the foundations of the state and civil society in "first generation constitutions."

In our time, there is a stratification within society and the state, which is reflected in the formation of interest groups, parties and the distribution of power. As a result of stratification, a system of political representation is created that links the relationship between the state and civil society. Typical for this stage is the adoption of "second generation constitutions" that consolidate the principles of the republican system.

Mature modern political paths are characterized by the solution of the problems of direction change, legitimization and deligitization. In it, all goals will be solved by deepening the democratization protest. The institutions and mechanisms of democratic debate will be strengthened (the institution of elections).

According to another typology studied by scientists, modernization as a social phenomenon is divided into four main types, depending on which technological method of production it is based on.

**The first type** is called pre-industrial modernization. It is associated with the transition from natural productive forces to social productive forces. As a result of such a transition, a technological method of production is created, in which a manufactory is formed.

**The second type** is the first industrial modernization, which from a technological point of view represents a gradual transition from handicraft production to factory production.

**The third type** is the process of complete industrial modernization, which is distinguished by the transition from factory production to conveyor production.

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<sup>74</sup> Krasilshikov V.A., Zaborov G.M., Ryabov V.L. Sociology. Ethnology. Culturology. – M. 2008. No. 1. – P.108.



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**The fourth type** of post-industrial modernization or post-modernization is the result of the modern technological revolution and is carried out in countries entering the stage of post-industrial society.

The conclusion is that the country must be fully involved in the modernization process and go through at least three stages to build a prosperous society. However, it should be borne in mind that over time, scientific views and approaches to modernization change. Some countries in Southeast Asia (“Asian dragons”) are making a breakthrough in favor of theory practice and traditional values (*discussed in Chapter 3*).

Political scientists are also faced with the task of revising the theoretical part. In this work, we maximally reveal not only theoretical, but also practical aspects of the issue. Because the practical experience and achievements of our closest neighbors are important for Uzbekistan. Analyzing the socio-economic and political processes taking place today in Eastern Europe, China, the post-Soviet countries and Central Asia, life shows the need to look at the differences between them and develop a separate approach.

First of all, it is necessary to focus on the difficulties, problems and crises of national development. Therefore, due to the complexity of the issue, political science mentions such concepts as “partial modernization”, “closed modernization”, “crisis syndrome of modernization”. In the late 1980s, more and more attention was paid to the concept of political modernization based on the preservation of socio-cultural traditions without mechanical assimilation of foreign (Western) patterns (A. Abdul-Malik, A. Touraine, S. Huntington, S. Eisenstadt). This concept does not deny the universality of social and political development, but the principle of universalism is combined with particularism. As a result of the analysis of this concept, the concepts of “counter-modernization” and “anti-modernization” arose (A. Touraine). Counter-modernization is an alternative to modernization that is not based on Western standards. Anti-modernization is a strong resistance to the process of positive changes in the political life of a society. This function is “beautifully” performed by the bureaucracy, which wants an older system. According to A. Touraine, these two options are the main trend in the socio-political development of the 20th century<sup>74</sup>.

This means that independent Uzbekistan, no matter how attractive Western democracy and various free calls may seem, should not forget about its national characteristics and rely on its national identity. After all, any

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<sup>74</sup> Ilyin M. Rhythms and the scale of change: about the concepts of process, change and development in political science // Polis, 1993. №2. – P. 23-29.

modernization without taking into account national characteristics loses. We think that the experience of Iran and Iraq will be a living example.

In *The Clash of Civilizations* (1993), Huntington advocates many universal ideas based on democracy. Some of these ideas are also relevant to the process of political modernization. In the same work, S. Huntington states that Western states will carry out eight strategic tasks in order to maintain their hegemony in the world:

“1) pursue a mutually agreed policy to achieve greater political, economic and military integration and prevent the use of conflict between countries of other civilizations and the West;

2) admission to the EU and NATO of the countries of Western Central Europe, in particular the Visegrad Group (Poland, Hungary, Czech Republic and Slovakia), the Baltic republics, Slovenia and Croatia;

3) Westernize Latin America as much as possible so that the countries there are in the same black with the West;

4) slow down the growth of the military power of Islamic and Chinese states (China, Taiwan, Hong Kong, Singapore);

5) slowing down the pace of Japan's "shift" from the West to China;

6) recognition of Russia's interests in ensuring the security of its southern borders as the core of the Orthodox civilization, a large regional state;

7) maintaining the technological and military superiority of the West over other civilizations;

8) The most important thing is to understand that Western interference in the affairs of other civilizations is the greatest source of instability and the source of future global conflicts in a multicultural world”<sup>75</sup>.

The aforementioned "evil" goals are nothing more than disrespect for the national interests and values of most countries of the East. If such a threat were not accepted, it would certainly have dire consequences in the world of politics. Russia, Tajikistan, China, Uzbekistan, Kyrgyzstan and Kazakhstan, which have already realized this, have joined the Shanghai Cooperation Organization; Brazil, Russia, India, China and South Africa were forced to create the BRICS (BRICS) as an alternative power. However, the world has witnessed how the military-political NATO bloc is moving eastward and directly intervening in the internal affairs of Afghanistan, Iraq, Egypt, Libya, Tunisia, Yemen and Syria. Political scientist Fakhridin Nizam comments on the latest events: “Aggression of the West against the Muslim world - the occupation of Iraq and Afghanistan under the pretext of fighting

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<sup>75</sup> Huntington S. *Collision of Civilizations*. – M.: AST, 2003. – P. 514.

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international terrorism; the rise of the skinhead movement, a caricature of the Prophet Muhammad, humiliation of Muslim feelings and Turkey's influential influence on its resistance to EU membership. It's not that political scientists like Huntington don't have a hand"<sup>76</sup>.

F. Nizam has exactly the same views. The collapse of the great empire the USSR was recognized by the US administration as a "victory of the global democratic revolution," in our opinion. This was followed by coups in a number of countries in the Middle East and post-Soviet republics, including the Rose Revolution in Georgia, the Orange Revolution in Ukraine, the Red Revolution in Iraq, and the Cedar Revolution in Lebanon, Tunisia, Egypt, Libya. For Western politicians, this was a great victory...

Based on recent analysis, it can be said that geopolitics and globalization play a leading role in the modernization process. Thomas Friedman, an American publicist and scientist, rightly said that the main geopolitical aspects of the 21st century are liberalism and globalization. "Globalization is an unprecedented integration of markets, nation states, technology"<sup>77</sup>," he said. However, one cannot agree with the scientist's assertion that "the countries of the East should attract international capital for further development", because economic debt can make small countries economically and politically dependent on their "big brother".

The political life of Uzbekistan is based on the principle of the passing of the ongoing democratic process in the way of life of the population. This is a positive shift in politics. We saw its negative side on the example of the leadership of neighboring Kyrgyzstan, dreaming of creating an "island of democracy". The haste and disdain for the people in the course of political reforms ultimately led to political upheaval and chaos. The heads of state A. Akaev and S. Bakiev had no choice but to leave the country...

The well-known Uzbek political scientist, professor N. Dzhuraev writes: "The level of thinking of each nation is determined by its attitude to events, the way they are evaluated, its historical origin, lifestyle and nature, formed on the basis of ancient traditions. In Western democracies there is an open attitude, in Eastern democracies there is a tradition of anxiety, in the West there is a tradition of feeling for your parents, and in the East there is a tradition of respecting your elders and leader. This means that it is impossible to move the situation in the West to the East when necessary, or to force the

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<sup>76</sup> Nizom F. Manfaat wa holislik / Interest and objectivity // Tafakkur, 2009, No. 3. - P. 24.

<sup>77</sup> See: Safoev S. Markazi Osiyodagi Geosyosait / Geopolitics in Central Asia. - T.: UMED. - P. 131.

situation in the East in the West”<sup>78</sup>. The truth is told. This delicate issue has proven itself both theoretically and practically. In the above analysis, the author, of course, conditionally distinguishes between the “democracy” of the West and the East.

The English writer and poet, Nobel laureate R. Kipling answers many of our questions in "Ballad of East and West":

*Oh West is West and East is East*

*They never move.*

*Until the day of judgment comes on earth*

*It's heaven until it collapses*<sup>79</sup>.

However, when studying the issue, one cannot oppose the two poles. Here again we recall the words of S. Huntington: “Modernization does not necessarily mean Westernization,” he said. On the contrary, modernization strengthens these cultures and reduces the relative influence of the West. Fundamentally, the world is becoming more modern and less western”<sup>80</sup>. Here, the scientist is referring to the Turkish model. But in the Islamic Republic of Iran, in the Arab world, the policy of "Western liberalization" has failed. This means that the Western development model cannot be applied to all countries. At the same time, the ancient traditions of the people, which take a firm place in the way of life, do not allow the assimilation of Western values in the modernization of society. In this regard, the German scientist F. Hegel is right: “The construction of any state is a national spiritual product of a certain nation, a step in the development of self-expression and spiritual consciousness. This development requires a step-by-step approach, constant effort, so as not to exceed the time”<sup>81</sup>.

Uzbek political scientists and writers take seriously the concept of ethics in the process of democratization and modernization. “Political arrogance, harshness and, ultimately, totalitarianism and monopoly led to imperialism and fascism,” wrote the literary critic Ibragim Gafurov, a well-known scientist and public figure. - In fact, politics saves humanity from serious tragedies and environmental dramas only on the basis of the highest moral standards”<sup>82</sup>.

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<sup>78</sup> Juraev N. Yuksalish: portretga chizgilar / Let's go: touches to the portrait. – T.: Uzbekiston. 1995. – P 44-45.

<sup>79</sup> See: Levitin L. Uzbekiston tarixiy burilish pallasida / Uzbekistan on the verge of a historic fracture. – T.: Uzbekiston, 2001. –P 56.

<sup>80</sup> Huntington S. Clash of Civilizations. – M.: ACT, 2003. –P. 112.

<sup>81</sup> Hegel F. Philosophy of Law. – M.: Thought, 1990. Gafurov I. – P. 469.

<sup>82</sup> Gafurov I. Mangu latofat / Gafurov I. Eternal Beauty. – T.: Shark, 2008. – P. 348- 349.

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Politics and culture are the keys to maintaining the balance of democracy. In ancient times, Aristotle, who considered ethics an integral part of politics, predicted that public policies that were not aimed at the well-being and happiness of people would be a source of injustice. Dirt is a factor leading to the decline of the individual, society and, ultimately, the state.

“Before talking about ethics, we must define what ethics is. In short, morality is an integral part of politics. After all, a person who does not possess certain moral qualities, that is, not worthy of the original, cannot engage in social activities... Ethics, morality are an integral part of politics, its foundation”<sup>83</sup>, said Aristotle. The conclusion is that today's Western society must also eliminate its many shortcomings and "miscalculations" in the field of morality and recognize its shortcomings.

It is known from history that the issue of morality and spirituality has always been a priority in the modernization and reform of society. Knowledge and thinking underline the maturity of a person, the formation of his worldview and his activity in the life of society. Knowledge and thinking are formed at school. Education is one of the priority social spheres that meets the economic, scientific, technical and cultural needs of the individual, state and society. Today, education as a social institution performs a civilizational (economic, humanitarian, cultural) function, and is also a means of acquiring scientific knowledge, skills, abilities and bringing up a creative personality accumulated by humanity.

Over the years of independence, the education system in Uzbekistan has changed dramatically. Even today, this process requires reform. Indeed, in the context of globalization, the struggle for the human mind and heart, ideological threats come to the fore. In this sense, modernization of education is an integrative mechanism in society, leading to the intensification of modernization processes.

In recent years, clear directions have been outlined in the development of education in the world, in its radical transformation. The first is the radical democratization of education; secondly, the idea of lifelong education with the subsequent replacement of the idea of “education for life” with the idea of “lifelong learning”; thirdly, it is not only a means of training professionals, but also a means of transferring conscious, selfless people to society; fourth, to achieve globalization of education; fifth - informatization of education. Yes, education and enlightenment is the source of peace and creativity. Therefore, in Uzbekistan, the issue of integration into the world civilization in the field of science, economy, cultural development, joining

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<sup>83</sup> Aristotle. Morality. Lane. M.Maxmudov / Tafakkur, 1997, No. 3. – P. 104.

the ranks of developed countries is being raised. Thus, education is a system of public policy, as well as a system that takes responsibility for the preservation of the nation. In this regard, bold steps have been taken in Uzbekistan. For example, from September 1, 2019, Presidential schools are opening in our country. The main goal of this is to identify talented children through the use of advanced technologies in education and the formation of a training system, as well as support and encouragement of talented youth, ensuring the upbringing of a spiritually rich and intellectually developed generation. This school, which will open in 14 regions of the country, will accept gifted and talented children from fourth grade graduates of the republic's secondary schools on a competitive basis. Admission to presidential schools is carried out by the Cambridge University Examination Board (UK). The essence of the modernization of the public education system is that positive changes have taken place in society over the past two years, such as an increase in the status of teachers, an increase in the level of social protection, and the dismissal of teachers.

If we look at the world experience in the development of the developed countries of America, Western Europe and Southeast Asia, the harmony of science and industry, then the transformation processes are carried out in interdependence.

The conceptual foundations of the modernization process in our society are comprehensively substantiated in the works of the first President of independent Uzbekistan, Islam Karimov. They have a deep scientific basis for the sources, approaches, goals and objectives of the gradual modernization of society. As the President said: "Our main long-term and strategic task remains the same - to deepen the process of building a democratic state, civil society and market reforms, to strengthen democratic values in the minds of people, to follow consistency and determination. Speaking about the development strategy of our country, I want to emphasize that the models of the so-called "managed economy" or "managed democracy" do not suit us at all. Of course, we will continue to adhere to the principle of phasing, which is an important part of the "Uzbek model" in reforming and modernizing the state and society"<sup>84</sup>.

The process of modernization in Uzbekistan is aimed at creating a modern civil society, which is a guaranteed direction for our people in creating a free and prosperous Motherland, a free and prosperous life. All

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<sup>84</sup> Karimov I.A. Bizning bosh maksadimiz – jamyatni demokratlashirish va yangilash, mamlakatni modernizatsiyalash va isloh yetishdir / Our main goal – to democratize and renew society, modernize and reform the country. – T.: Uzbekiston, 2005. – P. 34.

types of reforms take into account the interests of the policy of updating and modernizing content. It should be noted that further strengthening the independence of our country, democratization and renewal of all spheres of our society's life are the core of the modernization process.

At the first stage of the process of modernizing society in our country, important political and legal measures were taken to reform the public administration system in accordance with the requirements of modern democracy and to further strengthen its effective functioning. In order to deepen the process of democratization in our society, special attention was paid to improving the institutional framework, filling the activities of political structures with appropriate content and essence. The old administrative command system was abandoned. The foundation of national statehood was laid on the basis of the separation of powers.

Most importantly, the state itself in the Uzbek model is the main initiator and organizer of the modernization process.

### ***2.3. Political and philosophical analysis of the concept and models of modernization***

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<sup>85</sup>. 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<sup>86</sup>. 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.

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<sup>85</sup> See: Giddens E. Consequences of Modernity / New Post-Industrial Wave in the West. Anthology. –M.: Academia, 1999. – P.103 - 122.

<sup>86</sup> Cee: Crook S., Pakulski J., Waters M. Postmodernization. Change in Advanced Society. – Newbury Park, CA: Sage, 1992. - P. 347; Pantin V.I., Lapkin V.V. Waves of political modernization in the history of Russia. To discuss the hypothesis / Polis, 1998. No 2. – P. 39-51., Lapin NI Problems of Sociocultural Transformation / Issues of Philosophy, 2000. No 6. – P. 3-17., Tsapf V. Theory of Modernization and difference of ways of social development / Socis. 1998. No 8. – P 16-17.

**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.

Including, I. Wallerstein methodology of "analysis of world systems"<sup>87</sup>, 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<sup>88</sup>.

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<sup>89</sup> 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 6**).

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 (*we discussed this in section 3.3*).

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<sup>87</sup> Wallerstein I. Analysis of world systems and the situation in the modern world. / – St. Petersburg: University Book, 2001. – P.416.

<sup>88</sup> Amin S. Virus of liberalism: permanent war and the Americanization of the world. Translation from ang. – M.: Europe, 2007. – P. 168.; Vuskovic P. Chile: the price of economic miracle is rising. Inter-social-polit and analitis. Alternative magazine, 1993. Vol. 3. – P. 47- 53.

<sup>89</sup> Turen A. Return of the Acting Man. Essay of sociology. / Translation from Franz. – M.: The Scientific World, 1998. – P. 205.



<p>Important features of the socialist model</p>	<ul style="list-style-type: none"> <li>-The state controls all layers of society;</li> <li>-The collective spirit prevails in the society;</li> <li>-Community property is retained and private property is prohibited;</li> <li>-The thought of a person is formed as a small part of the social system;</li> <li>-Marxist ideology, consisting of a set of cultural values, is absorbed by society;</li> <li>-Political ethics and political pluralism do not allow free expression of opinion.</li> </ul>
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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»<sup>90</sup>. 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"<sup>91</sup>, 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. As M. Gadzhieva, Doctor of Philosophy, writes, "the formation of tolerance in the national consciousness is very important not only to take into account the interests of nations and their sustainable

<sup>90</sup> Krasilshchikov V.A. The paints are Modernization and Russia on the eve of the 21st century / Philosophy Issues, 1993. No 7. - P. 40-56; Magaril S.A. Sociocultural Archetype and Modernization of Russia. – M., 2004. No 6. P 26-45; Ramatov J. Hypothesis and prognosis in social cognition. – T.: Uzbekistan, 1991. - P. 81-89; Juraboev S. Fukarolik jamiyati va hukukiy madaniyat / Civil Society and Legal Culture // Moloyo, 1999, No.-P.21-23; Musayev O. Millatlararo totuvlikni taminlash / Ensuring inter-ethnic harmony // Jamiyat va boshkaruv, 2007, No.3. – P. 42-43.

<sup>91</sup> Stankevich L.T. Modernization of the political culture of Russia // Modernization of Russia at the turn of the century. – SPb: 2001. – P. 63 - 65.

development, but also to demonstrate the identity of each nation and go beyond national borders to global actions<sup>92</sup>.

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"<sup>93</sup>. 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

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<sup>92</sup> Khazhieva M. Milliy ongda tolerantlikni shakllantirishning iztimoiy-falsafiy tahlili / Socio-philosophical analysis of the formation of tolerance in the national consciousness. - Author's abstract. doc. Phil Sciences. – T.: 2011. – P. 4-5.

<sup>93</sup> Yevseenko A., Nekrasovsky K. About Japanese "Cuen" / Russian Economic Journal, 1995. No 12. –P. 75.

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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<sup>94</sup>. 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<sup>95</sup>. 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

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<sup>94</sup> Shevelev V.N. *Modernization of Islamic Societies: Social and Philosophical Analysis*. Autoref. Dis. doc.philos. sciences / Rostov. State Rostov on the Don, 1997. – P. 45.

<sup>95</sup> Krasilshchikov V.A. *In pursuit of the past century: the development of Russia in the twentieth century from the point of view of world modernizations*. – M.: Russian political encyclopedia, 1998. – P. 264.

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”<sup>96</sup>.

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 7.** 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

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<sup>96</sup> <http:// Studlib. com/content / view / 153 / 7>

	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 Atatürk 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.

It should be noted that the modernization was carried out before. In particular, in the last years of the Qing dynasty, the motto of the ruler was "Ti-Yong – Chinese wisdom for fundamental principles, Western wisdom for practice." In Japan, the slogan "Wakon Yosei – Japanese psyche and Western technologies" became the motto. In 1830, in Egypt, Muhammad Ali tried to carry out "technical modernization without extreme cultural Westernization," but this failed because the British were forced to abandon most of the reform. Ali Mazrui, an Arab scholar who analyzed the situation from a scientific point of view, writes: "Neither technical modernization without cultural westernization, as in Japan, nor technical modernization through cultural westernization, as in Atatürk, were intended for the Egyptians"<sup>97</sup>. Mazrui wrote his opinion with enthusiasm because it is a well-known fact that in a state built on the pillars of Islam, it is unjustified to promote ideas of individualism and democracy.

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 history 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

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<sup>97</sup> Ali Al-Amin Mazrui. *Cultural Forces in World Politics.*—London:James Currey, 1990. – P. 4–5

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"<sup>98</sup>. 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.

#### **Summary of the second chapter**

**First**, when European society reached the level of a society based on human freedom, by the seventeenth century, the improvement of the individual and the protection of individual rights were chosen.

**Secondly**, in the West, after the disappearance of such ideologies as socialism, fascism, anarchism, corporatism, Marxism, social democracy, Christian democracy, conservatism, nationalism from the stage of history, the policy of westernization was invented at the end of the eighteenth century. In fact, it was a different view of the politics of westernization.

**Third**, in the process of modernizing society, of course, natural contradictions and crises arise. But the socio-political relations between the state and society will continue to improve and rise to a new qualitative level.

**Fourth**, modernized societies are superior to agrarian societies in three ways:

- a) transmission of ideas, thoughts, doctrines, inventions;
- b) an agrarian society is based on agriculture, customs, modern society is an industrially developed state system;
- c) production develops mainly due to knowledge, innovation, new technologies;
- g) a strong parliamentary system, social pluralism in government, liberal relations.

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<sup>98</sup> Safoev S. Markaziy Osiyodagi geosiyosat / Safoev S. Geopolitics in Central Asia. – T.: UMED, 2005. – P. 131.

**Fifth**, since some of the criteria for democratization, individualism, rationalism, and free markets in the West and East are so incompatible, scholars add a component of "cultural diversity" to the concept of modernizing society. In this issue, it will be necessary to find a solution to the question of the harmony of politics and culture, politics and ethics.

**Sixth**, now that the development of world politics has moved from the New North to the New East, it is time to critically revise the concepts and models of modernization and draw scientific conclusions.



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### CHAPTER THREE

## POLITICAL AND PHILOSOPHICAL ASPECTS OF FORMATION OF CONCEPTUAL MODELS OF MODERNIZATION

### *3.1. Economic consequences and problems of modernization in European societies*

The relationship between Islam and European culture has been little studied by scholars. Most Western scholars claim that their modern culture is a continuation of ancient Greek culture. According to Ismail Gasprinsky (1851-1914), an enlightened scholar and founder of the Jadid movement who studied this problem, Greek culture first spread to the Islamic world, and over the centuries Muslims developed it, eliminated its shortcomings and brought it to Europe. The American scientist A. Drabber writes in his *History of the Development of Europe* that the works of ancient scholars such as Socrates, Plato and Aristotle were presented to Muslims by Muslims, and that "the great enlightenment of Europe today came from the light of candles and lamps lit by Muslims"<sup>99</sup>.

We know that Greek science entered the life of Muslims in the 8th century during the reign of the Abbasid Caliph Abu Ja'far Abdullah Al-Mansur. The learned caliph dreamed of studying science from the Indians and the foundations of science from the Greeks. The followers of Patriarch Nestor, who were exiled to other countries after worshiping in the Temple of Ephesus because of their secular views, arrived in the cities of Iran, Central Asia and Arabia in 431. Hearing this, Abu Jafar summoned them to the palace and began the translation work. Rare works of antiquity were soon translated into Arabic and sent to the libraries of Baghdad, Damascus and Khorezm. The sponsors in this regard are such caliphs as Harun al-Rashid, Mamun and Abu Jafar. At that time, Spain became the center of European science. Because the book treasury of the Caliphate of Kurtabo, the capital of Arab Andalusia, becomes even larger if you add all the European countries. I. Gasprinsky writes in "Muslims of Dorul-Rohat": "In 1852, the Kurtabo library had 600,000 books, and there were 70 huge libraries throughout the country. Europeans came to study at Andalusian madrasahs. They built their universities on the model of the Kurabo madrasah... So, in the XII-XIII centuries in Andalusia – Muslim Spain, the cornerstone of European science was laid, which raised human development to a new level. But since

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<sup>99</sup> See: Kosimov B. *Milliy uygonish / Kosimov B. National awakening*. –T.: Manaviyat, 2002. – P. 181.

everything has a cousin, the catastrophe of fanaticism destroyed the high Islamic culture in this country in a very short time. When King Ferdinand (1452-1505) conquered Andalusia from the Muslims, the ignorant "cleansing" of the country from Islam began<sup>100</sup>.

The political history of Europe dates back to the 9th century. King William the conqueror of Normandy intended to create a centralized state after the conquest of England in 1066. In the 12th century, royal power became even stronger. The Bill of Rights, passed in 1689, has a decisive factor in the formation and improvement of the English political system and still plays the role of the Constitution. Based on the historical roots of this document, the US Constitution will be created...

The period of formation of the political system in Germany was also unique. "In Germany in 1356, during the reign of Emperor Charles IV, the Golden Bull was adopted. The word "bull" has a wide meaning, firstly, it means "round seal", and secondly, it means "code of laws", writes R. Farmonov, K. Dzhuraev. –The Golden Bull, adopted in 1356, was the first to establish the rules for selecting an emperor. According to these documents, German voters, that is, princes or beys, had the right to elect the emperor of the "holy German nation". Officially, this reign lasted until 1806, when Napoleon I invaded, and this fragmented "empire" was called the Holy Roman Empire<sup>101</sup>.

According to scientists, this continent was the first stage of the Renaissance (XIV century), the stage of maturity (XV century) and the last stage of the end (XVI century)<sup>102</sup>. Its roots go back to ancient Italy and Greece (XI-XII centuries). Indeed, a new culture that came from the East contributed to the development of religion and science in the region. In addition, revolutionary inventions played an important role. For example, the printing press was invented by Johannes Gutenberg in 1440, the publication of books began, Christopher Columbus discovered America (1492), Vasco da Gama bypassed Africa and discovered the sea route to India (1498), F. Magellan (1519-1522) based on his long journey, proved that the globe is spherical, and that it is recognized by the science of geography, geodesy and the great achievements in chemistry and astronomy, which went down in history as the greatest achievements of the Western world.

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<sup>100</sup> Kosimov B. Milliy uygonish / National awakening. – T.: Manaviyat, 2002. – P. C.193-194.

<sup>101</sup> Farmonov R., Djuraev K. Kiyosiy-siyosiy tizimlar va kuppartiyaaviylik / Comparative political systems and a multiparty system. – T.: UMED, 2000. – P. 9- 10.

<sup>102</sup> See: Falsafa: komusiy lugat / Philosophy: Encyclopedic Dictionary. – T.: Shark, 2004. – P. 346.

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The establishment of Protestantism during the Reformation<sup>103</sup> movement, which had already formed in the first half of the sixteenth century, was also a revolution. The third manifestation of Christianity after Orthodoxy and Catholicism was the Protestant<sup>104</sup> movement against the ruling pope, first in Germany, then in England, Scotland, Denmark, Sweden, Finland, Norway, the Netherlands, Czech Republic, Hungary and Switzerland. The historical merit of Protestantism lies in the fact that it undermined the superiority of the clergy over secular power, the leading role of the Catholic Church, especially the Pope, raised personal faith over religiosity, freed man from feudal vices and awakened a sense of private property.

Protestantism accelerated the process of secularization<sup>105</sup>, which reduced the influence of religion on the worldview of people. Due to the political reforms carried out by the patriotic nobility, Christianity has lost its position of ideological domination. The violent influence of religion and the church on all spheres of public life ceased. As a result, positive changes took place in the way of thinking of people, and humanistic views began to prevail.

The political process has not stopped developing. The English scholar **John Locke** (1632-1704) developed his doctrine of political compromise in the years 1688-1689. He concludes that the possession of private property provides a necessary necessity for the survival of the human family, and that a person pays special attention to individual development if he has everything necessary. Because the ownership of private property contributes to the formation of personality. Locke argues that the state must be subordinated to society, society to the individual, the state acts to protect the rights of the individual, it cannot be stronger than the individual, because the individual constitutes society, and society constitutes the state<sup>106</sup>.

By the 17th century, there was a shift from political theory to practical work: the Dutch and British states had developed industry, and they laid the foundation for the era of industrialization. Industrialization was the first requirement for modernization. Soon France, then the German states of Prussia, Austria-Hungary, began to move from traditional to modern society. Since the idea of modernization was not so well formed in society, the issue of “copying” the experience of the advanced turned out to be a crossroads. The initiative of the French enlighteners in this regard is in any case worth studying. They did not hesitate to collect mini documentaries exploring the

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<sup>103</sup> Reformation – lat. "Reformare" - "to reform" means "to change the form", "to correct".

<sup>104</sup> Protestantism – lat. "Protestants" – "protester", "openly proving".

<sup>105</sup> Secularization is freedom from the influence of religion, the church.

<sup>106</sup> See: Political science. – T.: A. Kodiriyi, 2002. – P. 35.

"unique" examples of modernization in England and the Netherlands, which were leaders in the economic and political spheres.

Philosopher and writer **F. Voltaire** (1694–1778) when he visited the Netherlands for the second time in 1722, he wrote: "I respectfully visited the city, which houses the largest commercial ports in the world. There are over a thousand ships in the port. Among the five hundred thousand inhabitants of Amsterdam, I have not seen a single idle, poor, elevator or calondimog. We met a pensioner (official - B.O.) walking among the common people on foot, without the help of a servant... Here the passing prince does not hide on the wall. The country is ruled by hard work and humility." F. Voltaire, who went to get acquainted with the political system of England. During his travels in 1726 he completed the famous "Philosophical Letters" or "Letters about the English People". This time the author focuses on the path that the national economy is taking: "The trade that enriched the English urban population also allowed it to free itself, and freedom, in turn, expanded trade; which in itself glorified the state: with the help of the same trade, the British gradually subordinated the fleet to their command"<sup>107</sup>.

The philosopher Charles Louis **Montesquieu** (1689-1755) also conducted a special study of the past and present of Europe. In *The Spirit of the Law*, he writes: "The British use the three elements more effectively than any other people in the world, that is, they preserve religion, trade and freedom, which are of great importance." The scientist travels around Europe, collecting resources for this research on advanced ideas. The meeting, which lasted about 12 hours in the British Parliament, will witness a debate between the government and opposition groups. The visit led to the formation of the theory of the separation of powers in Montesquieu. The French Enlightenment defends the rule of law by defining the theory of separation of powers as an extension of the idea of "mixed government". Montesquieu was the first theorist to conclude that the legislative, executive and judicial powers can only retain power on the basis of the law!

The book *Modernizing Europe* also discusses the patriotic initiative of banker Necker. The talented Necker, whose essays were awarded the Academy Award, wrote a special pamphlet in 1775 to save the country from crisis. In his book, he encourages wealthy people to buy compulsory loans to supplement the royal treasury. Necker's unified initiative will replenish the state treasury<sup>108</sup>.

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<sup>107</sup> See: D. Travin, O. Margania. *European modernization: In 2 vols. Book. 1 /*. – M.: ACT, 2004. – P. 151.

<sup>108</sup> In the same place. – P. 198.

The development of political thought, such scientists as Rousseau (1712-1778), E. Burke (1729-1797) and J. Madison (1751-1836), also enriched with new theories. Thus, enlightenment, which has been widespread for a century, convinced citizens to build their social and political life on the basis of democratic orders.

But in Europe there were not enough conditions to start modernization. The main reasons for this are:

**first**, the diversity of political models in states (constitutional monarchy, presidency, parliamentary republic);

**secondly**, the presence of majority, proportional, mixed mechanisms for holding parliamentary elections;

**third**, different approaches to ensuring the unity of the state (unitary state, federation).

The peoples of Europe felt an acute need for a common idea. This idea was put forward by the German scientist **Max Weber** (1864-1920). He developed a concept of the development of capitalism based on the spirit of Protestant ethic, with an in-depth analysis of contemporary moral changes. According to Protestantism, if a person honestly and consciously fulfills his duty, he will achieve prosperity and his face will shine before God. Wealth is not a means of personal satisfaction and pursuit of dreams, but a way to find spiritual comfort. According to M. Weber, a Protestant religion with a high value system can be a force capable of becoming the main source of modernization. In the book "Protestant Ethic and the Spirit of Capitalism" (1905), the scientist concludes that "capitalism can first develop in the West." At that time, Christian denominations, which did not like to profit, were an obstacle to the economic development of Europe. Weber was a great scientist who first realized that religion would hinder the development of industrial capitalism and social progress. In his interpretation, Protestantism is not a passive observation of injustice, but the achievement of social progress through an active struggle to eliminate it! Like the ideas of Chinese Confucius, this Western ethic became the basis for the development of capitalism...

The English scholar Arnold Toynbee (1889-1975), in his 12-volume Knowledge of History, explores the history of political evolution in the world and the similarities between East and West. "In this monumental play, Toynbee explored the rise, development and collapse of 26 societies and 21 civilizations from a variety of factual materials." Among them are Central Asia. Toynbee compares the processes of civilization and modernization. According to him, the collapse of civilization was caused by an internal explosions in society. This historical epic contains remarkable analytical

observations about the reorganization of Emperor Joseph II during the Habsburg monarchy, the economic reforms of the Prussians in the early 19th century, the abolition of serfdom in Russia, the Meiji revolution in Japan, and the White revolution in Iran.

In the process of modernization in Europe, the following conclusions were drawn:

**The first** wave of modernization began in the second half of the eighteenth century with "educational absolutism." French enlighteners highly appreciated the role of the human mind and consciousness in the development of the country;

**the second** wave of modernization was widely developed in Bavaria, Saxony and, to a lesser extent, in Prussia during the period of reforms of state constitutionalism in the second quarter of the 19th century;

**the third** wave of modernization occurred in connection with the views of "paternalism". The term used in Italy has evolved into a strange form of work, based on the concern of an elder for a younger, a relative for a relative, a teacher for a student and a loved one;

**the fourth** wave of modernization united around the idea of creating a single common market and returning to free trade in the middle of the twentieth century. During this period, responsibilities between the contracting states were reduced and part of sovereignty was transferred to representatives elected to parliament. The process of mutual integration in the region has intensified.

Thus, Europe has embarked on a long road of modernization. Watching these positive developments, American entrepreneurs realized that global liberalization was a good opportunity to introduce Pax Americana. To this end, in 1944, at a conference in Bretton Woods, New Hampshire, international monetary institutions were created. The International Monetary Fund and the World Bank are established. General Agreement on Tariffs and Trade reached (1947)<sup>109</sup>. Seriously analyzed, this would give the West unlimited opportunity to foresee long-term policies and increase its power. The conference began with the triumph<sup>110</sup> of the economic doctrine of **John Maynard Keynes** (1883–1946). Keynes, a member of the British House of Lords, was an important figure in the Royal Society of London, which advocated the creation of interstate international financial management institutions and the reorganization of the international financial system

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<sup>109</sup> See: Davlieva V.I. European Economic and Monetary Union. // Sat. postgraduate scientific works. –Kazan State University, 2005. – P. 188-194.

<sup>110</sup> Triumph is the name of a ceremony in ancient Rome to greet a military leader who won a war.

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around the world. It was these international organizations that laid the foundation for the financial superiority of Western countries! This solid foundation is still fulfilling its mission. Yes, J. Keynes was a strong strategist and a born economist. After World War II, his followers achieved economic growth through constant full employment, redistribution of income in favor of social justice through the methods of emission and tax policies. The practical application of these principles not only accelerated the economic development of Europe, but also accelerated the process of political modernization.

Another part of the great performers of the twentieth century, John Keynes, was that he supported the development of the country only when the **economy and spirituality were in harmony**. Keynes was not only aware of this connection, but also knew that his main activity in science was the discovery of a law called the “Basic Law of Spirituality,” writes Professor A. Begmatov. - According to him, with the growth of incomes, the increase in prosperity, the propensity to consume decreases. People develop such traits and motives as prudent consumption, prudence, greed, which now lead to a decrease in demand, thereby slowing down the pace of production”<sup>111</sup>. Keynesian programs of economic and political development are based on new economic and statistical methods associated with the development of computer technology and a new scientific science - econometrics. The Stockholm School of Political Economy (B. Ulin, E. Lundberg, G. Myrdal, E. Lindahl) played an important role in this, and on the basis of this idea, the ruling Social Democratic Party of Sweden in the mid-1930s built its state of “equal prosperity”<sup>112</sup>. Thus, the ways of achieving prosperity were substantiated by upholding the laws of economic modernization of the state system in Western Europe.

In the second half of the 19th century, the centuries-old colonial policy of Western states was in crisis. These events influenced the modernization process. However, the collapse of the colonial regime contributed not to the weakening of Europe, but to its economic growth. From India, Pakistan, Bangladesh, Algeria to the UK, France, the Netherlands, Belgium and the Scandinavian countries, there is now a constant flow of illegal immigrants. This has brought economic benefits to Europe: it used migrants for national gain. Prices rose due to the exploitation of the raw

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<sup>111</sup> Begmatov A. Manaviyat falsafasi yohud Islom Karimov asarlarida yangi falsafiy tizimning yaratilishi / Creation of the philosophy of spirituality of Islam Karimov in a new philosophical system in the works. – T.: Shark, 2000. – P. 86.

<sup>112</sup> Bermann A. Taking Subsidiarity seriously: Federalism in the European Community and in the United States. In: The Columbia Law Review, March, 1994. № 2. – P. 386-389.

materials of the former colonies and the nationalization of the mining industry. Due to the cheap labor of migrants, the development of natural resources accelerated, and agriculture began to develop rapidly.

The study looked at ways of modernizing some European countries. In Germany, for example, the Minister of Economics, Professor **Ludwig Erhard** (1897–1977) was a great reformer who developed a program to revive the national economy. This concept is consistent with the theory of the economists of the Freiburg School, who proposed a model of ordoliberalism ("system of freedom"), which guaranteed the free expression of state activity, personal initiative and democracy<sup>113</sup>. The German government began to "democratize capital": crushing corporations, ensuring the participation of workers in the management of enterprises. Ferain Stahlwerke, which produces 40 percent of the country's steel, is divided between 13 metallurgical and 9 mining companies. Volkswagen was denationalized<sup>114</sup> and the "people's shares" were sold to low-paid workers at low prices.

The reforms of L. Erhard, who was Minister of Economy until 1963, accelerated economic growth in West Germany and ensured prosperity in the consumer market<sup>115</sup>.

Modernization in France was different from the German model of ordoliberalism. **Charles de Gaulle** (1890–1970) promoted the idea of "strong and tough state power" of the presidency with the aim of rebuilding the political and economic system destroyed during World War II and preventing a political crisis. This method turned out to be useful for achieving macroeconomic stability, forming market relations and attracting foreign investment in the national economy.

When the leaders of the Resistance Movement, led by General Charles de Gaulle, came to power in 1944, energy resources, insurance companies, banks and large firms came under state control. To stabilize economic growth, the government switched to an indicative (recommended) planning policy. John Mann, an economic advisor, began a modernization project in 1946. Manner was known for his ideas to enhance the leadership of the state. The idea arose during the distribution of American aid to France under the Marshall Plan after the war. John Mann advocated strengthening

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<sup>113</sup> Shaikhutdinova G.R. The emergence of the principle of flexibility in the European Union // Bulletin of TISBI. – M. 2007. No. 2. – P. 103-109.

<sup>114</sup> Denationalization is the return to the owners of private property that has become state property.

<sup>115</sup> See: V. Yezhov, Ludwig Erhard and the "German miracle" // Observer, no. 3 (122), 2000.



the "conduction" system - the leadership of the state in a market-based institution<sup>116</sup>.

During the years of the Fourth Republic (1946-1958), huge modernization plans were implemented. De Gaulle's second coming to power changed the content and direction of the modernization of the French economy. When he became prime minister in 1958, a new constitution was passed and a presidential system was instituted, limiting the parliamentary powers of the Fifth Republic. "This time he hired his liberal economist J. as his economic advisor. Appointing Ryuff, he declared the fulfillment of the master plan "a fiery duty for every Frenchman"<sup>117</sup>.

Expansion of international industrial and financial groups through the skillful leadership of the President; smooth development of regions; the support of class harmony and the reduction of social tensions were achieved. Soon the "big projects" he started bare fruit: the Orion rocket, the Concorde supersonic aircraft, jets, high-speed trains, computers and communications equipment. The French soon reached the United States and Japan...

Major projects in regional university centers (Grenoble, Nantes) have created "poles for scientific and technological development", built road infrastructure from national highways to municipal highways, and created incentives for private investment in remote areas.

The modernization policy also affected the agricultural sector. Due to the increase in imports, the cultivation of local traditional cross was stopped and universal fodder crops were preserved. Although agricultural land declined from 27 percent to 15 percent from the mid-1950s to the late 1960s, it was second only to the United States in terms of product exports<sup>118</sup>.

George Pompidou, prime minister from 1962 to 1968 and president from 1969 to 1974, also continued the president's policies. In the early 1970s, structural restructuring, technological modernization, organizational and economic reforms were carried out, and production efficiency increased.

Yes, under Charles de Gaulle, the entire French society was unified, and state institutions were created to ensure a stable order in the country.

The political and economic life of European countries, such as Italy, Great Britain, Belgium, Switzerland, was also close to the conditions of political reforms and industrialization in France. We did not find it necessary to dwell on them. However, it should be noted that the main reform of the

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<sup>116</sup> Kumekhov K.R. French model // Russian news. Feb 16, 1994.

<sup>117</sup> Ardan F. France: state system. -M.: 1994. -P. 154.

<sup>118</sup> See: Chernikov G.P. Economy of France: traditions and latest trends. - M.: 2002. - P. 204; Ostrovskaya E. France // World Economy and International Relations. - No. 8, 2001. - P. 89-97.

state in Uzbekistan, the principle of the leading role of the President, is in many respects similar to the policy of "conduct" in France.

The formation of the European Union (EU) system also makes an important milestone in modernization. In 1992, it united 28 countries, its population was 503 million people, and its area was 4,384,782 square meters. km. In terms of population, it ranks third in the world after China and India and seventh in land area.

Let's talk briefly about the European self-government system. Two centuries ago, the campaign to unite free communities and associations across a wide area was revived and began to address social problems. Only in the twentieth century, taking into account the needs of citizens, dozens of public organizations were formed, such as the International Union of Communities (The Hague), the European Union (Paris), the International Association of Cities and Regions, the European Congress of Local and Regional Authorities. In 1985, the European Charter of Local Self-Government was adopted. At present, it outlines ways of developing local self-government systems in 28 countries that have joined the union. "Local self-government allows citizens to participate in decision-making, both in everyday life and in public affairs, while ensuring the exercise of civil rights," the Charter says. "It fosters a sense of civic responsibility. Local governments act as intermediaries between the citizen and the state"<sup>119</sup>. The Charter also fulfills the obligation to maintain and strengthen the political, administrative and financial independence of local associations.

According to the analysis, there are North American, South European (France, Italy) and North European or Scandinavian (Denmark, Sweden, Finland, Norway, England) models of local self-government in the world. For example, a North American municipality is narrower in scope, serving more business interests, and less emphasis on national politics in the less active South European model. In the Northern European model, functions are evenly distributed between the center and regions, state and local governments, and take the form of a traditional democratic institution. The contribution of municipalities to gross national product consumption and employment is growing. The European Charter adopted the most acceptable of the three models - the Northern European model, which protects citizens of urban communities.

Currently, including trade between EU member states, world imports are 22%, and exports (USA - 18 and 16, Japan - 9 and 12, Canada -

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<sup>119</sup> Frieder A. Partizipative Demokratie (Erfahrungen mit der Modernisierung kommunaler Verwaltungen)- Demokratie am Wendepunkt. Siedler Verlag. – Berlin, 1996. – P. 294-307.

4 and 5%, Canada - 47%, respectively) account for 20% of exports... The EU accounts for about 8% of world imports and exports of food products, 7 and 12% of raw materials, 13 and 2% of electricity, 7 and 13% of chemicals, 30 and 41% of machinery and 35 and 34% of the rest of industrial products.

But today economic difficulties have arisen in the socio-economic life of Europe. The global financial and economic crisis has put the EU in a difficult position. Following the transition to a single currency in 1999, Germany, France and the United Kingdom experienced financial and economic crises in 2008 and their first recession in 2010, despite relative economic growth. Analysts say the economy will not recover or grow until the end of 2020. Today the European Commission is developing a new strategy for maintaining stability, rather than developing the EU's single economic zone. The European Commission's financial stimulus package aims to ensure the competitiveness and survival of countries that have been hit hard by the global financial and economic crisis. The crisis has intensified, especially in Greece, Portugal, Spain and Italy. It should be noted that during the transition to the euro, consumer value and access to credit increased significantly in all countries. According to the analysis, forced price equalization against the euro throughout the region has often worked in favor of traders, and the government has lost in this regard.

At the same time, there are such problems as an unbearable rise in unemployment, an going population, a decline in the birth rate, harmonization of the balance of economic and social policies of the member states, and minimization of the impact of the crisis. In particular, the countries of Eastern Europe are experiencing a serious demographic crisis: the number of births has decreased, the life expectancy of the population has increased. In this situation, the population is aging, there is a shortage of able-bodied people, the flow of migrants is growing uncontrollably. If the leaders of the state do not take concrete steps to remedy the situation, the total population may be reduced by about half every 25-30 years. The decline in fertility is changing the balance in the region and increasing the number of adults. "Never before has the number of people named 65 and over (about 60 million) increased so much," he said. Oskolov. - The aging of many generations of baby boomers will dramatically accelerate the process in 2010-2030. Only by 2040 will the number of people aged 65 and over decrease due to an increase in the number of death among the elderly. " The decline in the number of births and the increase in the rate of aging further complicate matters.

The aggravation of the financial and demographic crisis creates new problems.

A similar situation is observed today in Russia.

### ***3.2. The manifestation of the eastern model of modernization in the countries of Central and Southeast Asia***

In recent years, a new direction of modernization has intensified - the study of the "economic wonders" of Southeast Asia. Scientists have recognized that a phenomenon has emerged in the global modernization model that does not fit into your usual understanding. Pew research is emerging on the combination of government intervention (visible hand) and market forces (invisible hand) in Asian economic strategy. Below we present our scientific analysis of some countries.

The principle of religious and collective solidarity prevails in Japanese society. In the last hundred years, there has been a process of globalization, reflecting the objective historical trend of modernization of the economic, political and cultural spheres of public life. The image of a new country, combining elements of tradition and Western innovation, has already been formed. The ability of the population to adapt to new conditions: it is observed that elements of other civilizations are well assimilated, including them in their national values. In this society it is difficult to distinguish one's own from the mastered, because everything is mixed. The emergence of such a mixture is associated with the level of perception of the world by people, which is based on centuries-old traditions in society. "The Japanese have an evolutionary process of transforming traditions," he said. Usually new elements are added to the old structure without destroying it, often living with it and sometimes absorbing into it. These elements, which gradually change their appearance as they adapt to the old structure, lead to the reconstruction of the entire structure"<sup>120</sup>.

Sometimes the process is so turbulent that it seems that they are breaking their own traditions. However, the fact that transformations in Japanese society, even the most serious ones, took place without a destructive social explosion, without a revolution, is their achievement.

The difference between Japanese pragmatism and others is that it preserves its traditional national values, carefully avoids possible disasters and accepts innovations. According to Yu Mishima, "no culture, even a strong one, can be a universal role model for the Japanese"<sup>121</sup>.

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<sup>120</sup> Hidziya-Kirchnerite I. War guilt, post-war memory: overcoming the past in Japan. – M.: New literary review, 2005. – P. 491.

<sup>121</sup> See: Mishima Y. Voices of Heroes' Spirits. – M.: Letniy Sad, 2002. – P. 202.

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For the first time in the country, political reforms were carried out during the Meiji Restoration under Emperor Mutsuhito (1868-1912). It was not the politically weak bourgeoisie who came to power, but representatives of the feudal aristocracy, representatives of the commercial and usurious capital, who determined the development of capitalism.

From the very beginning, the modernization process in Japan was carried out under the motto "Japanese psyche - Western technologies" (vaconyosay). In this case, vacon mens traditional culture, perception of the world in connection with spiritual values, yosai means modern culture, civilization<sup>122</sup>. Earlier, during the reign of the Tokugawa Emperor (XVII-XVIII centuries), the management system was modernized, when the national culture after a while returned to its classical state after a long process of assimilating Chinese traditions.

At the heart of Japanese religious consciousness is a set of different beliefs, prayers, rituals and moral norms, that is, the ideology of Shintoism (Japanese "Shinto" - "the way of the gods"), which arose in primitive society. In 1868, Shinto was officially adopted as the state religion and existed until 1945. In 1964, religion was separated from the state. According to him, the natural acceptance of the continuity of the imperial dynasty (Mikoda) forms the consciousness of the Japanese. Even if the emperor is removed from political power, he will remain this place in the hierarchical hierarchy of society as the high priest of Syntax. The ruling elite saw Buddhism as the ideological basis of a centralized state, since local cults were enriched with a number of moral concepts that did not exist in them. Buddhism took root in a country without religious wars, leading to the emergence of Shinto-Buddhist syncretism<sup>123</sup>.

Both religions relied on each other: Buddhism felt the need for material support here, while Synthaism felt the need for the favor of the ruling elite.

Confucianism, a perfect set of moral principles with a complex pattern of behavior, norms and rituals, also began to take root in the country. Historically, the teachings of Confucius, who acted in addition to Buddhism, appealed to priests and nobles. During the Tokugawa period, Confucianism acquired the status of an official state ideology and improved somewhat. As A. Kulanov wrote, "Chinese Confucianism prevailed in respect and devotion to parents and family. In Japanese Confucianism, unconditional devotion to the lord of the shogun was formed, lead the detriment of the interests of the

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<sup>122</sup> Belyakov A. Akio Morita. The soul of the company // Interros, No. 1, 2001. – P. 53-58.

<sup>123</sup> Abdulaev E.N., Mendrin V.M. The history of the shogunate in Japan. Vol. 1. – M.: SPb. In 2 volumes. 1999. –P. 54-60.

family. Influenced by Confucian ideas, the ancient Japanese tradition of self-sacrifice and unconditional devotion was transformed into a generally accepted code of conduct and moral system, which found its vivid expression in the code of samurai conscience bushido (the way of the warrior)<sup>124</sup>.

In the formation of Japanese modernization, the scientists **S. Suzuki** (1579-1655) and **B. Ishida** (1685-1744), their merits incomparable. S. Suzuki, former samurai and government official. In social ethics based on Zen Buddhism, Japanese morality prevails, which meets the spiritual, religious and economic needs of people in all societies. In a feudal society, if trade is viewed as an "inevitable evil," we see in this doctrine a "religious movement" bringing freedom to people. "If a trader trades profitably, he will not be successful. If he does not act in accordance with the needs of the buyer and the state, Iqbal will not laugh and face the wrath of the Buddha," he said. "Labor is patience, contentment, in fact, at the level of piety, labor is the path of true faith." The scholar's teachings are very similar to the constant work ethic of Naqshbandi, Weber's ideas of Protestant ethics. The main difference is that the teachings of Weber and Suzuki raised the social life of Europe and Japan to a higher level, and in our country they were pushed aside...

B. Ishida raised labor to the level of religion among hardworking, faithful workers. Labor was a philosophical doctrine that displayed religious fanaticism in pursuit of a goal. According to him, responsibility for behavior, the daily moral norm is embodied in the person himself, and his character becomes his guide. When people calmly follow order, when they are conscious, stability is created in society, and only then does it go into a state of harmony with the sky. The income of a kind, sincere, thrifty entrepreneur with a customer will be honest and fair. The society should have a system of social consensus. An agreement has no legal force if it does not comply with a social norm. In Japan, a detailed formal agreement is rare, and the words given for an agreement is sufficient.

According to Isis' ethics, workers and entrepreneurs stay away from politics and do not interfere in the political affairs of the state. The concept of consensus wa (harmony) plays a leading role in enterprises. As V. Eremin wrote in his book "History of Japan", this concept, which has proven its effectiveness, serves as the basis for all aspects of Japanese management<sup>125</sup>. The founder of the well-known company Matsushita denki K. Matsushita was a deep connoisseur of this model. Matsushita, the author of business ideas such as sales agents, aggressive advertising, company goals, implementation

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<sup>124</sup> Kulanov A. The Other Side of Japan. – M.: AST, 2008. – P. 250.

<sup>125</sup> Eremin V.N. History of Japan. Tutorial. T. 2. 1868-1998. – M.: IV RAN, 1998. – P. 301-344.

of continuous recruitment systems (the principle of management system - BO), was known to the Japanese as the "god of management".

The country's governance and economy improved in the 1950s and 1960s. In particular, the attitude of the state, business structures and trade unions rose to a higher level. The number of national corporations such as Japan Incorporated has increased; the Japanese, strong imitators, began to apply Western inventions in their industry; government protectionism is on the rise. In particular, the so-called "accurate and timely" method, which works on the model of the United States, has made large enterprises famous. Currently, this economical method is used at the Asaka Automobile Plant (Uzbekistan). Its advantage is that the process from the product to the conveyor is flawlessly performed by the worker himself, and not by the chief engineer, shop manager or foreman.

Based on the studied sources and scientific analysis, the following conclusions were made regarding the modernization of Japan:

1) in practice, a combination of education and upbringing, science and production is ensured;

2) the Japanese can adapt to rapidly changing natural storms, harsh living conditions;

3) people always strive for economic prosperity;

4) religious solidarity and collective spirit are fully preserved in society;

5) the enterprises are dominated by a focus on efficiency and product quality;

6) the labor organization system has been raised to a higher level.

For the above reasons, by the 2000s, Japan had become a superpower, superior to European countries in its economy and competing with the United States in some areas. The capital inflow of the country abroad amounted to 1 trillion. dollars. Of the 100 largest bank in the world, 29 are Japanese and only 9 are American.

Today, Asian tigers have proven who they are and what they are capable of. First, the fact that people themselves began to fully manifest their mentality and commitment to values led to an effective course of modernization. In our opinion, there is no longer a need to help Asian countries in the issue of modernization, but the resolution of conflicts related to the modernization of Western Europe has become a serious problem. This is a great achievement of the willful oriental society. According to the Singaporean scientist K. Mahbubani, "In the 21st century we are witnessing a counter struggle between the Atlantic impulse and the Pacific impulse. In recent centuries, the Atlantic impulse has shaped the course of world history.

The situation has changed: now Eurocentric analysts must understand the historical process and revise its concept<sup>126</sup>.

In the third millennium BC, human relations in China were governed by the "li" norms. "Li" is a system of norms of behavior, moral relations are determined by gender, level of kinship, generation, age, social status of people. As a result of class division, inequality of kinship prevailed in traditional society, and the last code of the Chinese dynasty defined forty-one types of kinship. The kinship system originated before the formation of ancient Chinese statehood. But unlike other peoples, the Chinese were completely free from the vices of feudalism. This was a rare historical event in the modernization of society. Any country that wants to get rid of the flaws of the old system that hinders national development, including Uzbekistan, should learn from China. A good way to do this is to develop the most perfect code of ethics. Until the "feudal" vices prevailing in society are eliminated, the conflict between traditional and modern society will intensify. For example, the Naqshbandi teachings aroused great interest in society...

The merit of the great philosopher Confucius was that he introduced the principles of li into the sphere of public administration, thereby laying the foundations for the stratification of social status. In the III-VIII centuries, due to the confusion of the legal system, modal words were transferred to the norms of law, and violators were brought to justice. Moral and political ideology, which is a combination of legal norms and religious ideas, has absorbed into the consciousness of people. Lee Kuan Yew, founder of reforms in Singapore, said: "The Chinese did reconstruction first, then transparency. They did it in a wonderful, consistent way. The Russians were wrong in this regard." As you know, the "reconstruction" of the company, begun in the 80s on the initiative of the former head of the trade union M.S. Gorbachev, laid the foundation for homelessness and chaos in the country. Because people were not ready for these democratic reforms either economically or psychologically.

If we study the history of Chinese modernization, we will witness many evolutionary political changes. The original revolutionary democrat Sun Yatsen (1866–1925) wanted to transform an authoritarian political system into a democratic one in the early 19th century, but when he tried to do so in the meantime, reforms stalled.

The Great Leap Forward and the Cultural Revolution initiated by **Mao Zedong** (1893-1976), founder of the People's Republic of China, brought disaster to the country in the 1960s and 1970s. An important

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<sup>126</sup> Gadzhiev K. Introduction to geopolitics. – M.: 2003. – P. 308-309.



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contribution to the 33-year leadership of the "Father of the Poor" (1943-76) was that in a difficult period he left the invasion of Western empires and preserved the integrity of the country.

After the death of the "great genius", real reforms began with the coming to power of **Deng Xiaoping** (1904-1997). Red slogans boldly introduced elements of capitalist market relations into society, somewhat liberating the leading economy, realizing that people should not be fed with high appeals. Private property was declared inviolable, both state and public, and a number of benefits were provided to foreign investors. Deng Xiaoping's open door policy was duly continued by his successors.

The radical reforms carried out under the leadership of Deng Xiaoping have yielded positive results. The main goal of the leadership was "not to overthrow socialism, but to improve and renew it"<sup>127</sup>. He did not want to replace the totalitarian system with a perfect democratic system. But he skillfully modernized society. Xiaoping was the General Secretary of the Communist Party, Deputy Chairman of the State Council of the People's Republic of China (1956-1966), and for many years Chairman of the CCP Military Council. First, in his historic speech at the 8th Congress of the Chinese Communist Party in September 1956, he came up with initiatives to democratize society, redistribute the powers of party and administrative bodies, destroy the system ruled by the rulers, and get rid of the disease of "genius." However, his views were ignored, and the reforms expected in the 1950s were postponed for 20 years - for Deng Xiaoping and the Chinese people, this was a bitter twenty years. " During the Cultural Revolution of 1966-1969, Don and his colleagues were victims of repression. Dan was acquitted in 1973, and in 1976 he restored all power.

Deng Xiaoping wanted the state and society to achieve true prosperity. He began the reform with agriculture, with the abolition of the Mist system of "people's communes". He chose the path of capitalism and applied market reforms to the economy - and then the flow of foreign investment began to flow. On December 13, 1978, he announced that he was committed to the implementation of "proletarian democratic principles."

The famous statement of the head of state, dubbed Tiananmen Square, read: "We must let our people express their opinion. If people dissatisfied with the current order want to use democracy to create chaos, it is not so bad. We will take the necessary measures against them and convince the majority of the population to distinguish between good and evil»<sup>128</sup>.

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<sup>127</sup> Li Fengmin. On the specifics of reforms in the PRC // New and Contemporary History, 1996, no. - P. 4.

<sup>128</sup> Deng Xiaoping. Building socialism with Chinese characteristics. - M.: 1997. - P.36.

Xiaoping put forward a different idea: he urged everyone to adhere to the principles of centralization in democracy, the rule of law, strict discipline, and not deviate from the principle of party leadership. He said that whoever makes a mistake on this issue will harm the futile nonsense of democracy, the spread of ultra-democracy, anarchy in society, the destruction of political stability, the collapse of lasting unity.

The Chinese leader removed the words “express your views widely, fully express your worldview in debate” from the 1978 Constitution, explaining that it instills insecurity in our experience and work style<sup>129</sup>. In his speech, “Restructuring State and Party Governance,” in August 1980, he outlined the basic principles of political reform.

A scientist who studied the period of Xiaoping's reign, S. Safoev, notes that a "three-stage" modernization strategy was developed in the country at that time: "At the first stage, it is planned to double GDP compared to 1980 in order to provide the population with food and basic necessities." At the second stage, by the year 2000, it is planned to double the GDP and raise the standard of living to the level of “low welfare”.

Finally, the third stage involves the completion of modernization by the middle of the XXI century, the transition from a society of "low income" (2020) to a modernized society<sup>130</sup>.

The difference between China and other countries in terms of politics is that education in the country is completely subordinated to ideology. Ideology lessons are fully taught in schools. Every Chinese person regularly has the slogans “I love five things”: “I love the country”, “I love people”, “I love work”, “I love science”, “I love socialism”<sup>131</sup>.

The reforms began with the massive introduction of the family contracting system in the village, where 80 percent of the population lives. Under the new system, collective farms were leased to farmers for 15 years, later the term was extended to 30 years. The incomes of farmers, who were entitled to sell some of their produce at market prices, rose sharply. China has become an exporter of grain from a foreign buyer. Believing in the correctness of the chosen path, the leadership applied the experience gained in the city's economic system. In 1984, the industry began to implement the principles of a market economy. Today, state-owned enterprises of both the central government and local governments are free to expand production and

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<sup>129</sup> In the same place. – S. 112.

<sup>130</sup> Safoev S. Markaziy Osiyodagi geosiyosat / Geopolitics in Central Asia. – T.: UMED, 2005. – P. 113.

<sup>131</sup> See: Marianne Bastid. Education, Youth and Social perspectives in the early 1980s / China in the 1980 - and beyond. Studies in Asian topics. No. 9. Copenhagen, 1986. – P. 15-17.

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adapt to market conditions. Local government control declined, the share of the public sector declined and the private sector took its place. Xiaoping's policy of modernizing the political and economic system led to positive changes in public life. It should be noted that developed countries have begun to put pressure on China with democratic appeals. However, such provocative "demands" intensified public discontent, and in 1986 a campaign to criticize "bourgeois liberalism" flourished. At the Sixth Plenary Session of the 12th CPC Central Committee in September, Xiaoping said: "Foreign bourgeois scholars declare that human rights are being violated in anticipation of our release. They want to radically change our society by opposing Western ideas to our national values. And we do not look at this: we continue to solve problems on our own, based on the objective situation. " Indeed, China has chosen the path of reform in accordance with its mentality and ancient traditions. Analysts say that "Xiaoping took a cautious stance on liberalism, while the democratic reforms were carried out by his comrades Hu Yaoban and Zhao Jian"<sup>132</sup>.

According to the International Monetary Fund, China's economic growth in 2011-2014 was 24 percent. The World Bank reported that in 2014 the country became the leader in terms of an important macroeconomic indicator - gross domestic product (GDP), overtaking the United States: China - 17.6 trillion, the United States - 17.4 trillion dollars. Intellectual awakening and intellectual development in Chinese society also continues. The country ranks first in the world in the number of patents for inventions. More than three hundred thousand Chinese students are currently studying in Western countries. It seems necessary to apply this experience in Uzbekistan as well.

Numerous studies have been published abroad and in Uzbekistan on the essence of Deng Xiaoping model of political modernization<sup>133</sup>. In particular, the Arab publicist Abdullah bin Abd al-Muhsin al-Faraj in an article in the Riyadh newspaper on November 24, 2009, gave an objective assessment of the achievements of the "Asian tigers". "This group represents a rapid transition from traditional to modern society; preparing a solid

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<sup>132</sup> See: Century XX: Politics. People. Destiny. –T.: Shark, 2007. – P. 113.

<sup>133</sup> See: Kim V.S. China's political ideology of the twentieth century: genesis, evolution and modernity. Author's abstract. dis. doc. polit. Sci. – T.: 1995, Titarenko M.L. The vitality and stability of the Chinese civilization is a condition for the development of China. Oriental studies and world culture. – M.: 1998., Kondratyeva Yu. L. Position of Deng Xiaoping in relation to the political modernization of Chinese society in the 80s. siyosiy omillari wa muammolari / Political factors and problems of development of new industrial countries. Author's abstract. dis. Cand. polit. sciences. – T.: UWED, 1999, Vinogradov A. Chinese model of modernization: socio-political and socio-cultural aspects. Author's abstract. dis. doc. polit. sciences. – M.: 2006.

foundation for the future; High economic growth has been achieved by using cheap labor and maximizing the goals of multinational corporations. “But“ Asian tigers ”such as China, Malaysia, Korea, Singapore have worked day and night for 40 years to create a solid foundation for the economy so that future generations can enjoy these conditions<sup>134</sup>”. The goal of the revolutionary reform was to enrich both the state and the people, and this was achieved.

Another feature of Chinese modernization is that the government itself, not the private sector, controls the political process. At the moment we are talking about the American model. After the collapse of the USSR in 1991, the United States promoted a model called the Washington Consensus. The main requirements for this model are: a) excessive liberalization of the economy; b) industrial privatization; c) was a limitation of state interference in market freedom.

The Washington Consensus model was used in many parts of the world until 2008, when the global financial crisis intensified. International experts note that such a model will be competitive only with the Chinese model. This is due to the fact that “in Eastern Europe, the reform of finance, monetary system, foreign trade is carried out at the macro level, in China - pricing policy, business reform, development of the private sector at the micro level”<sup>135</sup>. This model is also very useful for Uzbekistan, which paves the way for small business and entrepreneurship.

Russian scientist D. Travin in his book "European Modernization" writes that Western economists are "surprised" by the fact that monarchies or authoritarian systems in Southeast Asia have achieved "practically high economic growth"<sup>136</sup>. However, theorists did not think that high economic and social performance could be achieved with the help of the market economy mechanism created by the authoritarian system of Asia. The bottom line is that the modernization of Southeast Asia and the Middle East (China, Japan, Malaysia, South Korea, Singapore, Taiwan, Thailand, Indonesia, United Arab Emirates, Kuwait), which was previously criticized from the West, began to show the strongest eastern side the world.

Based on the analysis results, the following conclusion was made regarding China's modernization (**Table 8**):

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<sup>134</sup> See: “The China Model” Could Cast the Washington Consensus to Dust. <http://www.inosmi.ru>

<sup>135</sup> Safoev S. Markaziy Osiyodagi geosiyosat / Geopolitics in Central Asia. – T.: UMED, 2005. – P. 113.

<sup>136</sup> Travin D. European modernization: in 2 vols. Book. 1. – M.: SPb., 2004. – P. 72.

<p>Key aspects of China's success modernization</p>	<ul style="list-style-type: none"> <li>- Sustainability designed for modernization;</li> <li>- National values, traditions and peculiarities were taken into account when carrying out political reforms;</li> <li>- Chinese people are phenomenally hardworking;</li> <li>- The labor force is extremely cheap;</li> <li>- The "deviation" of the Chinese from the path of socialism was well received and supported in every possible way in the West;</li> <li>70 million overseas migrants (excluding Hong Kong and Taiwan) send home about \$ 700 billion a year.</li> </ul>
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**India** stands out in the history of political modernization in a number of Asian countries. "In India, industrial social groups are divided into castes depending on their position in society," writes the Russian scientist G. Kupryashchin. "In particular, the "upper echelons" are groups dominating in society; "Brahmins" –priests who maintain a higher level; "Servant" – those who serve the "higher generation"; "Shudras" are an important part of the population with their own hierarchy. In this context, a consensus was reached between the center and the regions to overcome the existing crises»<sup>137</sup>.

A new era in the life of the country began after the political revolution carried out by the great reformer Mohandas Gandhi. In the early 1950s, under the influence of socialist regime, the model of "chasing" the West was chose. But in the 1980s, it became clear that government planning policies and the abandonment of private property rights were holding back national development. Then India boldly adopted the capitalist market method. And the leadership of the USSR rejected the western path and took the wrong path...

In the mid-1990s, the process of modernization accelerated significantly after India chose a model called Western technology and Indian society. Because in the seventeenth and nineteenth centuries, during the years of British colonialism, Western values were well integrated into the system of state and social construction. The Indians had the political will and national consciousness to embrace democratic values and assimilate Western technology. Therefore, reforms in this huge country went much faster than in Islamic societies. In 2005, India became one of the largest economies in the world.

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<sup>137</sup> Kupryashikhin G.L. Political modernization. – M.: 1991. – P. 278-280.

In the **Islamic Republic of Iran**, religious ideology is firmly rooted. He was criticized in the international arena for the fact that he did not abandon national values and did not welcome democracy. When the White Revolution took place in 1979, Westerners predicted that "Islam would be threatened and traditional values would disappear." But in fact, it was the wrong approach to the question. In Iran, the Western model of modernization was declared completely invalid and the need for an absolute Islamic government was promoted<sup>138</sup>. This political situation was turned into a phenomenon of "politicization" of Islam, leading to the closure of democratic institutions.

But in early modernization theories, the cultural factors was not assessed. In fact, it is the cultural factor that is one of the independent driving forces of development. An example of the failure of modernization is the "white revolution" in Iran in 1963-1979 - an attempt by King Mohammad Reza Pahlavi to carry out reforms. As a result of the strong emergence of religious traditions from secular innovations, the Islamic Revolution took place in 1979 and the theocratic system was established under Khomeini. Political events in Iran: rapid modernization based on blind assimilation of Western experience has demonstrated to the public the power of the religious factor...

Recent studies show that the country "speaks" the language of Western democracy after a kind of "modernization" in Iran. The principle of the rule of law is becoming more widespread in public administration. The Constitution states: "With the strict observance of the law to ensure national unity, religious democracy does not allow violation of the law established within the main boundaries of the Islamic system. In a religious democracy, nobody and nothing is above the law"<sup>139</sup>. Article 107 states that "the leader of a country is equal before the law, like any other citizen." Despite the anti-Western character of the 1979 revolution, the justice system is modeled after the Western one. Judges try to find a middle ground in family matters, comparing the Civil Code with the rules of Fiqh and Shakira. The dictionaries "revolution", "parliament", "republic", "elections", "constitution", "separation of powers" have appeared.

**In Afghanistan**, the April 1978 revolution was aimed at carrying out political reforms in the life of the country. But a year later, Soviet intervention put an end to it completely. Resistance intensified after sweeping reforms initiated by the Afghan People's Democratic Party (AND) were

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<sup>138</sup> Fedorova A.S. Ideology and practice of the modern Islamic state // Twenty-five years of the Islamic revolution in Iran. –M.: 2005. – P. 61.

<sup>139</sup> Mehdi I. Liberal-democratic issues and experience of religious democracy // Twenty-five years of the Islamic revolution in Iran. – P. 17.

publicly labeled "Soviet modernization." The modernization carried out by the former union in the social sphere was aimed at dismantling traditional social structures. Before the war, there was a struggle between traditional society and modern society, that is, the khans and maliks (tribal leaders, powerful landowners) felt threatened and threatened by the elites of western Kabul, Mazar-i-Sharif. The inflow of foreign direct investment allowed the development of industrial structures...

Thousands of schools and office buildings were demolished and hundreds of Afghan teachers were killed after the national forces declared war on the Soviet forces. The forty-year war upset the pre-1978 balance of power in Afghan society and pushed the question of restoring a unified Afghan state to the background. Before the revolution, the Pashtuns held a leading position in Afghan society, and the right-wing Pashtun elite fought for power, and no other small trade unions joined them. Leaders of the New Afghanistan: the last emir Zahirshah, President David, who was overthrown in the April 1978 revolution, Taraki, the leader of the People's Democratic Party, killed in the 1979 coup, Amin, killed in the same year by Soviet paratroopers, and Karmal, who was overthrown in 1986. Najibullah, the last Soviet puppet leader to be hanged during the Taliban takeover of Kabul, and many Afghan mujahideen leaders were members of the traditional Pashtun elite<sup>140</sup>. With the fall of the Najibullah regime, the first phase of the civil war in Afghanistan come to an end.

As a result of the "rapid Soviet-style modernization" of the Afghan elite, the country did not emerge from backwardness, but was divided into small dependent countries fighting for small goals. The victory of the mujahideen over the communist regime in Kabul was a sign that Afghan society was unable to participate in the political process. At the same time, under the pretext of fighting terrorism in 2003, the forces of the United States and NATO, which have firmly established themselves in the country, undermined the political and economic situation and took away people's wealth.

This picture is provided by an analysis of the long-standing political struggle in Afghanistan (**Table 9**).

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<sup>140</sup> See: Entering Soviet Troops into Afghanistan. Violation of the geopolitical balance. <http://www.continent.kz/library/15.04.2007>.

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The political crisis caused by the war in Afghanistan	<ul style="list-style-type: none"><li>- Foreign intervention and civil war undermined the potential of a united Afghan state;</li><li>- The system of education, industry and government is out of order;</li><li>- The reputation of the elite of the traditional Afghan society has been seriously affected;</li><li>- The country was unable to cross the border of backwardness and missed a historic opportunity.</li></ul>
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As a result, being at a geopolitical and geostrategic point of access to the Indian Ocean, Afghanistan has become a place where the interests of such major powers as the United States, Russia and China meet.

It can be said that the model chosen by **Turkey** was a unique political event compared to others. By the eighteenth century, the historical power of the Ottoman Empire diminished, and it became necessary to modernize the military-administrative system of government in order to preserve the kingdom. Moreover, the authors of the project for the modernization of society were mainly Western people, “they were founded in 1710 by V. Poniatovsky (a close associate of Charles XII), Rochefort of France in 1717, Prince Ferenc II Rákóczi in 1725-1727, Ibrahim Mutafarriga; developed by Australian Alexander Bonneval in 1732-1747. At the same time, a number of positive changes took place in the political life of the empire, including during the reign of Salim III, Mahmud II, Abdul Hamid II, military reforms, land tenure, the dissolution of the army, the independence of Egypt and Greece. In 1907-1908, the situation was raped, and it seems that the leaders of the Union and the Development Society began to represent national interests at a high level. Major changes in foreign policy took place during the reign of the current Minister of War Anwar Pasha (1909-1918)”<sup>141</sup>.

Indeed, in the 18th century, the powerful Ottoman Empire lagged behind in development due to neglect of time and exacerbation of internal conflicts. Unrest intensified in the kingdom, and territories were lost one after another. Recognizing the need for rapprochement with Europe, the authorities opened embassies in neighboring countries and strengthened cooperation. In 1839, a Europeanization program was announced in Turkey. To this end, special attention was paid to education, and the first 150 students were sent to study in Europe. The result of these efforts lasted almost eighty years and was fully achieved only under the leadership of Mustafa Kemal Atatürk (1881-1938).

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<sup>141</sup> Rozaliev Y. Mustafa Kemal Atatürk. Sketch of life and work. – M.: Vostochnaya Literatura, 1995. – P. 31-32.



The sultanate system was abolished in Turkey in 1922, and the caliphate in March 1923. On October 29, 1924, Turkey was proclaimed a republic, and Mustafa Kemal Pasha was elected its first president (re-selected in 1927, 1931, 1935). At the same time, he remained the supreme commander for the rest of his life. Atatürk graduated from the military academy in Constantinople and took part in the Italian-Turkish (1911-1912) and Second Balkan Wars (1913). In 1916, the Anglo-French paratroopers were deployed to the Gallipoli Peninsula. Atatürk, the commander of the 16th Army Corps, was hailed as a savior in Istanbul when he was nearly 300 days of bitter fighting. For his great services, he was awarded the rank of major general and the rank of pasha. During the Greek-Turkish war of 1920-1922. He expelled the Entente troops from the country and became a marshal and an honorary gazi (winner) after the conclusion of the just Treaty of Lausanne (1923).

Atatürk began the process of political modernization in 1925. Basically, in these reforms, the emancipation of women, the restoration of equality, the removal of the veil and the holding of municipal, parliamentary elections; universal values are fully included in the Civil, Administrative, Criminal and other codes of the state; On January 1, 1929, a new Turkish-Latin alphabet was introduced instead of the Arabic alphabet, and in 1933 the surnames were switched to the Western pattern; the economy pursued a policy of nationalization and created national capital. Today, Turkey has become an elite-headed society that is Muslim in religion, historical heritage, traditions and structure, but wants to unite with Europe. The Turkish elite realized early on that if Westernization was not accepted, society would lag behind the globalized world. The Kemalist movement took on a very difficult, painful task, such as destroying a culture that had existed for centuries and introducing a new culture brought from another civilization. Their achievement is that as a result of the transition from a traditional way of life to modern modernization, Turkey has developed rapidly economically and politically.

However, there are different opinions about the modernization of the Turks. According to Fakhridin Nizam, an Uzbek publicist, "With a few exceptions, neither modernization nor the policy of westernization is welcome anywhere. S. Huntington writes that Turkey welcomed the policy of westernization of its President Mustafa Kemal Atatürk ("Clash of Civilizations" – B.O.). Despite the fact that he is on a secular path, it is difficult to say that the phenomenon of "camolism", which is called the first president of the modernization of Turkish society, is still respected today. Under the new constitution, adopted in the early 1980s, moderate Islamists

came to power 20 years after the establishment of civil rule in the country”<sup>142</sup>. It is impossible to disagree with these views. Recep Tayyip Erdogan, who came to power in 2010, is the leader of the Islamic Party.

The object of your research is also the unconventional models of the countries of Southeast Asia (Indonesia, Malaysia, Singapore, Thailand, South Korea), which have created economic miracles in the world. The path of development of the "Asian tigers" can be called a model of "soft authoritarianism", close to the Japanese experience. Its notable features is that the role of the market mechanism is in the hands of "tough political hands" - the state.

Based on the analysis, we believe that the reason for the interest in this model is as follows:

- The state manages the sectors of the economy;
- Concessional loans, tax preferences for the use of high technologies in priority sectors of the economy;
- Governments in the region (excluding Hong Kong and Singapore) use protectionism by blocking imports (**Table 10**).

Important features of the Asian values	<ul style="list-style-type: none"> <li>- Asians give priority to social law over human rights;</li> <li>- More confidence in the strength of the family;</li> <li>- The government allows the introduction of ethical rules into society;</li> <li>- He does not believe in democratic "ideas";</li> <li>- They become strict parents;</li> <li>- Easily adapts to the requirements of capitalism;</li> <li>- Social protection from the state acts by itself, without expecting prosperity;</li> <li>- Appreciates education;</li> <li>- Likes frugality.</li> </ul>
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**Mahathir Mohamad**, who served as Prime Minister of **Malaysia** from 1981 to 2003, was an influential figure who raised the backward agrarian economy to the level of Asian tigers. He was a supporter of "Asian values" and the leader of the international non-aligned movement, as opposed to Western values. "From the very beginning, the main task of the government was to enforce law and order. According to him, the well-being and well-being of people largely depends on their initiative. – The state has made further progress in building friendly relations with business and increasing its revenues. Thanks to such incentives and government attention,

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<sup>142</sup> Nizom F. Manfaat va holislik / Interest and objectivity // Tafakkur, 2009, no. 3. – P. 19.

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local and foreign investors tried to build their own processing industry. ” According to M. Muhammad, the head of state will play a leading role in modernization. Its ability to shape the development of a country is critical. A leader must be committed to this work, personally lead the implementation of his path of development, be highly qualified in management, politics, finance and trade. He must also have sufficient knowledge of the development process he has chosen. The manager must personally supervise the work, strive to overcome difficulties and obstacles, and also personally ensure that the project is being implemented properly. The former prime minister also refers to the experience of China. “Mao was a great military leader, but running a country is different from waging war,” he said. The communist ideology he promoted was also not development-oriented. As a result, China began to lag behind in development. Mao's successor Deng Xiaoping was a completely different person. He was also a communist, but a pragmatist who strove to develop China, believing that "as long as a cat hunts make, it does not matter whether it is black or white." The result was China as we see it today. Twenty years ago, it was a third world country. Today China is the second largest economy in the world<sup>143</sup>.

Recently, the term “demographic window” has become widely used in the scientific literature. An important factor is that the dynamics of demographic processes has a positive effect on the acceleration of economic growth and an increase in the well-being of specific families. Many countries of the world, including Asian tigers (Malaysia, Singapore), took advantage of this opportunity. This is especially evident in these countries, where the place of socio-economic development is accelerating, living standards are rising, and poverty is declining. Economists estimate that in Southeast Asia, which performed an “economic miracle” during this period, “demographic dividends” accounted for a third of the growth in per capita income<sup>144</sup>.

The "Asian phenomenon" is dominated by religious beliefs, national customs and traditions. According to experts, the "Asian concept" in the construction "state – society – person" does not correspond to the concepts of Western countries. Asians, for example, see “human rights as a community” and prioritize protecting the public interest. Collectivism promotes rapid economic development and reduces crime and unemployment. In this regard, we believe that the methods of "Confucian

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<sup>143</sup> Mahathir M. “Malaysia mujizasi” muallifi uz sirlarini ochdi / The author of The Miracle of Malaysia revealed his secrets. [www.info-press.uz](http://www.info-press.uz) 19.06.2013.

<sup>144</sup> Quelles relations entre économie et démographie? //Problems economic. 2003. – P. 29-30. – M. Economics, No. 2, 2004. –P.147-150. Referencing - S.N. Kulikov.

capitalism or Confucian economics" used in the region would be useful if they were recommended to neighboring countries.

The success of the peoples of Southeast Asia is evident in their historical, cultural, historical and ethnological experience. A young Uzbek scientist M. Tukhtabaev, conducted research in this area. A study on the development of Hong Kong, the Republic of Korea, Singapore and Taiwan analyzes the role of the state in the implementation of socio-economic programs at the first stage of reforming newly industrialized countries (GDP). In our opinion, it is time to study more seriously the inner essence, goals and objectives of the "Asian model".

In this regard, Uzbek scientists can study many aspects. For example, the Malaysian Government's National Committee is tasked with taking action to protect young people from the ravages of "popular culture." In Singapore, official who refuse to accept bribes are rewarded. The integrity of Japanese public sector employees will be assessed. We need to examine the internal and external factors behind such specific reforms. In addition, the essence of the ideas of "Confucian capitalism", the policy of Suharto, Mahathir (spirit of the niagara) has hardly been studied. A typical Malaysian state-of-the-art brainstorming study that reveals a person's inner strength awaits its turn.

### ***3.3. A special way of forming democratic values in the post-Soviet republic***

The transformation process in the post-Soviet republics is of interest to political scientists. This is because the interests of the major powers converge in a space with vast underground and surface resources called Eurasia.

To give an objective assessment of the ongoing reform process in the vast region, it is first of all necessary to conduct a scientific analysis of the political and economic situation in the Russian Federation. We know from history that the path of Russia's political development is very difficult. The adoption of Christianity in 988 united Ancient Russia with the Christian world and included it in the Christian civilization. After that, "the Russians got the opportunity to get to know and study religious, moral values, natural and scientific knowledge of Western civilization" Christianity came to the region from Byzantium, the heiress of Greek civilization, and Western Europe got its knowledge from Rome. There are differences in the variants of Christianity: while both are sites of ancient civilization (Greek and Roman), Rome recognizes the rule of law.

After the division of Christianity into Catholicism and Orthodoxy, Russia, which became the religious heir to Byzantium, began to lag behind Western Europe. As a nongovernmental organization, the politically powerful Catholic Church, with the support of the Pope, opposes the Soviet regime. But the Orthodox Church as a social institution contributed to the enrichment of its political traditions and the popularization of the culture of antiquity. First of all, he supported national unity, spiritually educating people. The Orthodox sect first introduced its people to the unique art, advanced science and culture of ancient Byzantium. He reached great heights in theology, political thought, philosophy, literature and art. The combination of two cultures gave birth to such great personalities as L. Tolstoy, A. Pushkin, M. Lomonosov, M. Dostoevsky. However, economic and political development was not so far-reaching, since private property lagged far behind in terms of individualism.

The Industrial Revolution in Western Europe (eighteenth century) was a call for imperial power in Russia, calling for a change in the style of reform. However, this call was not answered for a long time. Only in the 1900s, when the winds of modernization from Great Britain and France reached Russia, the authorities, realizing that they were lagging behind in development, tried to find a solution. However, the political system based on monopoly power did not allow this. The Bolsheviks who came to power after the October Revolution of 1917 have promoted political reforms for almost a century.

The process of modernizing society in Russia differs from others in that it takes a long time. Russian scientists A. Zinoviev, L. Ivashov, V. Pantin, V. Lapkin, B. Pashkov, A. Fomin, F. Burlatsky According to, the initial stage of modernization of traditional society took place at the end of the 17th century. According to L. Polyakov<sup>145</sup>, modernization began with the reign of Alexander I, a privileged class arose, the nobility was exempted from compulsory military service and taxes, and the state political system monopolized privileges and switched to protecting the interests of private property.

The stages of modernization of society in Russia consist of six cycles:

**The first** cycle began with the liberal reforms of the first years of the reign of Alexander I and the state-building project of M. Speransky with

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<sup>145</sup> Polyakov L.V. Five paradoxes of Russian conservatism // Otechestvennyye zapiski, 2004. No. 2. – P. 35-51.

the aim of improving the political system and was canceled by the counter-modernization of Nicholas I.

**The second** cycle began with the “great modernization”<sup>146</sup> of the reign of Alexander II (1860s), which included the emancipation of the peasantry, a differentiated policy of separation of powers (judicial, municipal, nationwide reforms) and ended with the counter-modernization of Alexander III<sup>147</sup>. At the stage of counter-modernization, state reforms were suspended, the undivided power of public organizations, the division of peasant communities was abolished, and state control over the industrial and financial sector and entrepreneurs was strengthened.

**The third** cycle began in 1905 with the reform of S. White-P. However, during the counter-modernization and civil war, which took the form of “war communism”, freedoms were abolished.

**The fourth** cycle began in 1922 and coincided with the reforms of the New Economic Policy (NEP). During the monopoly of the Bolshevik Party, the stratification intensified. The separation of powers and authorities was abolished, and the economic and social system was united in the hands of one party.

**The fifth** cycle took place in 1956 in N. Khrushchev tried to decentralize the party-state system of government and transfer industry to priority areas. The peasants were partially freed from serfdom. Ammunition L. During the Brezhnev era, the policy of harshness in politics and ideology intensified, which led to the centralization of ministries and departments<sup>148</sup>.

During the perestroika period, which began in 1985, **the sixth cycle** shifted to a multiparty and democratic electoral system with a redistribution of power. Transparency in society, democratic processes were difficult for ordinary people, the reforms of the market economy, started without the preparation of the people, did not justify themselves. The rise of the counter-modernization movement in the late 1980s led to the collapse of a powerfulempire<sup>149</sup>.

From the above, it is clear that Russia has been in the process of modernization for three hundred years. The authorities are trying to correct their shortcomings “from above” by “revolutionary” methods and programs. When a society loses its power, the state's reforming ability is manifested. At the same time, counter modernization is not a step back, but a way to quickly

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<sup>146</sup> Great reforms in Russia (1856-1874). Digest of articles. – M.: 1992. – P. 189-212.

<sup>147</sup> Dyakov V.A. Slavic question in the public life of Russia. – M.: 1993. – P. 170-186.

<sup>148</sup> Medvedev R. Personality and Epoch: Political Portrait of L.I. Brezhnev. In 2 books. – M.: 1991. – P. 78-107.

<sup>149</sup> Narochinskaya N.A. Russia and Russians in world history. – M.: 2004. – P. 515-520.

resolve contradictions and crises in society. As noted by the Russian scientist V. Sogrin, “liberalization, which does not have a system and is unprepared by people, will not cure Russian society, but harm it, open the way for further counter-modernization and undermine its achievements”<sup>150</sup>.

The history of modernization in Russia<sup>151</sup> is presented in the table below.

**Table 11.** Evolution of the history of modernization in Russia

Serial number	Years	Title e	Years	Title
I- cycle	1801–1811 1855–1859	Modernization	1811–1825 1825–1855	Counter-modernization
II- cycle	1859–1874 1894–1905	Modernization	1874–1881 1881–1894	Counter-modernization
III- cycle	1905–1911 1921–1922	Modernization	1911–1917 1917–1921	Counter-modernization
IV- cycle	1922–1927	Modernization	1927–1929 1929–1953	Counter-modernization
V-cycle	1953–1956	Modernization		
	1956–1968 1982–1985	Modernization	1968–1971 1971–1982	Counter-modernization
VI- cycle	1985 to present	Modernization		Counter-modernization

At the same time, let us not the main features of Russian modernization:

**First**, the rulers Ivan the Terrible, Peter I, Alexander I, Alexander II, Nicholas II, Prime Ministers S.Yu. Witte, P.A. Stolipin, former Soviet party leader N.S. Khrushchev "Competition with America", M.S. Gorbachev's "transparency" and "acceleration" reflected the "European model";

**secondly**, the leaders of the state did not take into account the public consciousness of people, the level of opportunities, each attempt ended in partial or complete "backwardness" as a result of the lack of continuity, interdependence with the previous ones in each attempt at reform;

<sup>150</sup> Sogrin V.B. Political history of modern Russia: from Gorbachev to Putin. – M.: Ves Mir, 2001. – S. 177-198.

<sup>151</sup> See: V.I. Pantin, V.V. Lapkin. Waves of political modernization in the history of Russia. To the discussion of the hypothesis // Polis, 1998. No. 2. –P. 39-51.

**thirdly**, the transition from a "mobilization model" to an innovative one has not yet taken place in Russian society<sup>152</sup>. In our opinion, this can be contacted by countless wars, the complexity of managing a huge space, limited resources, and unfavorable climatic conditions. In the 21st century, there is no need for a mobilization model, and no new structures have been created for the transition to an innovation model, as in developed countries.

Failures and losses in the political life of society in the former Soviet Union were also caused by mistakes of the modernization of the Soviet era. Professor L. Levitin says in his book "Uzbekistan at a Historical Turn" that the modernization of Meiji ("enlightened government") in 1868 was a turning point in the history of Japan. Yes, Japan has become a leading country in the West thanks to its deep study of the economy, technology, rich experience and even copying. The leadership of the USSR came to a different decision in the "reforms". "For the Bolsheviks, modernization was a means to retain their power, to carry out a world revolution, to fight for the communist East, if we talk about Uzbekistan...Soviet modernization in Uzbekistan quickly attracted the country to technological progress and machine labor. At the same time, the republic did not have the opportunity to develop in its own natural way, internal conditions and laws. Models, programs, terms, traditions that have developed in the development of Uzbek society were forcibly introduced from outside, contrary to natural principles. Modernization in Uzbekistan means a clash of civilizations and their elements, and representatives of one culture tried to convey their will to people of another culture"<sup>153</sup>. When we talk about the politics of this period, we inevitably think about the years of colonialism experienced by the Uzbek people. For example, after the October Revolution of 1917, there were five counter-modernization processes (1917-1921, 1927-1929, 1929-1953, 1968-1971, 1971-1982).

In this article, we will focus on the most important aspects of the modernization of the Soviet period, based on the topic. We believe that this difficult story will help us identify mistakes, draw conclusions and correctly determine the future in the context of the rapid reforms taking place today in Uzbekistan.

In 1929, when **J.V. Stalin** (1879-1953) came to power, ideology came to the fore. Then a model was created for creating a technical and economic base that would not lag behind the traditional culture of the West.

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<sup>152</sup> See: L.G. Ivashov. Do not rush to bury Russia. –M.: 2003. <sup>152</sup>Levitin L. P. 174-180.

<sup>153</sup> Levitin L. Ozbekiston tarixiy burilish pallasida / <sup>153</sup> Levitin L. Uzbekistan at a historical turn. – T.: Uzbekiston, 2001. – P. 135-136.



Although the “chase” model was not successful, it was later used in Mexico, Argentina and India.

In the USSR, at the first stage of the "racing" model of modernization, an industrialization enterprise was introduced; at the second stage, the system did not have the ability to manage the economy, since the question of the leading engineering and technical personnel who controlled machines and technologies remained unresolved. Moreover, during the years of repression (1932-1938, 1950-1953), the physical destruction of talented mature professionals had a negative impact on development.

During the leadership of **N.S. Khrushchev** (1894-1971), following the example of the West, the company of the scientific and technological revolution intensified, post-industrial modernization ended (saturation of society with consumer goods, abundance), a tendency arose to restore the post-industrial society. During the years of Khrushchev's "perestroika" there have been positive changes in the socio-cultural system of society. For example, the growth of mass housing construction, although it did not completely solve the problem, changed the social life of people. For the first time in the life of the population, industrialization began, TVs, refrigerators, washing machines, gas stoves entered the houses, the network of workshops and shops, cookery and dry cleaners expanded.

For the first time, Soviet society felt freedom. The acquaintance of the townspeople with the life and people of Eastern Europe was officially promoted. The developed international travel system allows you to go around even half the world at the expense of trade union vouchers. Raising pensions, shorter working weeks, higher prices for science and education, of course, have led to abundance in the lives of citizens. A new vitality has awakened in the working class. The reforms have opened up new opportunities for uniting more than a hundred nations and peoples, for awakening the collective spirit in public consciousness (analogous to the slogan of Japanese modernization "Japanese spirit and Western technologies"), the growth of individualism and human freedom.

According to the researchers, under Khrushchev, the necessary conditions for political modernization, a favorable social and psychological environment were created, people's self-confidence increased significantly (the Komsomol youth willingly went to the construction of the BAM, the development of specially protected areas, etc.)<sup>154</sup>. Most importantly, public life was liberated, and the mass fear and terror inherited from Stalin completely disappeared.

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<sup>154</sup> Fomina A.S. History of modernization in Russia. – M.: 2003. – P. 26.

However, there were also annoying events: the execution of workers (1963, Novocherkassk, etc.), Atrocities against the intelligentsia, interference in the affairs of other states (the armed invasion of Hungary in 1956), the escalation of the conflict with the West (1961 in Berlin). and the Caribbean crisis in 1962), as well as political fantasies (“We will reach and surpass America!”, etc.), and by 1980, promises to build communism had turned the Khrushchev government into an unstable, voluntarist policy. All his mistakes, and often stupid decisions, could go unpunished for many more years. But the cunning, unpredictable and uncontrollable Khrushchev made a mistake that had serious consequences for him: he began to take measures to modernize the party-state system, to limit the privileges of the party apparatus. The apparatus could not forgive him for this. His comrades overthrew Khrushchev”<sup>155</sup>.

Итак, потеря единства, солидарности, согласия между государством и народом в конечном итоге привела к политической потере, упадку. К сожалению, восстановленные ранее демократические ценности, социально-психологическая среда в обществе постепенно исчезли. Некоторым государствам необходимо извлечь уроки из такой специфической для России концепции конфронтации или контрмодернизации.

Who came to power in 1964, **L.I. Brezhnev** (1907-1982) chose the conservative path and did not want the model of "persecution" from the West. This leader, representing agriculture, decided to restructure the farm. The traditional model was a failure in this development.

The head of state made five-year plans, but they lacked continuity. Although automation, scientific methods, and Western management revived, the fact that businesses remained in the hands of large monopolies did not allow competition, and plans focused on selling products that did not take the market into account, that is, value. As the gap between value and material consumption in the economy widened, the place of governance in the national economy slowed down.

**The use of old methods of modernization** has led to a redistribution of tasks in a centralized systems, subjectivity at the lower levels. For example, in the ministries and organizations of the republics, there is a growing tendency to artificially increase the number of employees to implement plans, to produce “expensive” products in a “cheap” range under the pretext of implementing plans. The reforms of the 1970s discouraged

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<sup>155</sup>Levitin L. Ozbekiston tarixiy burilish pallasida / Uzbekistan at a historical turn. – T.: Uzbekiston, 2001. – P. 132, 135-136.

labor communities from adopting new technologies. Contributions to profit incentives were distributed among enterprises depending on the volume of sales and the level of profitability. In such conditions, enterprises did not want to undergo technical reconstruction, as this would lead to a disruption in the production cycle, a decrease in annual results and a decrease in deductions to material incentive funds.

**A good model for the modernization of N.S. Khrushchev in the 1950s and 1960s:** political goals such as economic restructuring, equal development of science, education and high-tech production, transfer of economic management to technocrats, reliance on intellectuals, mature professionals and the "new working class" in social policy were criticized from sides of President Leonid Brezhnev and generally suspended. This was another counter-modernization of the state analyzed above.

At the same time, researchers note some achievements of the socialist model, which was widely used in Asia, Latin America, the Middle East and Africa in the 1960s and 1970s:

1) industrialization, mass education, scientific development, urbanization, etc.;

2) the strength of the collective spirit, alienation from the market economy, loyalty to the communist ideology;

3) creating the ideal of a person with high moral principles, loyalty to the country through the development of education, science, culture<sup>156</sup>. Based on our scientific analysis, the main reasons for the crisis of the former union are revealed below (**Table 12**).

Even during the leadership of Leonid I. Brezhnev, political mistakes were made that hindered modernization. In particular, an attempt was made to invade Czechoslovakia (1968), troops were sent to Afghanistan (1979). In particular, the "Afghan problem" was the worst mistake. The only political mistake turned into a global problem. The political situation in Central Asia has completely changed, and this problem began to threaten the political and economic life of Uzbekistan. So far, external risks and threats in our region are not over...

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<sup>156</sup> Fedotova V.G. Typology of modernizations and methods of their study // Problems of Philosophy, 2001, № 4. – P. 17.

CONCEPTUAL FOUNDATIONS OF THE  
MODERNIZATION OF THE SOCIETY

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Factors that led to the crisis of the former union	<ul style="list-style-type: none"><li>- the government of Leonid Brezhnev did not have a well-thought-out model of modernization;</li><li>- deep crises have already occurred in the Soviet industrial system;</li><li>- the system of state planning is fragmented, and the struggle for resources, state investment between judicial, corporate, industrial organizations, monopolistic sectors and bureaucratic groups has intensified, these issues have been resolved only with the help of the Central Committee of the CPSU, the Council of Ministers, State planning and state support "by their own people";</li><li>- as the economic structure deteriorated in the mid-1970s, funding for science, education and the construction of new facilities decreased;</li><li>- Financing of the defense industry has increased dramatically. As a result, state capital and society were separated, the system of mutual support and encouragement was lost, and a system of equal pay was used instead.</li></ul>
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**The main drawback of Soviet modernization is the wrong approach to national politics.** Ideological policy, the strategic interests of the system prevailed, and the needs and interests of the national republics were not taken into account. General war against the peasants (1930–1940); expansion of cotton (1930–1990); oppression and reprisals against figures of national culture (1937-1938, 1951-1953); the prohibition of Islam (1920-1985), fictitious companies of the "cotton business" (1986-1988) and others. These political campaigns have left a bad mark on the consciousness and psychology of the Uzbek people.

After **Vladimir Putin** came to power (1954) in January 2000, liberal politics were approached with caution, tough and administrative measures were applied in public life. The crime and unrest that reigned under the former leader Boris Yeltsin came to an end, there was a change in administrative and economic structures, especially in all regions, and significant changes took place in the industrial, banking and financial systems. The modernization process is still in full swing. However, in our opinion, political tension in relations between Russia and the United States, the conflict over the annexation of Crimea to Russia, serious disagreements in the relations between Syria-USA-Russia, USA-Iran, USA-North Korea hinder the smooth modernization of the country.

In the modernization of the country, President Vladimir Putin's annual Address to the Federal Council is a special political event worthy of study. **For the first time, this experiment was carried out on November 5, 2008.** On February 20, 2019, the next 12th appeal was heard. In direct communication with deputies and the people, broadcast on more than 100 TV

channels around the world, more than 1,000 questions from Russian and foreign journalists about the country's socio-economic development, domestic and foreign policy were answered. **“People cannot be fooled,”** he said. - They deeply understand deception, low self-esteem and any injustice. Bureaucratic red tape and paperwork are of little interest to citizens. What is really important for a citizen is what is really happening, what has changed in his life and the life of his family. He wants to know the changes that are happening today, not the previous ones. You cannot repeat the mistakes of the past decades and wait for the “coming of communism”. We need to find a way to improve the situation right now»<sup>157</sup>. The President noted that improving the difficult demographic situation, increasing life expectancy of people and reducing mortality are problems associated with the eradication of poverty.

According to our analysis, the reason for the absence of modernization projects on the territory of the Russian state is explained by the following:

**first**, in Western countries, modernization is carried out organically, based on internal political, economic, and cultural factors. In the former Soviet Union, including Russia, the use of inorganic methods and external factors: pressure from abroad, the launch of economic and military models of "overtaking" and even "overtaking" America and Europe, have undermined national security;

**secondly**, in Western countries, modernization is complex and covers all aspects of society, while in Russia, although it is partially carried out in the economic, industrial, military spheres, the cultural and social spheres were left on the sidelines. New elements in politics, industry, science and technology were less in line with cultural values, so people rejected innovation;

**third**, another obstacle to modernization is the preservation of oriental values in the mentality and character of Russians;

**fourthly**, trade and currency relations linking civilizations are not developed in Russia, innovations are weak, cultural pluralism and a system of attitudes towards creativity are not formed;

**fifth**, reforms are often carried out from above, without the help of the people, and people are not sufficiently prepared for this.

The conclusion suggests itself that the crisis of the socialist model was associated with the crisis of the world industrial system, which engulfed

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<sup>157</sup> Message from the President to the Federal Assembly of the President of Russia // Website of the President of Russia. February 20, 2019 [www.kremlin.ru](http://www.kremlin.ru)

all countries of the world in the 1970s. The leaders of the state did not take into account the public consciousness of the people, the level of opportunities, each attempt at reform led to a partial or complete "retreat" as a result of the lack of continuity and interdependence with the previous one.

Our research also analyzed as much as possible the state of modernization processes in the post-Soviet republics.

In the study of Yerlan Sairov, director of the Institute of History and Culture of Eurasia, we see a unique approach to the modernization process in **Kazakhstan**. "Kazakhstan has had a strong civil society for centuries," he said. In those days, the cornerstone of desert democracy was that the boy had more power than the khans, and that the council of biys expelled any khan. The conclusion is that your country should follow in the footsteps of our ancestors and expand the powers of parliament," Sairov said. According to his analysis, the Kazakh elite was separated from the people by expanding their sphere of political influence through financial and administrative mechanisms. The fact is that reforms are carried out from above, the foundations of civil society have not been formed, and the absolute power of the bureaucracy provokes protests in the socio-political system. In the hands of people there is no tool that can have a strong impact on the. The chasm between the wealthy officials in power and the common people has widened. Adoption of the Law "On the Assembly of Kazakhstan" and the Law "On national autonomy" on the development of local self-government in order to find a solution to the problem; the parliamentary electoral system needs to be revised. The heads of the provinces with unlimited power were like a principality that owned lands belonging to the royal court. They often go against the will of the center and elect their own people to parliament. This category of governors lacks political thinking and intelligence, and with the support of local authorities, deputies with a rating below average enter parliament. As a result, not only the authority of the parliament falls, but also the quality of the adopted laws. "Therefore, the head of state is personally interested in today's political modernization," he said. "I believe that he wants to see the country as a strong, fair and competitive state." However, this process is hindered by the officials gathered around him. These negative forces can only be fought through political modernization"<sup>158</sup>.

The author's scientific analysis and logical conclusion are very relevant. In our opinion, the social partnership between the political power and the strata of society in the republic has been broken. Events at the

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<sup>158</sup> See: The elite of the Altyn Orda has not shown its ability to politically modernize society (history). [http:// www. centrasia. ru/news 08.02.2007](http://www.centrasia.ru/news/08.02.2007).

Kazmunaigas field in the village of Zhonauzun, Mangistau Oblast confirm our point of view. On December 16, 2011, on the eve of the 20th anniversary of independence, weapons were used against the population during clashes between law enforcement agencies and protesters. The number of victims in bloody clashes exceeded 100 people. Analysis of political process, E. Sairov points out, this shows that the highest authorities completely ignore people.

In 2010, the government of Kazakhstan declared its financial sector to be the “locomotive of the national economy” with a solid economic base and high rates of modernization.

In fact, the objective situation was different, and the following factors prevailed in the life of society:

**first factor:** big bankers, such as China's Hong Kong experience, conduct bogus economic transactions abroad and sell foreign exchange at home;

**the second factor:** the mentality and psychology of people have changed significantly, that is, the billions of foreign currency found are spent on the construction of expensive elite houses, renting offices, buying foreign real estate;

**the third factor:** professional bankers and influential entrepreneurs were persecuted by the state and expelled from the country;

**the fourth factor:** in 2001-2010, a large number of shares of more than twenty oil and gas companies were sold to foreign owners at low prices;

**the fifth factor:** the total debt of Kazakhstan to foreign countries reached about 40 percent of GDP;

**the sixth factor:** since 2010, the monetary system has been disrupted and not controlled in all respects.

According to the National Bank of Kazakhstan, at the end of June 2007, on the eve of the global financial and economic crisis, only 695 billion tenge, or 11% of the total amount of 6.5 trillion tenge of bank loans, were allocated for industrial development and modernization. The fate of the remaining 89 percent of the loan remains unclear<sup>159</sup>.

In recent years, the head of state N.A. Nazarbayev made significant modernization changes. In 2012, the “Strategy until 2050” was developed. To achieve this noble goal, build steps were taken, and the task was set to bring Kazakhstan to the last of the 30 most developed countries in the world

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<sup>159</sup> Alliance Bank: Being on the shore, you can't learn to swim // Kazakhstanskaya Pravda, April 19, 2007.

by 2050. "Political modernization is an important priority on this path<sup>160</sup>," he said. In general, Kazakhstan needs a comprehensive modernization of the country's political system, its elements and mechanisms,"Nazarbayev said. To this end, parliamentary powers were expanded, government accountability was increased, electoral processes were improved, the decentralization of power and the transfer of some powers to the regions began, the transition to an effective multi-party system, independent media and the judiciary, as well as the fight against corruption. The strategy of the head of state - "Program 2050" is recognized by the scientific community as a new stage of modernization<sup>161</sup>.

On January 10, 2018, President Nursultan Nazarbayev again addressed the people of Kazakhstan. In his speech, the head of state spoke about the results of such concepts as "Plan of the nation - 100 concrete steps", "Third modernization of Kazakhstan" (2017), "Industrialization program", "Digital Kazakhstan". stressed that the Kazakh people should be ready for these technological requirements<sup>162</sup>.

It is important that in this country, as in Uzbekistan, modernization is carried out gradually. In particular, after 30 years of rule, the voluntary transfer of power to N.A. Nazarbayev on March 20, 2019 and the election of K. Tokayev as president in June in alternative elections became an important political step...

The institution of civil society are well formed in the Republic of **Belarus**. As of January 1, 2019, 15 political parties, 28 trade unions, 2923 public associations are registered in the country<sup>163</sup>. According to the country's leader, Alexander Lukashenko, a strong economy is the basis of state success. Over the years of independence in Belarus, GDP per capita has grown 5 times, industrial production - 2.5 times, and the monthly salary of the

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<sup>160</sup> Message from President N.A. Nazarbayev to the people of Kazakhstan "Social and economic modernization is the main vector of development of Kazakhstan" // *Kazakhstanskaya Pravda*, January 10, 2012.

<sup>161</sup> Uryngaliev A.K. Political modernization of Kazakhstan in the context of the theory of modernization // *Bulletin of the ENU*. L.N. Gumilyov, No. 1 (68), 2009. Astana; Kaletaev D.K. Modernization in Kazakhstan // *ZONAkz*, No. 12, 2011. Astana.

<sup>162</sup> Message from the President of the Republic of Kazakhstan N. Nazarbayev to the people of Kazakhstan // Official site of the President of the Republic of Kazakhstan. January 10, 2018 [www.akorda.kz](http://www.akorda.kz)

<sup>163</sup> The official internet portal of the President of the Republic of Belarus. [www.president.gov.by](http://www.president.gov.by)



population has reached \$ 500. So, the main motto in this country is "the state is for the people"...<sup>164</sup>

In recent years, the EU has been advocating the political modernization of Belarus without lowering the standard of living. The post-Soviet republic is defending its national path. Despite the tough policy of the leadership, a strong opposition has grown in the country. In particular, representatives of the United Civil Party expressed their negative attitude towards the ongoing reform process in the country. - In such conditions, the legitimacy of the authorities is becoming more and more urgent, events are dramatically changing in the nomenclature, or an uncontrolled mass protest of the population is growing. Both options will lead to the overthrow of the existing system and deterioration of living conditions, after which a period of economic and democratic recovery will begin<sup>165</sup>". These views are the subjective attitude of the opposition. But, time will tell...

The liberals do not like the policy of the President of the Republic of Belarus Alexander Lukashenko, and ordinary citizens and the middle class will benefit. According to our analysis, the main guarantee of stability is the effective functioning of the social protection system. However, joining the initiative of Russia and Kazakhstan may threaten the national sovereignty of Belarus, "pulling" it into the future Eurasian Union in 2014.

After gaining independence, **Armenia** was surrounded by a number of problems. The country has not developed a national modernization model. They didn't want to use the Western model as a criterion. In particular, economic, political and ethnic problems hamper national development. As Gevorg Poghosyan, director of the Institute of Philosophy, Sociology and Law of the Armenian Academy of Sciences writes, "In recent decades, there has been a need for a critical analysis of modernization. A theoretical consideration of the problem revealed the absence of a universal model of modernization in young countries that have embarked on the path of "post-industrial" development. In particular, the post-socialist countries involved in the process of social modernization are experiencing serious difficulties in their development and even a "reversal", partial de-industrialization and archaization of some sectors of the economy. In fact, the classical model of Western modernization, mechanically tuned in post-Soviet societies, "did not work." We think that the problem is that a model of ethnocultural

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<sup>164</sup> Message to the Belarusian people and the National Assembly. April 19, 2019 [www.president.gov.by](http://www.president.gov.by)

<sup>165</sup> See: Draft Strategy for the United Democratic Forces until the First Free Elections. <http://www.ucpb.org> 27.04.2007.

modernization has not been developed”<sup>166</sup>. Indeed, the fact that the national model has not been applied in the republic for almost thirty years slow down the development of reforms in all spheres.

In another study, the scientist complained that the country's political system is undermined, that the "transition period" is being delayed, and that the final result and timing of the reforms are unknown. The first reason for the failure in managing the reform process was that the resources of transition from one form to another in “society” were not properly taken into account, and the second reason was that the problem of the beginning of the economic and political migration of the active population was not considered. The resources for the transition from the traditional form to the modern society are underutilized and even weakened. Moreover, political modernization was not supported by wide sections of society. At the same time, the Armenians can move to another stage of self-awareness that does not fit into the framework of official statehood. So, the winds of globalization penetrate our country with some negative aspects”<sup>167</sup>.

As mentioned above, during the transition period, the factor of taking into account the customs and traditions of the people will continue to grow. According to the analysis, Armenia, which failed to overcome difficult globalization and internal problems, agreed to join the Eurasian Union.

The modernization process in **Azerbaijan** was a little more complicated. A number of studies have been published about this in the press. “Mass crisis, problems in national politics hinder the formation of modernization of society,” wrote Doctor of Philosophy Ramiz Mehdiyev. “Therefore, the most difficult problem facing Azerbaijan in the transition to a democratic society is the wrong policy of the heads of state A. Vezirov and A. Mutalibov and public discontent with these changes. Only in the middle of 1993, when Heydar Aliyev returned to power, did the country enter a period of genuine democratic renewal based on a market economy. The synthesis of liberalism and neoconservatism is a successful construction for the country, forming a unity of democratic and socialist elements. The historical contribution of Heydar Aliyev is that he added a completely new direction to the political culture of Azerbaijan and the rule of “game” - political consensus and strengthened the unifying function of the state”. Continuing the opinion of the scientist, after the death of H. Aliyev on December 12, 2003, power passed into the hands of I. Aliyev's son. He noted

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<sup>166</sup> See: Social Transformations in Armenia, <http://socis.isras.ru> 26.08.2006.

<sup>167</sup> Pogoyan G. Global tendencies of world development and prospects of the Caucasus // Society and Economy. –M.: 1999, No. 10-11. – P. 226-230.

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that the principle of liberalism has intensified in the policies of the younger head of state.

Ilham Aliyev is reflected in the system of values- the idea of "strong statehood" and "state modernization". He is a supporter of strengthening the position of the state. To this end, he wants to lay a solid foundation for the idea of democratization through the development of small and medium-sized businesses in the process of economic reforms. Many years ago Deng Xiaoping, the founder of Chinese modernization, wrote: "When crossing the river, you should also feel the stones under your feet." For this reason, the political elite and "counter-elite" in Azerbaijan (formed during the political struggle of the 1990s - B.O.) believed that "a president who came to power by constitutional means should be accepted as a person capable of forming a democratic society and political consensus. It is important that we support this"<sup>168</sup>. Therefore, there is hope for the main reformatory task of the state.

Unlike its neighbors Armenia and Georgia, the Republic of Azerbaijan pursues an "open door" policy for foreign investment. Today there are 192 enterprises with foreign capital in 63 countries of the world. Another positive fact is that the anti-corruption legal base was formed in 2005: laws and programs to combat corruption were developed (January 13, 2004) and the procedure for declaring the financial resources of civil servants (2005). The experience of the ASAN Public Services Center will be studied abroad.

The influence of the traditional society has been well preserved in the process of modernization in **Tajikistan**. In particular, the civil war that began in the early years of independence strengthened the position of the opposition and prevented political and economic change. The main reason for the events in the country at that time was the weakening of state power and law enforcement agencies. The first secretary of the Central Committee of the Communist Party of Tajikistan K. Makhkamov was a gentle and kind man who had no authority in the Tajik political elite. R. Nabyev, who came to power in September 1991, also resigned a year later due to the lack of great organizational and initiative skills. Immediately under pressure from the Tajik opposition, civil war broke out. The war was based on poverty, despair, rising crime, racism and religious fanaticism. According to Western researchers, the so-called "Tajik syndrome" is not only a manifestation of religious extremism, but also "bloody rivalry between subnational structures"<sup>169</sup>.

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<sup>168</sup> See: Peace and the National Idea. <http://www.postman.ru> 13.04.2007.

<sup>169</sup> Levitin L., Carlisle D. Islom Karimov - yangi of Uzbekistan President / Islam Karimov – new President of Uzbekistan. – T.: Uzbekiston, 1996. – P. 95.

In neighboring Tajikistan, scientists worked on a number of issues related to the restoration of statehood, social reform, democratization, including S. Olimova, M. Olimov, A. Imomov, A. Mamadazimov, R. Shukurov, S. Research Sharipov from a scientific point of view cover political processes<sup>170</sup>. However, the "Tajik" tactics of the transition period, that is, the attitude towards the restoration of feudal society in the era of industrialization, remains unexplored. It is in this fact that there is a connection with the danger of the republic returning to medieval life and leading society to stagnation. The absence of a national model of modernization in Tajikistan impedes political and economic development. Therefore, the only way for leadership is to join the Eurasian Union.

It is well known that inter-ethnic clashes in **Kyrgyzstan** in 1990, 2005 and the latest in April-June 2010 created a huge gap between the head of state and the people, increasing the gap and leading to a deterioration of the political situation due to corruption. It is known from history that the Kyrgyz tribes have an ancient social structure, that is, they did not have a single state of rulers and centralized state power.

Analyzing the process of recent political reforms in the country, the following conclusion was made: **first**, that President Almazbek Atambayev with great will, courage and political will will build strong state structures in the context of modernizing society; **secondly**, to ensure that the democratic forces that came to power during the leadership of A. Akayev and K. Bakiyev did not rise again, to pursue a tough state policy; **thirdly**, to take into account the ethnic composition of the population, in particular, to ensure social protection of the Uzbek community in the south, which was seriously damaged during the ethnic struggle; **fourth**, party leaders should soften the influence of high-ranking provincial clans on the government, interrupting their interaction if necessary.

According to our analysis, Atambayev has not fully meet the political objectives sex during his presidency in 2009-2017, and his soft position could cost him dearly. Having come to power in 2018, S. Jeenbekov also lacks the strength to solve problems in society.

President in **Turkmenistan**, G. Berdymukhammedov consistently pursues the national policy of S. Niyazov. For a long time, the Turkmen have

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<sup>170</sup> See: Olimova S., Olimov M. Tajikistan on the verge of change. –M. 1999; Imomov A. Inter-Tajik Conflict: Public Accord and Conciliation Documents // Central Asia, 1998, No. 2 (14); Mamadazimov A. New Tajikistan - Issues of Formation of Sovereignty. – D.: 1996; Shukurov R. Will the new authorities be able to resolve the confrontation with the south // Novoe Vremya, 1993, №38; Sharipov S.I. Interaction of political parties and government // Bulletin of NAPT, 1998, №6.

been dominated by a nomadic lifestyle, but their location away from the main region of Central Asia also gives it a special status and geopolitical advantages. Thanks to the country's rich oil reserves and economic development, the population has been provided with many social benefits. For these reasons, there is peace and tranquility in society. In the process of "small" modernization, tradition prevails. In addition, Turkmenistan pursue a policy of neutrality, and among the CIS countries, along with Tajikistan, there is a border and economic proximity to Iran. Although the republic is developing in the economic and social spheres, we believe that the fate of political modernization depends, first of all, on the geopolitical situation in the region.

**In conclusion, I would like to say that the reforms being carried out in Russia directly and indirectly affect the political process in the CIS.** Today, the absence of a single integrated political model in the post-Soviet republics does not allow the continuation of mutually beneficial fruitful cooperation over a vast area. The variety of political systems in the post-Soviet space, as well as different levels of political culture and political consciousness, can also have a serious impact on the political situation. We have the right to ask similar questions about the fate of the new Eurasian Union. In our opinion, this alliance can be preserved only with the financial support of Russia. And the Russian Federation in recent years has been living under the economic and military pressure of the West.

#### **Conclusion to the third chapter**

**First**, the political and economic opportunities of people increased after the first wave of modernization in Europe took place in the second half of the 18th century under the name "educational absolutism", and the second wave in the second quarter of the 19th century passed under the name "state constitutionalism".

**Secondly**, political modernization can begin as the country recovers economically. Germany, France, England in the last century, agriculture, then a single market was formed, then the transition to free trade, tariffs were reduced. After the creation of an economic basis in society, individual rights and freedoms expanded.

**Third**, there will be ups and downs in every state. In the conditions of the backward development of the ancient Roman, Byzantine and Ottoman empires, urbanization, centralization, migration and extreme liberalization posed new challenges. For example, the 2008 financial and economic crisis affected the entire EU territory. This, in turn, pushes society to change and rethink the modernization system in the socio-political sphere.

**Fourth**, the phenomenon of Southeast Asia, which arose at the end of the 20th century, together with the modernization of Turkey and Iran (Ataturk, Khotami), the principle of Islam was strengthened. For these reasons, it is advisable to carry out a series of modernization, taking into account the mentality and traditions of the country's inhabitants.

**Fifth**, over the three centuries of modernization in Russia, there have been many attempts to transition to the European model. However, in the era of competition with the United States and the campaign of "restoration", the state and society were defeated due to the incompatibility of opportunities. Today Russia can get closer to Western countries only through the transition to an innovative economy and an accelerated model.

**Sixth**, Japan, which lives in a closed society until 1868, reached the level of an industrial state, developed due to Western technological ideas and the inner psyche of people. In the process of modernization, traditions have been fully preserved, the collective solidarity of people has not been violated, the individual's respect for parents, society, the state has increased, and even work has risen to the level of religion.

**Seventh**, the predominance of Confucian morality in the way of life of the Chinese people, deeply rooted factors of religious solidarity, phenomenal work, will and resilience in the life of society served as the basis for the development of economic and political modernization.

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## CHAPTER FOUR

### MODERNIZATION OF SOCIETY IN UZBEKISTAN: MAIN FACTORS OF STABILITY AND SOCIAL DEVELOPMENT

#### *4.1. The process of political modernization in Uzbekistan: current state and prospects*

The history of the formation of the traditions of the modernization of the Uzbek society dates back to the Middle Ages. Professor A. Kadyrov, reflecting on the renewal of society, the harmonization of religious ideas with the ideas of life creativity, said: “The ethics of work and creativity of Bahauddin Naqshbandi can be compared with the ethics of Protestant labor in Christianity (M. Luther, A. Calvin). It is thanks to the Protestant work ethic that the Western civilization, founded by the sciences of the Eastern Renaissance, outpaced the East<sup>171</sup>. He explained the backwardness of Central Asia by a drop in demand for the Great Silk Road as a result of the opening of sea routes in the West, an increase in geographical discoveries (the discovery of America by H. Columbus, etc.); believes that when we lag behind in science and technology, the orthodox, reactionary wings of Sufism have a greater negative impact on the teachings of Islam.

The doctrine, founded by our great compatriot **Bahouddin Naqshband** (1318-1389), played an important role in the development of the socio-political, spiritual and cultural identity of the peoples of Central Asia and the Middle East. The idea put forward by Naqshbandi: "May your heart always be in Allah, and your hands will be at work" ("Dil ba er-u, give ba kor"), spread throughout Afghanistan, India and other Islamic countries. “This doctrine condemns life by someone else's labor, selfishness and social oppression. Supporters of this doctrine opposed asceticism, oppression of the rich and called for honest labor only by the strength of the hands and the skin of the forehead. The Naqshbandis encouraged people to engage in useful and good deeds, such as trade, agriculture, crafts, literature, music, science, education, calligraphy, painting, miniature and construction”<sup>172</sup>. He was supported by Abdurahmon Jami, Alisher Navoi, Khoja Akhror, Zakhiriddin Muhammad Babur, Khushholkhon Khattak, Ahmad Shah Durrani, Makhtumkuli, great representatives of science, education and literature. In our opinion, simplicity, logic and purposefulness have played a leading role

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<sup>171</sup> Kadyrov A. Ananaviy jamiyat va uni modernizatsiya strategiyasi / Kadyrov A. Traditional society and the strategy of its modernization. – T.: 2006. – P. 5.

<sup>172</sup> See: Buyuk siymolar, allomalar / Great Figures, Scientists. K.1. –T.: A. Kodiriy, 1995. – P. 91-92.

in popularising the advanced idea in Asian countries. In our opinion, the fact that this lifelong teaching was not absorbed into the life of society, as Confucius ruled, is a great loss in the spiritual and economic life of our people. In this sense, we expect that young scientists will create new research in the field of comparative theoretical study of the essence of Confucius and Naqshbandi, Weber and Naqshbandi.

The idea of modernizing society in Uzbekistan was initiated by our modern ancestors through educational reform. The goal of the social and educational movement that emerged in Central Asia, Crimea, the Caucasus and the Volga region in the late 19th - early 20th centuries was the deliverance of the peoples of Turkestan from medieval life and their spiritual awakening. At the heart of Jadidism was the question of the life and death of the Nation and the Motherland, the national awakening, the struggle for national independence. The Jadids understood that for a nation to flourish, it must first of all be free and independent.

The winds of "enlightenment absolutism", which initiated modernization in France and throughout Europe in the second half of the 18th century, reached Turkestan two centuries later. But the colonialists of tsarist Russia categorically opposed the introduction of Jadidism. Admittedly, the idea of being an enlightened people was well received in Europe, and in Turkestan it was persecuted and repressed. He didn't want people to be enlightened.

After Uzbekistan gained independence, a lot of work was done to solve the problems associated with building a democratic society. In turn, a number of research works were carried out on the genesis of modernization, the development of methods, concepts and models of improvement.

The transition from one stage of socio-economic development to another in the life of society is not an easy process. At this stage, the necessary soil must be created for sustainable development in all areas. They do not arise spontaneously: first of all, based on the level of development of the country, the specifics of the lifestyle and mentality of people, it is necessary to develop a strategic model of the transition period and apply it in real life.

There will be no common model of transition for all countries. As the first president of Uzbekistan, Islam Karimov, said, "clear tools and methods will work only in the specific conditions of the country for which they are intended." By 1992, this development model had been developed. The essence and tasks of the Uzbek model are reflected in the works of the founder of independent Uzbekistan, the first President Islam Karimov "Uzbekistan's own path to independence and development", "Uzbekistan – a unique path of transition to market relations", "Uzbekistan on the path of



deepening economic reforms" and others. Based on them, the "Uzbek model" can be described as follows. The "Uzbek model" refers to democratic market relations based on the specific mentality, customs, traditions and values of the Uzbek people, its democratic processes, national composition, favorable geostrategic position of Uzbekistan, its existing political, economic potential and formed public consciousness. is understood as a scientifically sound and integrated form of transition". Although this definition is simple, the main thing is that it summarizes the specifics of the "Uzbek model".

The "Uzbek model" takes into account the specifics of the republic, its conditions, the national-historical way of life and thinking, folk traditions and customs. For example, the foundations of the community, rooted in the traditional way of life of the past, are manifested: respect for adults, caring for the family, children, kindness to people of different nationalities, sympathy for the plight of others.

There are different development models in the countries of the world. In particular, free market relations dominate in the "American model", in the "Japanese model" and in the "French model" - with strong state participation, in the "German model" and "Swedish model" - in social orientation. The Latin American and African models focus on economic stabilization. The countries of Eastern Europe that have chosen the "Polish model" are moving towards the market through the liberalization of society, "therapy of paralysis" (shock). Countries in Southeast Asia such as Singapore, South Korea, Taiwan, and Hong Kong are trying to meet domestic and foreign demand by producing competitive products on their own rather than importing goods.

One problem should not be overlooked here: blind copying from any model is not an acceptable method. It is clear that specific tools and techniques are effective in the specific environment of the country for which they are intended. But where alien, alien models are artificially entrenched, economic and political reforms can inevitably fail. Political reforms in Iran and the Arab world are a vivid example of our thinking. So, without abandoning world experience, our choice of our own socio-economic model has fully justified itself. This is the result of comprehending the results of past years, analyzing the experience of building the economic foundation of a renewed society. The economic situation, "inherited" from the Soviet system, based on the standard of living of the majority of the population, if you use the method of "paralysis treatment", all existing structures, norms, relations will quickly collapse. The motto "Do not demolish the old house without building a new one – you will be left homeless" fully reflected the spirit of our people. With this in mind, the principle of gradual transition to a market

economy was adopted. A market economy must be approached gradually, not through revolutionary changes. The peculiarity of the path to the market is that it goes through one stage, creates the necessary conditions, and then moves on to a new stage.

At the same time, the Uzbek model allows ensuring socio-political stability in the country and continuing the transition to market relations.

The five principles of the Uzbek model are at the heart of Uzbekistan's state-building and economic reform program (**Table 13**).

<p>The basic principles of the Uzbek model and their important aspects</p>	<p>The meaning of the principle of the <b>superiority of economics over politics</b> is that economics should not serve any political ideology. Since economic development in a market economy is free from ideological envelopes and a variety of models of its development, relations between economic actors are based on equality.</p>
	<p>The essence of the principle of <b>the state - the main reformer</b> - is that the relationship between a person, society and the state is based on democratic values, since Uzbekistan is free from elements of a dictatorial regime and is moving to a new way of life. Individuals and society cannot effectively carry out the process of change without state support. As society transitions to a new way of life, state power acts as a coordinating force, regulating and balancing events taking place in it, as well as the economic, social and political rights and interests of people. However, your people are directly involved in the formation of the three branches of government, namely the legislative, executive and judicial.</p>
	<p>According to the rule of law, <b>every change that occurs</b> in a society must be regulated by law. For example, the establishment of civil society institutions, the functioning of the Oliy Majlis as a representative body of the people and the accountability of civil servants are regulated by law. Moreover, not every ideological point of view is above the law.</p>
	<p>The essence of the principle of strong <b>social policy and social protection</b> is that in the process of transition to a market economy, the poor feel the need for material and moral support from the state and society. Therefore, without a strong social policy, it is impossible to prevent stratification among the population that does not meet the criteria of justice.</p>
	<p>The task of the principle of <b>evolutionary transition</b> to a market economy is that reforms in all spheres of society are</p>

	<p>carried out gradually. In the transition period, the abandonment of public administration in the economy, the expansion of the independence of economic entities and entrepreneurs, the formation of various forms of ownership will take many years.</p>
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The main difference between the Uzbek model and other models is that it is built in steps. The first President of independent Uzbekistan Islam Karimov deeply analyzed the world experience of transition to a market economy and saw three approaches to the transition to a regulated market economy: **first**, the deepening of market relations, the formation of a mixed economy; **secondly**, to transform the traditional economies of developing countries, which have the simplest and most marketable forms of patriarchal-feudal relations, into modern market relations; **the third** is the transition from the former socialist countries to market relations and the building of a democratic society, the rejection of the monopoly system, administrative command management and centralized planning of leadership. However, the models for the transition to a regulated market economy are different. First of all, they differ from each other in the national characteristics and traditions of the country in which such a market economy is created and operates. For example, German, Turkish, Polish, French models have different goals and objectives. The variety of models that form the basis of a market economy and reforms depends on the extent to which free market competition is combined with state regulation of the economy, their social orientation and the priority of the main economic problems.

**Market relations are a system of self-government.** The ultimate goal of building a market economy, democratic, economic and political reforms is to create decent living conditions that ensure the realization of human labor, creative and spiritual potential.

Over the years of independence, modernization processes have been carried out in Uzbekistan in the following spheres of society:

**in the political sphere** – the old system of state power and administration was abolished, the political and legal basis of the new society was created, the system of state power and administration was formed;

**in the economic sphere** – the old economic system based on state ownership has been abolished, the right to private property has been granted, a legal basis has been created for the transition to market relations;

**in the spiritual and ideological sphere** – the only ideology forcibly introduced into the human mind and heart - the worldview was liberated and the elements of a new democratic society were created.

After gaining independence in 1991, on the way of strengthening the constitutional and legal basis of society and state life, the Constitution was adopted, on the basis of which the national legislative system was formed. Our Basic Law, adopted on December 8, 1992, serves as a legal guarantee of the democratic direction of our development. "The 1992 constitution simply did not legitimize Karimov's strong presidential rule and did not reflect his model of government," Western scholars write. The President of Uzbekistan needed to strengthen his legitimate authority in the eyes of the United States and the United Nations by spreading the Uzbek model of representative democracy<sup>173</sup>. These views show that Islam Karimov has a long-term vision of politics.

The constitution and laws reflect the legal basis for the democratization of state and social construction. The principle of separation of powers was introduced during the formation and functioning of state bodies: the powers of state structures were balanced on the basis of an effective constitutional mechanism, and their activities were aimed at ensuring human rights and freedoms. As a result of successive reforms in the field of modernization of society, a rational system of public administration has been formed, a balanced distribution of powers between power structures has been achieved.

The most important issue of the modernization of society was the development of the basic concepts and principles of the national idea. "Our national idea embodies the lofty notions of peace, prosperity and well-being of the people, which embody the noble intentions and vital interests of all people living in this country<sup>174</sup>," said first President Islam Karimov.

While the national idea is a product of the nation's thinking, the national ideology is, in fact, the path to the national idea. "Without ideology, a person, society, and the state inevitably go astray," he said. Any ideology pursues the following goals: to convince a certain idea; organize; mobilization; spiritual excitement; ideological education; the formation of ideological immunity; be a program of action<sup>175</sup>. In the process of modernization, the national ideology takes a leading position. Indeed, the high spirituality, traditions and customs of our people have been formed over the centuries, the ideology fueled by the immortal heritage of our great

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<sup>173</sup> Levitin L., Carlisle D. *Islom Karimov – yangi of Uzbekistan Presidenti / Islam Karimov - new President of Uzbekistan.* – T.: Uzbekiston, 1996. – P. 90.

<sup>174</sup> Karimov I.A. *Yuksak manaviyat – yengilmas kuch / High spirituality is an invincible force.* – T.: Manaviyat, 2011. – P. 72.

<sup>175</sup> *Milliy istiklol goyasi: asosiy tushuncha va tamoyillar / The idea of national independence: basic concepts and principles.* – T.: Uzbekiston, 2001. – P. 20-21.

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ancestors, the independent worldview of citizens, the formation of free thinking, faith, honesty, generosity, honesty, kindness, compassion. serves to further improve such qualities as In the conditions of complex globalization, we can rightly say that this is a guarantee of the protection of our youth from internal and external threats and various threats.

**Modernization is a natural process that occurs gradually,** depending on the centuries-old national values and mentality of people. Fortunately, it did not take the form of "straightforward development" or "pursuit of modernization" described by Western scholars. In Uzbekistan, the government of Ye.T. Gaidar (Russia) did not use "shock therapy"; there were no attempts to adopt the experience of some Western countries. Islam Karimov defended the principle of a step-by-step approach to the "Uzbek model", using Eastern caution in the liberalization of society. "Indeed, democracy is not only a theory or a political process, but also a way of life of people and of the whole psyche, traditions, culture, psychology," he said. - You can express ideas of democracy. In politics, democracy can be brought down from above. But at the same time, democracy will not penetrate into our practical life. Democracy should become the value of society, the wealth of every person. This is not instant work. Democracy, which has no place in the culture of the people, cannot be an integral part of the way of life. This is a much longer process, consisting of the preparation and assimilation of the principles of democracy. In some countries, many generations lived before this was achieved"<sup>176</sup>. These views were expressed on the basis of an analysis of the bitter experience of the political life of some countries of the East (Iran, Tajikistan, Kyrgyzstan).

In Uzbekistan, important reforms have been carried out in the direction of deepening democratic reforms and developing civil society. First of all, in this process, more attention was paid to changing the functions of the central executive authorities and administrative bodies, a sharp reduction in their powers for management, regulation and distribution, and direct interference in the activities of economic structures. For example, in the field of building society and the state, radical democratic changes have taken place in the development of a parliamentary system, a strong executive power, the formation of an independent judicial system, a multi-party system, independent civil society institutions, the media and strengthening guarantees for their activities. However, in the current era of globalization, the modernization of public administration in accordance with the needs of

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<sup>176</sup> Karimov I.A. Uzbekiston XXI asr busagasida: xavfsizlikka tahdid, barqarorlik shartlari va taraqqiyot kafolatlari / Uzbekistan on the threshold of the 21st century: security threats, conditions of stability and guarantees of development. – T.: Uzbekiston, 1997. – P. 185.

modern society has become a very important issue. The most important political document: the Decree of the President of the Republic of Uzbekistan dated February 7, 2017 "On the Strategy for the Further Development of the Republic of Uzbekistan" clearly defines the tasks of improving the foundations of modern statehood and further accelerating modernization.

It is well known that the public administration system is an integral part of its political, social, legal and administrative culture. The culture of management is shaped by a number of historical, national, geographic, spiritual and other factors. It is relatively stable and stable in relation to the structures of government, and in Uzbekistan it is difficult to change the culture of political (government) government in a historically short period of time. For example, the public administration system can be changed (updated) in a historically short period of time through legislative reform, but it will not be possible to change the ideology, mentality, political consciousness, culture, or thinking of citizens immediately.

In this regard, it is necessary to emphasize the key reformatory role of the state in the process of political modernization. The state is a conductor of reforms, renewal of society, initiator of reforms, the embodiment of new ideas in public life! In the study, we briefly called this "state modernization". **Lee Kuan Yew**, a major reformer, claims that this experience was successfully tested in Singapore. David Chen, a Taiwanese practitioner who has studied the nature of Western and Eastern models of development, makes the following logical conclusion: democracy comes only when they have the opportunity to earn money for a living. The transition to capitalism requires strong leadership! Democracy is too luxurious in the first stage of modernization"<sup>177</sup>. After World War II, the countries of Southeast Asia, which chose a unique economic path, followed this rule and made a great "leap".

Foreign expert Leonid Levitin confirms our analysis with this statement: "Putting the car on a horse and putting political reform first and then economic reform is the road to disaster," he said. A country unable to feed its people cannot deal with such delicate issues as the separation of powers"<sup>178</sup>.

Eastern countries embark on modernization when society becomes economically viable. Each country differs not only in its structure, level of economic development, capabilities, intellectual potential, but also in the

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<sup>177</sup> Vital Speeches of the Day, July 15, 1993. – P. 603-608.

<sup>178</sup> Levitin L. Ozbekiston tarixiy burilish pallasida / Uzbekistan at a historical turn. – T.: Uzbekiston, 2001. – P. 201-202.

mentality, lifestyle, customs and values of its people. An important task of the state in the transition period is to reduce the severity of social conflicts that have accumulated in society. Peace and stability reign in Uzbekistan thanks to the establishment of a social consensus between the state and society. As Sh. Pakhrutdinov, Doctor of Political Sciences, noted, "natural harmony between democracy and political order" in Uzbekistan is becoming a factor of your success<sup>179</sup>.

In recent years, there have been different opinions about the Uzbek model and even attempts by our opponents to justify its inefficiency. In particular, there is an opinion that the "main reformer of the state" in the "model" contradicts democracy, stifles freedom, and without democracy it is impossible to carry out economic reforms. We strongly disagree with one-sided views. For example, in Southeast Asia, the state is at the forefront of all reforms. They set an example to the world in terms of GDP growth, development of technology and technology, lifestyle of the population.

Unlike Western modernization, the path of economic development based on spiritual values, customs and traditions has a significant impact on the socio-economic life of the population. The analysis shows that in the development of any state, the elimination of the "alienation" of the individual and the government, democratization and openness of power to turn the state into a socially responsible instrument of society, consistent policy to meet the needs of all segments of the population, social justice, consensus and the achievement of mutually beneficial cooperation are important principles. For these features to be formed in practice, constant communication between the state and society is necessary. In a democratic government, efficiency cannot be achieved without a process of openness.

It is necessary to develop the system of information and communication technologies (ICT) in order to strengthen relations between the state and society, to meet the aspirations and needs of people. In our opinion, this promising direction plays a leading role in the relationship between the state and society. Today, state bodies and the administration disseminate reliable information about their activities through various communication and information services, mass media (television, radio, Internet, newspapers, magazines, etc.). The use of a "two-sided symmetric" service model in the interaction of state and local authorities with society helps to make decisions mutually acceptable for society.

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<sup>179</sup> Pakhrutdinov Sh. Tahdid – halokatli kuch / The threat is a deadly force. – T.: Academy, 2001. – P. 155.

**The interaction of the civil service with the public is based on the following rules:** informing the public about public policy, access to information for every citizen; variety of activities in the process of public relations; accurate and complete delivery of information; Community-oriented information should be simple and straightforward; communication is organized at a high ethical level. It is generally accepted that public participation in local government through e-government eliminates the possibility of government being left in the hands of a group of people and corruption, and encourages management personnel to carry out their assigned tasks responsibly. Citizens have the right to express their ideas and opinions in public without prejudice to other citizens, without jeopardizing national security or public order. Now, in the information age, the importance of information in social management processes is growing. This requires government agencies to be open and maintain close communication with the public. This formulation of the question is very important in the process of building an informed society, which shows the importance of the formation of "electronic government".

**"E-government"** means an information structure created to change the way government bodies deal with their problems. If earlier the public sector used information technologies for internal use in individual departments and organizations, now information technologies are of great value and work according to the principles of "fast, good, cheap, accessible".

Modernization in the system of the state and society is a multifaceted process associated with e-government, which creates new opportunities for public administration through the introduction of ICT into the activities of state bodies. The first of two important functions of e-government is the relationship between government and society; the second strengthens internal relations between government bodies at different levels (central, regional, local) and agencies in different areas (legislative, executive, judicial).

Electronic government provides information and services on formed types of public services to the population, banks, business and government agencies, heads of departments and organizations, using information technology at the highest level, minimizing the distance between the customer and the state.

Electronic government, which is an electronic document management system in public administration, is based on the automation of all management processes in the country. It organizes social networks of communication for members of society in order to improve the efficiency of public administration, forms a set of issues related to the management and processing of publicly available network documents of public administration.



In the first direction of the Decree of the President of the Republic of Uzbekistan date February 7, 2017 No. PF-4947 "On the Strategy for the Further Development of the Republic of Uzbekistan" is aimed at improving state and social construction, deepening democratic reforms and modernizing the country, the task of increasing efficiency is also indicated.

In recent years, the e-government system has become more relevant. The purpose of the system is: optimization of services provided by the state to the population and business; increase the level of participation of all voters in the process of government; expanding self-service opportunities for citizens; improving the technological safety of citizens; reducing public administration spending, improving the efficiency of the political system and ensuring competitiveness. Solving these problems will not only increase the efficiency of state bodies and administration, reduce the associated costs, but also radically improve relations between society and the state. This, in turn, means the modernization of society and an increase in the responsibility of the state before the people. The analysis shows that the formation of electronic government will allow coordinating relations between the state and society, relieve political tension due to electronic dialogue and agreements, and reduce public dissatisfaction with the government.

The process of introducing e-government into the activities of state and public bodies in Uzbekistan includes three stages:

**At the first stage**, the ICT tool will accelerate the access of organizations, enterprises and citizens to the information of state bodies and determine its exact location. To implement it, government agencies create their own websites, which include legislative and other normative acts, their required forms, statistical and economic data. A key element of this phase is the rapid update of data and the availability of a government web portal that aggregates all government information resources and provides access through a "single window".

**At the second stage**, government services (registration of real estate and land, filling out tax returns, issuing permits, etc.) will be provided online. Moving to this stage will remove bureaucratic barriers, simplify complex processes and create a direct connection with the leaders of the organization. At this stage, government agencies will be served electronically (electronic services) through a "one-stop shop" 7 days a week and 24 hours a day.

**At the third stage**, at all stages of public administration, in the process of developing public policy, interactive relations between ordinary citizens and company leaders with politicians and leaders are provided. This work is carried out mainly through Internet forums, where draft legislative

and regulatory legal acts, proposals and recommendations are collected and discussed.

Scientists and experts<sup>180</sup> in this field interpret e-government in two senses: first, to improve public administration based on new information technologies and to provide effective services to the population; secondly, the modernization of the method of interdepartmental, inter-organizational relations, the full establishment of interaction between public administration and society. Thus, the state and the government provide effective services to the population, business organizations using electronic means, improve relations between ministries and departments.

In our opinion, the e-government system makes a worthy contribution to the development of modernization of society. In particular, the provision of convenient and quick service to the population and entrepreneurs; improve the consistency of citizens' self-service processes; increasing the level of technological literacy; ensuring voter turnout and socialization; reducing the influence of the geographic location of citizens; creating additional opportunities, such as reducing the differences in the political culture of the residents of the regions.

An analysis of the e-government system implemented in Uzbekistan is presented in **Table 14**.

Modernization process services e-government systems was as follows:	<ul style="list-style-type: none"> <li>- The costs of administrative management have decreased and the efficiency of the executive branch has increased;</li> <li>- The nature and form of relations between society and power have changed for the better;</li> <li>- Opportunities have been created to improve democracy and increase the responsibility of the state before the people</li> </ul>
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In our opinion, the following **problems** have not been resolved in the e-government system: ensuring the compatibility of state information systems, wide access to the computer network of state authorities and administration; achieving the integration of state information systems; creation of a regulatory framework for access to information; introduction of electronic communications in the development of information systems and the provision of public services; further improvement of the management system based on the results obtained.

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<sup>180</sup> Zainidinov H., Yakubov M., Koraboev J. Electron hukumat / Electronic government. 2nd edition. –T.: Academy, 2014. – P. 173-178.

#### ***4.2. The role of civil Society Institutions in modernization and awareness of national identity***

The criterion for understanding national identity is important in the modernization of society. The level of citizens' participation in the processes of managing society largely depends on how well they have a clear idea of the ongoing political process, the goals of the state strategy and its main directions. Then their activities will correspond to the interests of the state and the nation, each citizen will see their rights and freedoms in accordance with the freedom of the country, its prospects. Civic duty and freedom are interconnected. They deliberately participate in democratic processes, and not under pressure from anyone of their own free will.

In the current conditions of democratic institutions, the participation of citizens in the management of society is different: a) in labor communities (regardless of the form of ownership); b) in non-production sectors; c) in educational institutions; g) in makhallas; d) elections to local government bodies and their councils; e) in various social groups, political parties or movements; f) in the activities of various other non-political institutions that exist in society. Thus, at the national, provincial, district or rural level, citizens are more or less involved in the management of the political, social, economic and spiritual life of society, associated with the activities of various people, socio-political groups. In doing so, they will be able to see their personal rights in harmony with the rights and freedoms of others, they are aware of this. As people participate in the governance of society, they acquire a political culture that takes into account the full compatibility of governance with democratic principles, emphasizing the importance of consensus rather than contradiction with the rights of others. This is in line with the laws of democratic development. Citizen participation in democratic processes is not a tough, unchanging situation. It is constantly evolving and requires patience, education in the event of mutual cooperation, agreement and mutual conflict between all citizens.

Citizen participation in the management of society requires them to have a high level of civic culture. The higher the civil culture, the more democratic processes develop in society. Therefore, Uzbekistan, striving to build a democratic society based on the rule of law, considers raising the political consciousness and culture of its citizens an important factor in building a democratic society.

As a result of the reforms carried out in the country, the participation of citizens in governance as a process is enriched with new content. This is directly related to the activities of various democratic institutions that have

emerged in society. Approaching from this point of view, we see that today the role of civil institutions of state power in the socio-economic, political and spiritual life of society is expanding. If in 1991 there were 95 registered NGOs in the country, then by 2000 their number reached 2,585. Today their number has exceeded 10 thousand.

In a society striving to build a civil society based on democratic principles, the main political goal is to ensure the broad participation and active participation of citizens in the governance of the state and society. This is an important criterion for the development of democratic institutions. In this sense, "democracy," writes the first President Islam Karimov, "is a system in which three subjects - a person, society and the state - complement each other, enrich each other and, if necessary, control each other. Means the relationship of each person with society, and society with the state, the balance between them"<sup>181</sup>.

Since the first years of independence, a political and legal basis has been created in Uzbekistan to ensure the participation of the people in the management of state power. In Uzbekistan, the transition to a new democratic society, the abolition of the relations between the state and the citizen inherited from totalitarianism have become a priority of politics. In a short time, a system "citizen - society - state" was created on a legal basis. It is a process based on broad and comprehensive policy analysis. Because its essence implies the implementation of democratic processes in society, and most importantly, the management of state power is consistent with the interests of the citizen. In this society, all human rights include: participation in public affairs; Freedom of religion; meetings; The practical provision of freedom of association is becoming a political reality. The existing processes of alienation in the relationship between the "citizen" and the "state" will be eliminated, and they will be responsible for the administration of the state and the responsibility of the state before citizens.

Civil society institutions are a collection of organizations and structures that serve to establish democratic principles in the life of society. divided into non-state structures. These political institutions play an important role in the formation of civil society in the country. A distinctive feature of a strong civil society is that in the development of democratic principles of the activity of civil institutions a wide place is given, they exercise public control in society, cooperate with state institutions in

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<sup>181</sup> Karimov I.A. Ona yurtimiz bakhtu ikboli va buyuk kelajagi yulida xizmat qilish – eng oliy saodatdir / Serving the happy and great future of our Motherland is the highest happiness. – T.: Uzbekiston. 2015. – P. 17.

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identifying and eliminating problems that remain outside the attention of the state.

Today, more than 200 laws and regulations have been adopted in Uzbekistan aimed at the formation and development of civil society institutions. These include “On public associations in the Republic of Uzbekistan” (1991), “On freedom of conscience and religious organizations” (1991), “On trade unions, guarantees of their rights and activities” (1992), “On political parties” (1996) “ On mass media ”(1997),“ On non-governmental organizations ”(1999),“ On self-government bodies of citizens ”(1999),“ On state funds ”(2003),“ On financing political parties ”(2004). You can cite the laws of the Republic of Uzbekistan “On guarantees of the activities of non-governmental non-profit organizations” (2007), “On public control” (2014), “On social partnership” (2014).

The role of self-government bodies (micro-district) in the process of modernization is invaluable. As the first President Islam Karimov said, “...self-government bodies are our future. If we want to build a civil society, these bodies will be the foundation of its foundation. We started building these foundations today<sup>182</sup>”. Unlike many countries, the institution of makhalla has been tested in our country for thousands of years and is developing as a social phenomenon that unites the population. In particular, in the context of the current transition to a market economy, we clearly see that it becomes a guarantee of the preservation of the traditions, customs and values of our people, their integration.

Mahalla has become a place where Uzbeks live and work with the common goal of promoting the development of a historically established society. This is a sacred place reflecting the way of life, psyche, social life of the Uzbek people, transmitting national traditions, customs, moral and spiritual values from generation to generation. Mahalla is a sacred family that unites and unites people on the path of good, regardless of their nationality, age, gender, religion, race, language, religion, social origin, personal and social status.

Mahalla is a place where oriental traditions, customs and rituals are performed in the community and passed down from generation to generation. Neighborhood activists are involved in organizing traditional, family weddings, celebrations, and mourning ceremonies. Because all members of the mahalla are one, equal and strong family. Our future generation will receive education in the neighborhood. The entire area is responsible for the

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<sup>182</sup> Karimov I. A. Vatan ravnaki uchun har birimiz masuldirmiz / Each of us is responsible for the development of the country. T. 9. – T.: Uzbekiston. – P. 317-318.

morality of every young man and woman who grows up here. Therefore, such statements as "Seven neighbors 'parents for one child'", "Seven neighbors' parents for raising one child" were not in vain. Every behavior of young people will be the focus of attention. Responsibility of neighbors for the fate of every young person, their control is the basis of upbringing a harmoniously developed person.

It is known from history that the structure and functions of the mahalla changed depending on the situation, but at the same time the principle of self-government was preserved, coordinating the socio-economic relations between people living in their territory. During the years of independence, makhallas have become the basis for creating the material and spiritual foundations of society, restoring socio-economic and cultural-political issues, forming democratic principles in the assembly of citizens and recognizing the human factor.

The role of local self-government bodies in civil society is characterized by the fact that they unite the population of a certain area, make it a single community and serve its functioning. In modern research today, the concepts of the population of the municipal structure are used – "regional community", "regional community", "local community". According to V. Chirkin, a territorial mass community is a special form of organization of the population on the basis of territorial affiliation, a special association of people regardless of citizenship and age. How a territorial-mass community distinguishes the societies that make up the state, including other territorial mass communities that can and will form: subjects of the federation, political autonomy, population (people) of municipalities<sup>183</sup>.

The interactions of the members of the regional community form a complex communication system. According to Nicholas Luhmann, communication is completely dependent on the mind, that is, not communication itself, but the mind performs the function of receiving information<sup>184</sup>. This situation requires special attention to human participation in self-government, as well as the development of his legal consciousness and culture. The adoption in the Republic of Uzbekistan of the "National program for improving the legal culture of the population" determined the organizational and legal basis for solving this problem.

Naturally, the level of organization of citizens, the closeness of their interaction varies depending on the organization of regional communities at different levels. It is this situation that negatively affects the activity of

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<sup>183</sup> Chirkin V.E. Public authority. – M.: Jurist, 2005. – P. 28.

<sup>184</sup> Luhmann N. Society as a social system. – M.: Logos, 2004. – P. 110.

regional communities of various sizes. The proximity of the ties of members of the lower rural, urban, regional communities, due to their direct participation in management, forms territorial communities. It is these communities that form interest groups and are territorial self-governing entities. It follows that every regional community, regardless of its size, must have a developed communication system.

The activities of regional communities are directly related to the activities of the socio-political institutions formed by them. Such institutions, social or political, allow social groups to systematically pursue their interests in politics. They stabilize relationships, regulate the behavior of individuals and groups, coordinate their actions, and ensure their integration. Social institutions are primarily a system of institutions in which certain individuals appointed or elected by members of a social group are empowered to perform general managerial functions in order to serve the interests of society and the individual, as well as regulate the behavior of other members of the group. Assemblies of citizens serve as such an institution.

As of January 1, 2019, there are 10,050 citizens' gatherings in the country, including 189 city gatherings, 1295 villages, 157 auls and 8400 mahallas. On average, each meeting of citizens covers about 3,000 people. Today, 1,255 women are chairpersons of citizens' assemblies, which is 12.8% of the total number of chairpersons. The chairmen of the majority of citizens' assemblies (54.6%) have higher education, the highest in the region – in the Kashkadarya region – 72.3%, in the Republic of Karakalpakstan – 77.1%, in Tashkent – 77%.

Currently, the chairman of the citizens' gathering, adviser on religious education and spiritual and moral education, executive secretary and head of the public structure "Mahalla Posboni" – about 40 thousand people work in each state assembly. In addition, in the activities of citizens' self-government bodies, there are councilors elected on a community basis from among the authoritative and respected members of the citizens' assembly, who head the commissions elected in the main areas of activity. Their number is approaching 100 thousand people.

The Republican Public Charitable Foundation "Makhalla" was founded in 1992 and is a leading public organization in strengthening the self-government bodies of citizens, effectively exercising their rights and powers established by law, and exercising public control. The activities of citizens' self-government bodies are widely supported by the country's population and highly recognized by the government. From 2010 to 2013, about 150 employees of citizens' self-government bodies were awarded various state awards. In 2014, 27 employees of citizens' self-government bodies were

awarded state awards. In the elections on December 21, 2014, 692 employees of citizens' self-government bodies were elected as deputies of regional and city Councils of People's Deputies, 29 deputies of regional Councils and 3 members of the Senate of the Oliy Majlis. The independence of citizens' self-government bodies is expressed in their mutual relations with local authorities. In accordance with article 13 of the Law of the Republic of Uzbekistan "On citizens' self-government bodies"<sup>185</sup>, citizens' self-government. This is an independent activity guaranteed by the Constitution and laws of the Republic of Uzbekistan. Part two of Article 8 of this Law establishes that citizens' self-government bodies are not included in the system of state authorities and exercise their powers provided by law in the relevant territory. In June 2017, the Republican Council of Microdistricts was formed. The council serves to strengthen the role and status of the mahalla in the community.

It is necessary to emphasize the role of political parties in the formation of **national identity** and the development of the nation. A political party is the most active voluntary association of citizens united by a common ideology, striving to obtain, preserve and exercise state power. Political parties are a special institution of civil society, organized and operating in the form of a public association, performing important socio-political and representative functions. The goal of a political party is to get a majority in representative government bodies in order to be able to promote this program goals, representing this interests of its electorate.

The Constitution of the Republic of Uzbekistan defines the following important norms that determine the status of political parties, their role and place in the life of civil society:

- the right of citizens to participate in the management of public and state affairs directly and through their representatives (Article 32);
- the right of citizens to join trade unions, political parties and other public associations, to participate in mass movements (Article 34).

In Uzbekistan, political parties have also become a key institution that nominates candidates, has their own representatives in parliament and local authorities, and provides them with practical opportunities to represent the interests of the party's permanent electorate and implement its program priorities.

It should be noted that the adoption of the Constitutional Law "On modernization and further democratization of public administration and

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<sup>185</sup> Uzbekiston Respublikasi konun hujjatlari tuplami // Collection of legislative acts of the Republic of Uzbekistan. 2013, no.17, article 219.



strengthening the role of political parties in the modernization of the country" strengthened the legal basis for the further development of civil society institutions in the country. Article 2 states that a faction of political parties is an association of deputies formed and duly registered by deputies nominated by a political party to represent the interests of the party in the Legislative Chamber of the Oliy Majlis of the Republic of Uzbekistan. It was envisaged that factions of several political parties forming blocs and MPs from the new Ecology party could also form a majority in parliament due to their proximity or compliance with their program goals.

As a result of reforms to liberalize the activities of political parties in the country, their role in society is increasing. To ensure that political parties operate on democratic principles, their legal framework has been further developed. In connection with the implementation of reforms to form a bicameral parliament, political parties have become the main political institution in the selection and nomination of candidates for deputies of the Legislative Chamber of the Oliy Majlis and local representative bodies.

There are currently five political parties in the country. These are the People's Democratic Party of Uzbekistan (NDP), the Social Democratic Party "Adolat" (ADP), the Democratic Party "Milliy Tiklanish" (NDP), the Movement of Entrepreneurs and Business People of Uzbekistan – the Liberal Democratic Party (UzLiDeP) and the Ecological Party of Uzbekistan (UZEP). In his speech at a videoconference with representatives of the chambers of the Oliy Majlis, political parties and the Ecological Movement of Uzbekistan, President Shavkat Mirziyoyev expressed these critical views on the activities of political parties<sup>186</sup>:

**First**, it cannot be said that today political parties are fully and effectively fulfilling their promises to the electorate, their election programs. They have not yet taken a warm place in the social and political life of our country, in the consciousness of citizens. In the activities of political parties and the Legislative Chamber of the Oliy Majlis, there are no clear proposals and initiatives of party factions to implement priorities and tasks. For example, they did not put forward specific initiatives to improve the functioning of social justice, science, education, including the Academy of Sciences, the rule of law and justice in our society, or the provision of medical services and medicines to the population. Or, the parties did not express their views and opinions on this matter, although different opinions and proposals

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<sup>186</sup> See: Mirziyoyev Sh. Parlamentimiz hakikiy demokratiya maktabiga aylanishi, islohotlarning tashabbuskori va asosiy ijrochisi bulishi kerak / Our parliament should become a real school of democracy, initiator and main executor of reforms. 12.07.2017. <https://president.uz/uz/lists/category>

were expressed on the ground to improve the national training program. In accordance with the requirements of the Action Strategy in 2017-2019, important measures are being taken to ensure the priority of health, law and justice, the strengthening of a healthy environment in families and communities, and a new system is being created, similar to the system of developed countries. In addition, a lot of work is being done to further support entrepreneurship and private property, to create new benefits and preferences in this area. New free economic zones and small industrial zones are being created in the villages. In the field of agriculture, new networks and directions are being created...

The deputies had to provide reasonable information about the shortcomings and shortcomings of the executive branch, raise the issue of improving the work of ministries and departments, and, if necessary, make proposals up to the resignation of ministers and governors. More than four years have passed since the day of elections to the Legislative Chamber, regional, district and city Councils of People's Deputies. However, were the promises made by political parties during the elections through the media, in particular television, been fulfilled? Political parties only become active during elections and then weaken.

The competition between them, the diversity of opinions and positions is not noticeable at all. However, the program and charter of beach party is different. Would they have been able to defend their position if they had expressed it legally? In this respect, deputies and senators should be an example for everyone, a real discussion, a principled discussion should take place on the parliamentary platform. Only then will the true image and position of each political party, each party faction in parliament be clearly shows.

Currently, there is practically no business environment in the governing bodies of political parties.

Thousands of employees from the state budget, for example, more than 740 employees of UzLiDeP, about 600 employees of Milliy Tiklanish, about 450 employees of the People's Democratic Party, about 340 employees of Adolat cannot be considered effective. In particular, the work of employees of political parties working in the field, in district office, is unsatisfactory. Often they do not even know what their main task is, let alone systematic communication with the electorate.

Today, in fact, five political parties officially number about 1.3 million citizens. Today, the time itself requires a radical change in the methods of work of political parties, their system communication with the

population and the electorate. Now the "sleeping" political parties must wake up.

**Secondly**, the work on continuous improvement of the programs of political parties is not carried out at the proper level. It is known that the Strategy of Action for the Development of our country for 2017-2021 is being consistently implemented. At the same time, more than 600 decrees and resolutions were adopted. These important documents are included in the programs of political parties, and also determine measures to address pressing issues raised by them during the electoral process. But political parties do not accept them. Therefore, political parties should revise their program goals and objectives, their work in the ideological sphere, make the necessary changes and additions, study the world experience, and strengthen international cooperation.

**Third**, there is not enough dialogue between political parties and the population, campaigning work, and cooperation with the media. It's no secret that things in this regard are often superficial and far from life. There are very few attempts to find practical solutions to the current problems of concern to the population and the party electorate.

**Fourthly**, the work of political parties among young people, the activities of the Youth Wings organized by the parties cannot be considered satisfactory. However, today in the lives of more than 10 million young people living in our country, there are many unsolved social problems. The parties do not have a clear action plan or strategy in this regard. In the current information age, not a single site of a political party has an interactive system for communicating with young people. Young people who visit the party's website cannot find the answers they need. However, political parties should be primarily a school for the preparation of promising young leaders who meet the ideological and ideological needs of our youth. If the parties fail to achieve this, they will try to fill this gap with malicious forces. Another important issue is that political parties do not pay attention to young people who are not organized, that is, they do not work, do not study, do not have a specific occupation. In this regard, deputy head of districts from parties on youth issues should closely cooperate with the newly formed Youth Union of Uzbekistan. It is necessary to increase political knowledge, especially among students and young people, in order to fully exploit the potential of representative bodies in fostering a sense of patriotism.

**Fifth**, personnel issues also seriously affect the activities of political parties. The formation of a personnel reserve and their professional development, the recommendation of worthy party activists for the civil service are not organized at the proper level. Political parties are not judged

by the origin of their cadres, knowledge, level, experience and reputation in society.

At the same time, a system needs to be created whereby well-functioning, active, enthusiastic district councilors will subsequently become regional MPs and regional MPs become members of the Oliy Majlis. It is advisable for political parties to include such deputies in the first place in the personnel reserve.

To improve the working methods of the deputies, to raise the legal culture of the population, it would be useful to introduce a new **system "Center - region - district"** in the localities through political parties. Through this system, from top to bottom, both deputies and various segments of the population will be informed about the activities of the Oliy Majlis, political parties, lawmaking, new legislation. Thus, it will be possible to train regional councils on the methods of work of the Oliy Majlis and on the methods of work of regional councils, district and city councils. Undesirable methods in life, such as not getting into people, not communicating with them, just giving tasks from above, will not work in the future.

The work of the Oliy Majlis, aimed at exercising **parliamentary control** over the activities of government bodies, ensuring the implementation of laws, government programs that are of great socio-political and economic importance, is not enough. There are problems with the systematic hearing of parliamentary hearings, reports of members of the government, heads of state and economic bodies, and an exhaustive response to requests from deputies.

Today life itself demands an expansion of the framework of parliamentary control. According to the current legislation, the parliament can only control the activities of state bodies. However, large companies and associations such as Uzbekneftegaz and Uzbekenergo remain on the sidelines. To this end, we believe that the law "On Parliamentary Control" needs to be amended.

At the same time, based on the experience of developed countries such as France, Great Britain and Germany, it would be useful to introduce the **"Government hour"** institute in the Legislative Chamber. Thus, according to the plan approved at the beginning of the year, the report of members of the government will be heard every month and appropriate decisions will be made. In the Senate of the Oliy Majlis, it is necessary to establish the practice of hearing reports on the activities of governors of all levels in the development of regions. It is necessary to introduce a mechanism so that the results of parliamentary hearings are felt not only in the center, but also locally, in the most remote areas.

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One of the important conditions for political modernization is **public control**. It is impossible to imagine a civil society in a country where public control is not strong enough. In 2014, on the basis of amendments to the Constitution, public control received constitutional status. Article 32 of the Constitution reads as follows: "Citizens of the Republic of Uzbekistan have the right to participate in the management of public and state affairs directly and through their representatives. Such participation is achieved through self-government, referendums and the democratic organization of state bodies, as well as the development and improvement of public control over the activities of state bodies"<sup>187</sup>.

Public control is developing in connection with the formation of modernization processes. As the institutions of civil society develop, wider opportunities and prospects for public control open up. This is because truly effective, independent, impartial public control can only be exercised by economically and politically free citizens and their associations.

In the context of the country's modernization, **youth policy** is also a priority. After all, 40% of the population is 18 years old and 64% are under 30 years old. In the context of the growing politicization of the world, there is undoubtedly a growing need for the development of the political culture of youth. They will learn more about the political processes taking place in the world today than ever before.

Democratization and modernization of society have a great impact on the socialization of young people who make up the largest social strata of the population. Young people are the basis of society, advanced strata of the population, confident masters of the future. From this point of view, depending on the level of knowledge, worldview, thoughts, spiritual image of the youth of each period, one can clearly imagine the future of this society. After gaining independence, on November 20, 1991, with the adoption of the Law "On the Foundations of State Youth Policy in the Republic of Uzbekistan", the issue of attention to youth in our country rose to the level of state policy. The main task of the state in this process is to ensure the entry of young people into society without any negative consequences, to ensure the full realization of their rights and freedoms.

In order to improve activities in this important area, on July 5, 2017, the Decree of the President of the Republic of Uzbekistan was adopted "On increasing the effectiveness of state youth policy and supporting the activities

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<sup>187</sup> Uzbekiston Respublikasi konun hujjatlari toplami // Collection of legislative acts of the Republic of Uzbekistan. 2014, no.16, article 176.

of the Youth Union of Uzbekistan»<sup>188</sup>. According to the decree, the Youth Union of Uzbekistan was created on the basis of the Kamolot youth public movement with the aim of consistent and effective implementation of the state youth policy, comprehensive support for youth and radical reform of the system for protecting their rights and legitimate interests. June 30, the day of the creation of the Youth Union of Uzbekistan, is celebrated in our country as the "Youth Day". The Youth Union has set a number of new tasks related to the further expansion of youth participation in reforms within the framework of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021.

The Youth Union of Uzbekistan has become a structure that ensures effective cooperation with government agencies, non-governmental organizations and other civil society institutions in the implementation of state youth policy in the country, carrying out professional activities under the slogan "Youth is the builder of the future".

In order to establish effective public control over the activities of the competent authorities involved in the implementation of the state youth policy, the legal and practical powers of the Youth Union of Uzbekistan were expanded, and appropriate opportunities and benefits were provided to take effective measures. In the Office of the President of the Republic of Uzbekistan, a Service for Youth Policy has been created, headed by the Adviser to the President of the Republic of Uzbekistan on Youth Policy – Chairman of the Central Council of the Youth Union of Uzbekistan. The Chairman of the Central Council of the Youth Union of Uzbekistan is a member of the Senate by office, appointed by the President of the Republic of Uzbekistan.

According to political scientists, political thinking develops in children aged 11 to 13, and becomes moderate at the age of 16 to 18<sup>189</sup>. Moreover, one should not lose sight of the fact that today the high rates of development and popularization of science, technology and technology force young people to live under strong political and moral pressure. In particular, the high level of development of the Internet and mobile phones, due to which attempts to capture the minds and hearts of young people, have an impact on the spiritual and moral weakening of some young people. According to sources, today the number of pages on the Internet promoting moral and ethical degradation is several hundred million. The US government alone

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<sup>188</sup> Uzbekiston Respublikasi konun hujjatlari toplami // Collection of legislative acts of the Republic of Uzbekistan. 2017, no. 27, article 607.

<sup>189</sup> See: Shestomol E.B. Personality and politics. – M.: Politics, 1988. – S. 124.

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produces 700,000 songs and 6,000 music videos a year. The songs and music videos that have been filmed mostly promote pop culture and shameless flaws. The state has created more than 15,000 pornographic sites. There are currently over 7,000 sabotage force web pages on the global system. According to statistics, the largest number of Internet users in the world are young people aged 21 to 30<sup>190</sup>. Therefore, there is a growing need in society for young people to constantly improved their political culture. The conclusion is that young people should be aware of the political process, have certain views and ideas about the reforms being carried out in the country, their goals and the process of their implementation.

The analysis of many problems of society again raises the question of national identity. During the years of independence, some progress has been achieved in this regard. Our traditions, values, religious beliefs, sacred places, mosques and madrasahs have been restored, historical monuments have been restored and returned to our people. In the spiritual world of our citizens, there is a feeling of renewal, purification and pride in the country. Young people in educational institutions explain that it is impossible to understand our identity without knowing our ancient heritage. After all, the awareness of national identity is a spiritual bridge between the past and the future, which is being introduced into the consciousness of young people.

Doctor of Economics, Professor K. Abdurakhmanov<sup>191</sup> analyzed the changes in society and found that the gap between the highest and lowest incomes has narrowed from 53.3 times in 2000 to 7.8 times today, more than half use computers, vacuum cleaners, microwave ovens, and one third are air conditioners. Each family includes several new generations of modern mobile phones, laptops, tuners, DVD player, satellite and cable TV, electric ovens, refrigerators, water heaters and other completely new high-tech products. The most important thing is that most of these products are produced in domestic enterprises. Today, in many states, a significant proportion of the population does not have private housing, and more than half of families live in rented apartments and houses.

In Uzbekistan, almost all of the housing stock is privately owned by the population. The place and scale of housing construction in the regions of the country is rapidly expanding. Modern towns and business centers, such

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<sup>190</sup> See: Uzbekiston Respublikasida yoshlar siyosatini amalga oshirishning dolzarb masalalari / Actual issues of the implementation of youth policy in the Republic of Uzbekistan // Materials of the republican scientific and practical conference. January 22-23, 2013. – T.: Manaviyat, 2013. – P. 221-222.

<sup>191</sup> Abdurakhmonov K. "Uzbek Models" uzini oklagan tarakkiiyot yuli / The Uzbek model is a justified path of development. "Xalk suzi" gazetasi. September 18, 2015.

as Tashkent City, are being built in the centers of all regions of the country. Over a quarter of a century, our economy has grown by more than 5.5 times, and real income per capita has increased 9 times. Today the achievements and goals of our country are recognized throughout the world. In the ranking of the World Economic Forum, our country is ranked 5th among the fastest growing economies, and in the World Happiness Index published by Columbia University with the support of the UN, our country is ranked 44th out of 158 countries. The fact that she took the 1st place among the countries of the Commonwealth of Independent States caused a sense of pride among our compatriots. But at the same time, the analysis shows that the shortcomings inherited from totalitarianism remain in the state of our society. In our national consciousness, the issue of synchronization with the period is relevant. U. Mukhammadiev, Candidate of Political Science, analyzing two aspects of our mentality, said that our people have, first of all, a sense of "fear" along with respect for the authorities; secondly, he writes that "a mentality of more reliance on 'tradition' is more important than relying on the law in relation to political life"<sup>192</sup>. The presence of this psychological barrier inevitably negatively affects the process of modernization. Today, in different strata of society, there are signs of an old-fashioned way of life and old-fashioned thinking, the preservation of stability, that is, "Uzbekism". Professor A. Kadyrov, delving into the essence of the problem, explains: "Preservation of the remnants of the unitary state system, old methods of government; increasing the administrative and command staff (bureaucracy), acquaintance, kinship in the state apparatus; abuse of office by senior managers; low level of consciousness and culture of citizens; the desire to bring every case to bribery and extortion; the greed of administrators and others breeds corruption"<sup>193</sup>.

These unfortunate events that hinder the development of society negatively affect the effectiveness and reputation of public policy.

As noted above, corruption, which is a social evil, plays a negative role in the modernization and understanding of national identity, as well as in the development of the country. This defect persists in the law enforcement, financial and economic, banking systems. Note that in December 2016, at the initiative of the new President of Uzbekistan Sh.M. Mirziyoyev, the Law "On Combating Corruption" was signed. In recent years, the country has undergone significant organizational and legal reforms in the fight against

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<sup>192</sup> Mukhammadiev U. Uzbekistonda siyosiy madaniyat va milliy manaviyatning uzaro munosabati muammosi / The problem of the correlation of political culture and national spirituality in Uzbekistan. Author's abstract. dis. Cand. polit. Sciences. – T.: 2002. – P. 25.

<sup>193</sup> Kadyrov A. Siyosat falsafasi / Philosophy of Politics. – T.: TGYI, 2005. – P. 115.



corruption. Measures are being systematically taken to raise the legal awareness and legal culture of the population, to form an intolerant attitude towards corruption in society. As part of the reforms, the mechanisms were improved to ensure the protection of the rights and interests of citizens, the transparency of public administration, public and parliamentary oversight, and the legal framework for the law enforcement and judicial system was reformed. At the same time, solving strategic tasks for further economic growth, improving the well-being of the population, and improving the investment climate in the country required new systemic measures to ensure the effective implementation of state policy in the fight against corruption and eliminate the causes and conditions of corruption. To this end, on May 27, 2019, Decree No. PF-5729 "On measures to further improve the anti-corruption system in the Republic of Uzbekistan" was adopted. This was a big step forward.

The most painful moment in the socio-economic development of Uzbekistan is corruption. According to Transparency International's Corruption Perceptions Index (CPI), in 2017 Uzbekistan ranked 157th. Speaker of the upper chamber of the Oliy Majlis Nigmatila Yuldashev said at a meeting of the Senate on June 15, 2019: Because 66.5% of respondents believe that corruption is widespread in Uzbekistan. About 17 percent of respondents believe that corruption permeates all spheres and sectors, and 29 percent of respondents believe that both officials are corrupt<sup>194</sup>.

The saddest thing is that even those agencies that are at the forefront of the fight against corruption and bear direct responsibility for it are not able to completely eradicate corruption. It is concluded that the modernization of the system of state power in the country, in particular, the adoption of the concept of administrative reform cannot be postponed. Corruption is a cousin of modernization, and without a solution to this issue, neither the modernization of society, nor national development will take place.

We believe that it is necessary to use foreign experience to solve the problem. In the United States, for example, reporter journalism is the most effective means of public scrutiny in the fight against corruption. In the CIS countries, including Uzbekistan, journalistic investigations about in-depth analysis of crime and corruption in society are superficial and far behind the requirements of the times.

In our opinion, first of all, we need to educate and promote in the family, in kindergarten, at school that bribery is not only an evil evil in the

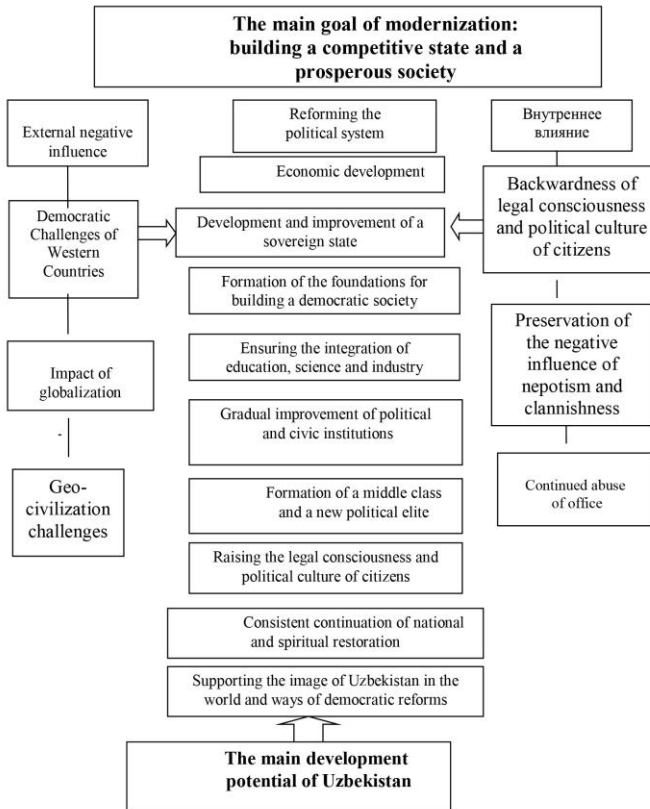
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<sup>194</sup> See: Ruziokhunov A. Tabiiy savol: nega khalqaro tashkilotlar Uzbekistonni corruptsiya botkogiga kurmokda / Natural question: why international organizations see Uzbekistan in a quagmire of corruption. [www.kun.uz](http://www.kun.uz)

minds and souls of our sons and daughters, but also a powerful force leading to the decline of our society. We consider the introduction of rules and procedures of "parliamentary control" and "public control" into our political life, as well as the adoption of laws with this title as positive changes.

Based on the analysis of these problems, at the end of our research, the "Tasks of modernization of society in Uzbekistan in the context of globalization" was developed. The tasks identified 10 factors that determine the main potential of the republic, internal and external threats that impede modernization (see Figure 1).

Some of the problems we face in our society in terms of national identity are:



**Figure 1.** The tasks of modernizing society in Uzbekistan in the context of globalization

**first:** to make your citizens active participants in the process of spiritual renewal and transformation; explain and explain to our citizens the priorities of state policy, the essence of large-scale reforms, the importance of the adopted legislation; introduction of an effective local advocacy system with the participation of the creative intelligentsia; effective use and development of the power of spirituality for noble purposes;

**secondly:** the idea that social strata with different views and opinions, ideas that combine the specific aspirations of political forces and movements - the development of the Motherland, peace, prosperity of the people, national development will become a sacred goal for all;

**third:** continuous improvement of the education system, deep understanding that our future depends on an educated, wise and spiritually healthy, harmoniously developed generation;

**fourth:** to continue propaganda work to explain to the general public the role and influence of Islam, the symbol of the sacred faith, in our life today, to strengthen the spiritual purity of our youth, to strengthen the will, to promote the harmonization of human qualities;

**fifth:** to promote mutual understanding, solidarity, patriotism and national pride among the citizens of our multinational country, regardless of their nationality and religion.

#### ***4.3. Strategy of Action – improved conceptual model for National Development***

Modernization is the modernization of traditional societies, a step forward in national development. At the end of our research, a new definition was presented: “Modernization is the destruction of old social phenomena; making social and cultural changes; transition from traditional to industrial society; transformation of the socio-economic system; this means a change in the socio-economic development paradigm and a change in all spheres of social life. "In this definition, we believe that the overall objectives and goals of the political process are embodied.

To meet the requirements of international standards, Uzbekistan switched to an accelerated modernization model. In 2017, a completely new stage of political reforms began in our country. In particular, the Strategy of Actions for the Further Development of the Republic of Uzbekistan, adopted on February 7, 2017, serves as a methodological basis for this process. The development of this new approach and principles was driven by the following objective factors:

**first,** a deep analysis of the development path of our country;

**secondly**, abrupt changes in the world market environment;  
**third**, aggravation of competition in the context of globalization.

In addition to objectively assessing our potential and capabilities in developing an action strategy, our mistakes and shortcomings were also openly critically analyzed for the first time. The main goal of political power in our country is to strengthen the mechanisms for implementing the power of the people in practice, and not in words. The goal of such large-scale reforms is to make sure that the people serve our people, and not state bodies. How was the idea of the strategy born? First of all, based on the results of a broad public discussion based on a comprehensive study of topical issues of concern to the general public and entrepreneurs, an analysis of current legislation, law enforcement practice and best world practices, it became clear that we are lagging behind many countries. So, the need arose for a new idea to raise the nation, to achieve a higher standard of living. However, it should be noted that this ingenious idea was born not in classrooms, but on the basis of extensive practical and deep analytical research.

It is safe to say that the words of the great statesman Amir Temur "consultation with the people" found expression in practice. As a result of public discussion on the portal "Legislation Impact Assessment System", 1,310 proposals and comments were received, on the basis of which 41 points of the State Program were finalized. More than 1,300 specialists and experts, representatives of the public, the media, the diplomatic corps and international organizations, large foreign investors working in Uzbekistan took part in the Media Week and the international round table in Tashkent on January 23-27, 2017. Below we discuss the content of the important priorities identified in the Action Strategy<sup>195</sup>:

1. Deepening democratic reforms aimed at improving state and social construction, strengthening the role of parliament and political parties in modernizing the country, reforming public administration and developing the organizational and legal framework of the civil service, improving e-government, improving the quality and efficiency of public services., introduction of mechanisms of public control, strengthening the role of civil society institutions and the media;

2. Strengthening guarantees of genuine independence of the judiciary and reliable protection of the rights and freedoms of citizens, aimed at ensuring the rule of law and further reforming the judicial system,

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<sup>195</sup> See: Uzbekiston Respublikasi Prezidentining "Uzbekiston Respublikasini yanada rivojlantirish buyicha harakatlar Strategiyasi tugrisida"gi Farmoni // Decree of the President of the Republic of Uzbekistan dated February 7, 2017 No. PF-4947 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan". [www. Lex. Uz](http://www.lex.uz)

increasing the efficiency of administrative, criminal, civil and economic legislation, and preventing crime; full implementation of the principle of a dispute in the process, a radical improvement in the quality of legal assistance and legal services;

3. Strengthening macroeconomic stability and maintaining high rates of economic growth aimed at further development and liberalization of the economy, increasing the competitiveness of the national economy, modernizing and accelerating the development of agriculture, continuing institutional and structural reforms to reduce state participation in the economy, protect private property rights and further strengthening its priority position, stimulating the development of small business and private entrepreneurship, comprehensive and balanced socio-economic development of regions, districts and cities, actively attracting foreign investment in industries and regions of the economy by improving the investment climate.

4. A gradual increase in wages, pensions and benefits aimed at developing the social sphere, a gradual increase in employment and real incomes, improvement of social protection and health care, an increase in the social and political activity of women, and the construction of affordable housing., implementation of targeted programs for the development and modernization of road transport, engineering, communication and social infrastructure, the development of education, culture, science, literature, art and sports, and the improvement of state youth policy.

5. Ensuring security, interethnic harmony and religious tolerance, strengthening the independence and sovereignty of our state, aimed at pursuing a thoughtful, mutually beneficial and practical foreign policy, creating an atmosphere of security, stability and good neighborliness around Uzbekistan, strengthening the country's international prestige.

Thus, the effective implementation of the Action Strategy has become a priority task for all government bodies and their officials. It is being implemented in five stages, based on the names given to the years in our country, with the adoption of state programs for each year. Thus, the scope of priorities for each year depends on the nature of the Action Strategy. In this regard, the first stage of the State Program of the Year of Dialogue with the People and Human Interest was approved. At the first stage of the action strategy, the introduction of new effective mechanisms and methods of open dialogue with the population, the introduction of a system of public responsibility of officials, on this basis, strengthening the public's confidence in the authorities; not to allow the creation of bureaucratic barriers and obstacles when considering applications from individuals and legal entities, to turn the process of communication with the population into a campaign;

Transparency of events held within the framework of the state program, in which citizens, deputies of representative government bodies of all levels, non-governmental non-profit organizations, citizens' self-government bodies, secular figures, women, youth, creative and scientific institutions took part.

The strategy of action gives priority to radical reform of state and social construction. The strategy takes into account the best foreign experience and international standards, outlines the prospects for all areas of the country's development. The goal of creating Presidential Virtual and People's Receptions in all regions since January 2017 is to hear the problems, concerns and fears of people accumulated over the years, to attract leaders to the country and provide the maximum possible support. An open dialogue with the people has significantly increased the prestige of our state. Thus, during 2017, more than 1.5 million of our citizens were able to solve current and everyday problems by applying for receptions on accumulated problems in private and public.

Based on the following analysis, we would like to note that these reforms are waiting for their turn in the system of state power: a) increasing the prestige of the Oliy Majlis; b) strengthening the role of political parties, creating a healthy competitive environment between them; c) decentralization of public administration; d) ensuring the transparency of public administration; e) Improvement of the "electronic government" system, etc.

Indeed, in recent years, the efficiency and quality of public services have increased, and the availability of these services for the population and business has increased significantly.

The action strategy is aimed at strengthening macroeconomic stability, actively attracting foreign investment, primarily foreign direct investment in industries and regions, creating favorable conditions for the development of private entrepreneurship based on privatized state property, and comprehensive socio-economic development of regions, districts and cities. tasks are defined. By increasing the efficiency of free economic zones, technoparks and small industrial zones, the creation of new ones will contribute to the development of the national economy. In accordance with the Decree of the President of the Republic of Uzbekistan dated October 26, 2016 "On additional measures to activate and expand the activities of free economic zones", favorable conditions will be created for new zones. To date, 62 projects worth \$ 486 million have been implemented in 14 free economic zones, including Navoi, Angren, Jizzak, Urgut, Gijduvan, Kokand and Khazarasp., Created over 4.6 thousand jobs. This means that about four thousand families have already received assistance from the state.

It is safe to say that the biggest step in modernizing the economy is achieving stability in monetary policy. As a result of the Decree of the President of the Republic of Uzbekistan dated September 2, 2017 No. PF-5177 "On priority measures to liberalize foreign exchange policy", the policy of familiarity and inequality has been canceled, and equal conditions have been created for conducting foreign trade for all businesses. Over the years, excessive administrative interference in foreign exchange regulation, the availability of special benefits and preferences for certain sectors of the economy and enterprises in foreign trade have created unequal conditions for doing business between enterprises and the parallel foreign exchange market, and the exchange rate has formed. Such an unfavorable policy led to a decrease in the competitiveness of prices for goods and services of domestic producers in the foreign and domestic markets.

Since 2017, foreign currency has been already bought and sold by individuals and legal entities in banks to conduct current international currency transactions. In particular, legal entities can without restrictions convert their funds into foreign currency for current international foreign exchange transactions in banks, including the import of goods, works and services, repatriation of profits, repayment of loans, payment of travel and other non-commercial transactions, achieved. Such a revolutionary step in the economy serves to strengthen the position of the national currency of our country, socio-economic development, employment and living standards.

Also, a number of tasks have been set for the development of education and science, which are priority areas of social modernization. They envisage strengthening the material and technical base of educational institutions, construction, repair and overhaul of new buildings, equipping them with modern teaching and laboratory equipment, computers and teaching aids. The process of gradual development of the independence of higher education institutions in 2017-2021 began with the development of a program for the radical improvement of the higher education system, further improvement of curricula, expanding the powers of higher education institutions in search of additional sources of paid services and funding. They literally accelerated the process of change and renewal in the education system. In 2018, for the first time in the system of secondary specialized education, the admission of students to the 10th grade was carried out in parallel with the admission to academic lyceums and professional colleges. Basically, the wishes of parents, students and the needs of the time were taken into account. For example, in the 2016/2017 academic year, more than 466,000 students graduated from high school, of which more than 170,000

entered professional colleges. 288 thousand, or more than sixty percent, continue their education in the 10th grade.

In recent years, special attention has been paid to the study of the heritage of our scientists, their transformation into mature professionals. The creation of a school dedicated to advanced education in the field of information and communication technologies, named after our great ancestor Muhammad al-Khwarizmi, was the first step in achieving this goal. The creation of this school will lay the foundation for training personnel from an early age, preparing mature and modern personnel in this field. At the same time, a resolution of the President of the Republic of Uzbekistan "On the creation of a specialized state boarding school named after Mirzo Ulugbek and the Park of Astronomy and Aeronautics" was adopted. With this decision, a specialized state boarding school named after Mirzo Ulugbek will be created at the Institute of Astronomy, specializing in advanced training in mathematics, astronomy, physics and computer science. From September 1, 2019, one Presidential School will be opened in Tashkent and in all regions. One of the requirements for schools is the formation of a base of highly qualified teachers with knowledge in their field, as well as teaching foreign languages at school. The creation of such specialized schools serves to educate youth in the spirit of patriotism.

Have studied the possibilities and potential of the regions of our country, the issue of vocational guidance for students in grades 8-9 was re-examined. That is, about fifty specialties of secondary school graduates are being trained. To this end, modernly equipped training and production centers and laboratories will be created on the basis of vocational colleges and general education schools.

A systematic analysis of the current state of the economy of Uzbekistan, the system of local self-government showed that there are serious shortcomings in the activities of state authorities and local executive bodies. In the commentary to the Decree of the President of the Republic of Uzbekistan dated September 8, 2017 No. PF-5185 "On Approval of the Concept of Administrative Reform", the following facts are mentioned:

1. The basis for organizing the activities of the executive authorities slowed down the pace of development of the regions, did not provide a timely solution to the problems accumulated on the ground;
2. The declarative nature of the tasks set, the lack of organizational and legal mechanisms for their implementation, duplication of tasks and the presence of cases of excessive regulation by the state adversely affect the effectiveness of the reforms;



3. Mechanisms for assessing the performance of state bodies and administrative bodies consist only of the registration of cases and the current collection of statistical data, which in most cases does not reflect the true state of affairs on the ground;

4. There is no clear delineation of the areas of responsibility of managers, in particular, effective mechanisms for intradepartmental and interdepartmental interaction of local executive bodies;

5. Lack of openness and transparency of the executive branch, weak mechanisms of public control lead to excessive bureaucracy and various forms of corruption;

6. The level of public services does not meet the desires and requirements of the population and business.

Critical analysis shows that the number of unresolved issues in the field of education has increased over the years. For the above reasons, President Shavkat Mirziyoyev proposed a new conceptual model of public administration, which clearly identifies **6 priorities**:

**first**, improving the institutional and organizational framework of the executive branch;

**secondly**, to clarify the functions (functions, powers) of the executive authorities, the mechanisms for their implementation and the area of responsibility, to clarify, coordinate and improve the interaction process;

**third**, further reduction of administrative influence on the sectors of the economy and expansion of market management mechanisms;

**fourth**, improving the mechanism of vertical management and interaction of executive authorities;

**fifth**, the introduction of modern forms of strategic planning, innovative ideas, developments and technologies in the public administration system;

**sixth**, the formation of an effective system of professional civil service, the introduction of effective anti-corruption mechanisms in the system of executive authorities.

In our opinion, the expected result of such large-scale administrative reform is the creation of a public administration system that meets global trends in innovative development. This required new thinking and new ways of managing. Including:

– Optimization and decentralization of the public administration system by eliminating non-specific tasks, functions and powers, duplication and elimination of parallelism;

– liberalization of public administration and reduction of costs for it, increasing the efficiency and transparency of the system of making managerial decisions;

– Implementation of the system of strategic planning, innovative ideas, developments and technologies;

– Further reduction of the administrative influence on the sectors of the economy and the development of a healthy competitive management environment, the expansion of market mechanisms aimed at increasing the investment attractiveness of the country and the business activity of the population.

It is safe to say that the concept of administrative reform is a new approach to modernizing the country. After all, the effective implementation of administrative reforms will ensure the practical implementation of the idea that "the people should serve their people, and not state bodies."

True, the executive and economic power does not meet modern requirements. There are a number of systemic problems and shortcomings that impede the implementation of state policy to modernize the sectors of the economy and social sphere, comprehensive development of regions, and improve the standard of living and well-being of the population. Since the adopted Roadmap for their elimination clearly spelled out mechanisms for the implementation of urgent tasks, we decided to list it in full below<sup>196</sup>:

1. In order to improve the institutional, organizational and legal framework for the activities of government bodies and local executive bodies: the widespread introduction of "electronic government" and modern information and communication technologies in the activities of executive authorities at all levels; optimization of administrative procedures; automation of management processes; regulation of all public services and their inclusion in a single register.

2. In order to further reduce the administrative impact on the sectors of the economy and expand market management mechanisms: analysis of existing mechanisms for managing state assets and property of state unitary enterprises; introduction of modern forms and methods of work of advanced trustees and trustees of the state; an inventory of the functions of executive authorities and the feasibility of transferring public services to the private sector; transfer to the private sector through the introduction of mechanisms of state control over the proper performance of functions through licensing, certification, accreditation and permits procedures; introduction of the

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<sup>196</sup> Uzbekiston Respublikasi konun hujjatlari tuplami // Collection of legislative acts of the Republic of Uzbekistan. 2017, no.37, article 979.

procedure for electing governors; enhancing the role and effectiveness of citizens' self-government bodies in addressing pressing issues of socio-economic development.

3. In order to improve the system of the vertical of management and mechanisms of interaction between executive authorities: gradual decentralization of state administration, providing for the transfer of the powers of state administration of the republic to local public administration bodies, district (city) government bodies; to leave the mutual functions and powers of state administration at various levels, in particular, to leave strategic issues at the national level in the executive bodies of the republic, as well as to clearly limit control over the correct use of their delegated powers to local authorities.

4. In the direction of introducing modern forms of strategic planning, innovative ideas, developments and technologies into the public administration system: creating a strategic planning system that allows to form future models of innovative development of priority sectors and industries on the basis of long-term scenarios for building up intellectual and technological potential; Definition in the legislation of the concepts of "medium-term" and "long-term" development programs; development and adoption of promising long-term state programs for the development of economic and social sectors.

5. In the direction of the formation of an effective system of professional civil service, the introduction of effective anti-corruption mechanisms in the system of executive authorities: organization of civil service, including: legal status, classification of civil servants; Development of draft regulatory legal acts regulating the issues of transparent recruitment mechanisms (on a competitive basis), the formation of human resources, services, compliance with ethical standards, the Law "On Civil Servants" and other draft regulatory legal acts.

Deep reforms launched in these five areas will take Uzbekistan to a new stage of development. To carry out this strategic work, the need for a very modern, strong workforce is growing. Even the experience of attracting our compatriots and experienced specialists from abroad is widely used in Uzbekistan. For this purpose, a specialized body has been created under the President of the Republic of Uzbekistan, responsible for the implementation of a unified state personnel policy. Also, the development of special education in the field of public administration and training of civil servants in the country, the introduction of modern methods for assessing the effectiveness of their activities based on personal achievements, knowledge and professional skills; A modern system of remuneration and social

protection of civil servants has been created, which will increase the attractiveness of the civil service, reduce the risks of corruption and abuse of office.

The most important task is to modernize the system of local self-government, to ensure transparency and openness of the executive branch in carrying out democratic reforms. In a special study, we identified the methods and mechanisms of this problem<sup>197</sup>.

President Shavkat Mirziyoyev boldly set about introducing new effective mechanisms and methods to further strengthen relations between the state and society. As in developed countries, for the first time in the history of the republic, measures are being taken to create an effective mechanism for ensuring the rights and freedoms of citizens, further increasing their well-being and satisfaction with the activities of the executive branch.

The strategy of actions in five priority areas of development of the Republic of Uzbekistan for 2017-2021 is designed to radically increase the effectiveness of reforms, create conditions for the harmonious and dynamic development of the state and society, modernization and liberalization of all sectors. Today, an open, constructive, mutually beneficial foreign policy of Uzbekistan with foreign countries, especially with neighboring countries, is of great importance for the Central Asian region.

The state visits of the head of our state to Turkmenistan, Kazakhstan, Russia, China, Kyrgyzstan and Tajikistan in 2017-2019 are practical proof that our country's foreign policy pays special attention to good-neighborly relations. President of the Republic of Uzbekistan Shavkat Mirziyoyev said at the 72nd session of the UN General Assembly on September 19, 2017: "Political activity in our society is growing, profound reforms are being carried out in all areas. "Their goal is to build a democratic state and a just society, in which the priority is to implement the simple and clear principle of" the interests of the people above all else"<sup>198</sup>, he said. In addition, it was emphasized the solution of such issues as the Virtual and People's Receptions under the President were created in all regions of the country, effective measures were taken in cooperation with the International Labor Organization to eliminate child and forced labor, abolish obsolete visas, such as exit visas, movement of people. open dialogue with national and international non-governmental organizations on the protection, social

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<sup>197</sup> Omonov B. Davlat hokimiyati va boshkaruv organlari faoliyati ochikligini taminlash mexanizmlari / Omonov B. Mechanisms for ensuring the transparency of public authorities and administration. –T.: Global Books, 2017. – P.41-61.

<sup>198</sup> Source: [www. Uza.uz](http://www.Uza.uz) September 20, 2017.

rehabilitation of lost citizens affected by extremist ideas, creating the necessary conditions for their return to a healthy life, with all law enforcement agencies in the field of protecting human rights and freedoms. The activities of parliament and citizens are constantly monitored, growing the role of political parties and civil society, the independence of the judiciary is ensured, and the role of the media is significantly narrowed.

It was also noted that the essence of the Action Strategy is fully consistent with the Sustainable Development Goals. Our President Sh. Mirziyoyev strengthens dialogue, practical cooperation and good-neighborliness in Central Asia; environmental problem - elimination of the consequences associated with the drying up of the Aral Sea; He came up with initiatives to stabilize the situation in Afghanistan. The call to address these global challenges has also received widespread support from the United Nations. Another topical issue raised by the President of Uzbekistan was that in conditions when the threat of terrorism is growing in the world, the formation and enlightenment of the minds of young people on the basis of education should become a major task. "The majority of crimes related to extremist activity and violence are committed by young people under the age of 30. Today's youth in the world are the largest generation in human history, with a population of 2 billion. The future and prosperity of our planet depends on how our children grow up and become human.

Our main task is to create the necessary conditions for young people to show their potential, to prevent the spread of the "virus" of the idea of violence. For this, it is necessary to develop multilateral cooperation in the field of social support for the younger generation, protection of their rights and interests. In this regard, it was proposed to develop a generalized international legal document for the formation and implementation of youth policy in modern conditions of globalization and the rapid development of information and communication technologies in Uzbekistan – the UN International Convention on the Rights of the Child.

Another initiative, the head of your state Sh.M. Mirziyoyev was the creation of the Imam Bukhari International Research Center in Samarkand and the Center for Islamic Civilization in Tashkent. The main purpose of these documents is to help ensure the right to education for all and eradicate illiteracy and ignorance. This resolution is aimed at promoting tolerance and mutual respect, ensuring freedom of religion, protecting the rights of believers and preventing discrimination against them.

Today, Uzbekistan gives priority attention to the Central Asian region in its foreign policy. This is a well thought out path. Located in the very heart of Central Asia, Uzbekistan is directly interested in turning the

region into a region of stability, sustainable development and good neighborliness. Peaceful, economically developed Central Asia is the most important goal and the main task to which we strive. Uzbekistan is a staunch supporter of dialogue, practical cooperation and strengthening good-neighborliness.

A number of measures have been taken to develop and strengthen the Uzbek-Russian strategic partnership and allied relations, expand multifaceted and mutually beneficial cooperation. The fruitful state visit of the President of Uzbekistan Sh. Mirziyoyev to Russia in April 2017 and the high-level meeting held have strengthened relations and enriched them with specific practical content.

There has been a significant intensification of good-neighborly relations: recently, First Deputy Prime Minister of Russia, Co-Chairman of the Intergovernmental Commission on Economic Cooperation I. Shuvalov, Secretary of the Security Council N. Patrushev, Minister of Agriculture A. Tkachev, Minister of Industry and Trade D. Manturov, President of Tatarstan R. Minnikhanov and others visited Uzbekistan. The volume of bilateral trade is growing rapidly - since the beginning of the year, trade has exceeded \$ 3 billion. With the participation of leading Russian companies and banks, large investment projects are being implemented in the oil and gas and petrochemical industries, metallurgy, mechanical engineering, electrical engineering, pharmaceuticals, the agro-industrial complex, food and other industries. Practical cooperation between the regions and business circles of the two countries has intensified. Cultural and humanitarian exchanges are expanding. The visit of the Patriarch of Moscow and All Russia Kirill to Uzbekistan in September also contributed to the strengthening of friendship and mutual understanding between our peoples.

According to international experts, strategic goals open up great opportunities for the country to fully implement its tasks in the international arena. It is safe to say that legal reform in our country are not limited to the adoption of state programs and last, but also demonstrate great efforts to implement them consistently. The fact that the Action Strategy covers areas that serve the development of society is a testament to Uzbekistan's great success in the future. For example, since 2017, cooperation with international financial institutions has been successfully developing, partnerships with the European Bank for Reconstruction and Development (EBRD) have been restored. EBRD returned to Uzbekistan. They are working with the government to improve the transparency and coordination of local statistics. The next step will be the issuance of sovereign bonds.

In short, the main goal of the Action Strategy is to accelerate the creation of internal mechanisms that will ensure the rapid development of a democratic society. Improving public administration and adapting it to the rapidly changing demands of life should be an important challenge facing every country. In our opinion, the key factor for the success of this process is that the reforms are based on a long-term conceptual strategy. In this sense, the initiatives and ideas put forward by President Shavkat Mirziyoyev have become an event of great scientific, practical and political significance.

From the above, it follows that a person is at the center of all political processes and relations. In addition, the process of political modernization in our country has the potential for development depending on the level of the general culture of citizens, the level of development of consciousness, worldview, thinking and political activity. In our opinion, modernization and renewal can help shape the socialization of citizens, a modernized person and a nation.

Today there is every reason to say that the process of modernization of society in Uzbekistan has accelerated. The goal is to ensure the well-being of people by creating conditions for high economic growth, strengthening democracy and increasing the competitiveness of the economy. As the president said, "the richer the people, the richer and stronger the state".

Ensuring human rights and carrying out truly democratic reforms is one of the most important issues for a renewed Uzbekistan. At the same time, ensuring transparency of the state and eradicating corruption are among our top priorities. Since human dignity is inviolable, public authorities have a duty to respect and protect it. In fact, the great task and historical merit of accelerated political modernization in Uzbekistan is also determined by its current results. Due to the pace of rapid modernization, President of Uzbekistan Shavkat Mirziyoyev has a high international reputation and is highly respected by the leaders of leading countries. creating a solid foundation for the development of a modernizing society.

The world recognizes the emergence of a new Uzbekistan. The new state, new thinking is, first of all, a state with a new image, new international prestige and new respect.

#### **Summary of the fourth chapter**

**First**, there is the consistency and similarity between the work ethic of our great ancestor Khoja Bahauddin Naqshbandi and the Protestant work ethic of Max Weber that defined European economic development, the Jadid Enlightenment movement in the early twentieth century, and the Enlightenment absolutism movement that modernized Europe in the eighteenth century.

**Secondly**, Eastern liberalism must be applied to liberalize society. Time has shown that Deng Xiaoping, Mohandas Gandhi, Kemal Ataturk, Islam Karimov in their political activities need a gradual transition to capitalism and strengthening of their leadership potential.

**Third**, due to the lack of a comprehensive model of modernization and mutual integration of society in the post-Soviet republics, the process of modernization over a large territory has slowed down.

**Fourthly**, the Action Strategy went down in history as a new conceptual model of political modernization in Uzbekistan.



## CONCLUSION

The modernization of society has always been one of the urgent tasks facing the entire state, and will remain relevant at later stages of human development. Because this is a phenomenon associated with the infinity of human needs and the continuity of efforts to satisfy that. Failure to understand this process in a timely manner will lead to the country's lagging behind in development and, ultimately, to chaos. To prevent such negative processes, each state develops and implements a concept of national development, based on the available capabilities and characteristics.

Today, all highly developed countries have gone through this process. After gaining independence, our country, which is on the way to taking a worthy place among these countries, has developed a scientific concept of renewing the former totalitarian society and building a democratic society and has achieved great success as a result of its effective implementation. The political-theoretical concept was developed by the first President Islam Karimov and is the concept of five principles of Uzbekistan's transition to market relations. Its implementation has ensured the sustainable development of our country.

Of course, progress does not stop, it is always an ongoing process. In 2017, at the initiative of President Shavkat Mirziyoyev, an Action Strategy for the further development of the Republic of Uzbekistan was developed. This historic document provides an objective assessment of our potential and capabilities, as well as a comprehensive critical analysis of our mistakes and shortcomings. The strategy is the real program of action for the renewal process.

The main goal of political power in our country was to strengthen the mechanisms for the implementation of people's power in practice, and not in words. The goal of such large-scale reforms is to make the people serve our people, and not state bodies.

But modernization, renewal, successful implementation of reforms is not an easy process. Because our citizens will need to work selflessly, be politically active and maintain social and political stability in our society. The modernization of society is a very complex process; it is a single organism in which different sectors are involved. Ignoring all of them leads to incomplete functioning of the body, which leads to disorder in society. He found his practical confirmation in the experience of countries around the world. At the same time, even today in some countries there are cases of a one-sided approach to the modernization of society, and in some - situations of instability.

Considering that the goal of this political process is to improve the well-being of the population, for this it will be necessary to begin modernization, primarily in the economic sphere. This requires the creation of a legal framework. However, a legal framework cannot be created in a dry place without economic opportunity. In the same context, it is necessary to skillfully find a balance between the two sides. Failure to find a balance can lead to the disruption of the entire modernization process. So this is the biggest problem of modernization. This remains difficult, especially during the transition of countries to market relations and the formation of democratic values.

**The theoretical and methodological foundations of modernization of social are analyzed, the following conclusions are drawn:**

**First**, the main goal of modernization should be the full socialization of a person on the basis of social institutions, the formation of a cultural and cohesive nation.

**Second**, the modernization of society will not be the same model for all countries. It was developed taking into account the mentality of people, national values, traditions, worldviews that have formed over a long period of time, as well as the economic potential and level of development of the state. In such conditions, it is necessary to be able to find the main link in a certain chain of operations so that it can perform the function of a link.

**Third**, the formation of modernization depends on the level of political consciousness in society, the level of willingness to accept and implement the basic principles of a market economy and democracy. Without solving this problem, it will not be possible to achieve the country's development. Indeed, this process involves not only a change in the political system and economic development, but also the creation of a legal basis for a strategy of social development;

**Fourth**, in contrast to the West, the main reason for the ineffectiveness of modernization in the post-Soviet republics is the fact that business is a legitimate activity that is not sufficiently entrenched in the culture of peoples. you will need to exit.

**The role of political modernization in the life of society is analyzed, the following conclusions are drawn:**

**In the economic sphere:** the modernization process will be accelerated as a result of the increased use of knowledge-based technologies, industrialization, the development of banking, product and labor markets, the creation of innovations, implementation and creation of incentives.

**In the social sphere:** the specialization and development of citizens, social, state institutions will increase depending on the direction. Specialization is focused not on social origin, age, education, but on knowledge and professional skills of a person.

**In the political sphere:** the national statehood is being reorganized, power is distributed equally, profound structural changes are taking place in the economic, political and social spheres of the state in order to maintain stability in society, the state's ability to establish a democratic system increases.

**In the spiritual sphere:** raising awareness, improving the quality of education, opening schools and special courses in foreign languages, music, ensuring freedom of speech, conscience and thought, understanding the values of individualism.

**The necessity and features of modernization in the transition period are analyzed, the following conclusions are drawn:**

**First,** modernization will remove the social and political restrictions on the political activity of people, and will allow citizens to freely occupy positions in the government on an equal footing.

**Secondly,** there is a process of complication of social relations due to the emergence of new groups in accordance with the activities and interests of citizens.

**Third,** the capacity of the system for knowledge and innovation will increase. Political power finds the strength to mobilize financial and human resources to carry out strategic tasks.

**Fourthly,** the cultural factor comes to the fore among the factors that promote or hinder the development of modernization. When it is not observed, even in developed countries there is spiritual poverty and, as a result, the collapse of society.

**Fifth,** in world history, the transition of society from one state to another was observed not once, but at least twice. In Western Europe, Europe, America and Southeast Asia, agrarian societies turned into industrial societies, and then into "new industrial countries." So, we must take into account that there are two stages in achieving the goal.

**The concepts and models of modernization of society are analyzed, the following conclusions are drawn:**

**First,** the classical concept emerged in the second half of the twentieth century on the basis of a program of practical assistance to developing countries. Since the problems of transforming an agrarian society into an industrial society have recently become aggravated, the question

arises of a more comprehensive study of it from a political and philosophical point of view;

**Secondly**, there is a growing interest in the unconventional concept of the countries of Southeast Asia (South Korea, Taiwan, Thailand, Singapore, Malaysia), which are now reaching high development, combining Western and Eastern traditions;

**Third**, the modern concept based on knowledge, innovation and technology has been widely used in European countries where individualism and liberalism have long prevailed;

**Fourth**, among the models of political modernization, the ideal is the accelerating Scandinavian model, in which the standard of living of the population is very high. However, the high efficiency achieved in the unconventional model used by the countries of Southeast Asia requires a revision of scientific theories;

**Fifth**, on the basis of our many years of research, a model (foundation) of the political modernization of Uzbekistan has been developed, which identifies potential areas, external and internal influences that serve as the basis.

**The current state of modernization of society in Uzbekistan is analyzed, the following is done:**

**First**, the political modernization of society in our republic was studied as an independent object of scientific research, in principle, as one of the first works;

**Secondly**, textbooks and manuals for higher education offered conceptual foundations for the modernization of scientific research, the need to teach their subject and subject;

**Thirdly**, the advantages and disadvantages of applying political modernization in Asia and the Middle East were analyzed;

**Fourth**, the need arose for theories and concepts that raise the status of political modernization in balancing the interests of political institutions, non-governmental and non-profit organizations in our country;

**Fifth**, the role of the middle class and the formation of a new political elite in the development of modernization, as well as the negative aspects of the bureaucracy, were identified, and proposals were put forward in this regard.

**Summarizing the above, we draw the following main conclusion:**

1. The study of the concepts of "political modernization", "national development", "modernization of the political system of society" as a special category of political science, philosophy, sociology and the object of research leads to the expansion of the content of socio-philosophical knowledge.

2. Development of the concept of the mechanism of socio-economic, political and cultural modernization of society in the Republic of Uzbekistan on the basis of a political and philosophical analysis of the state, level and level of socio-economic, cultural and spiritual development of developed countries creates real opportunities for balanced institutions of civil society in our country.

3. In the context of the Republic of Uzbekistan, the stages of historical development, the definition of the principles of modernization of society, the formation of factors, criteria and requirements of social and political development, taking into account the specifics of national values, lead to effective reforms and modernization processes.

4. The modernization model and mechanisms developed in the country as a result of an analytical study of the features of the American, Swedish, German, French, Turkish, Chinese and Japanese models of socio-political modernization of society, serve to ensure open communication and transparency between the state and the population.

5. The use of public receptions, e-government mechanisms in the modernization of the political system of society will help to reduce administrative costs, increase the efficiency of executive power, balance relations between society and government, improve democracy and increase political responsibility to people.

6. To ensure the fulfillment of the tasks outlined in the Action Strategy for the five priority areas of modernization of society, mechanisms for promoting small business and entrepreneurship, taking into account regional characteristics, foreign investment and job creation, will help grow new competitive products, increase labor efficiency and improve living standards.

7. Transparent foreign policy of the Republic of Uzbekistan in strengthening cooperation in international relations in the socio-political, cultural and spiritual modernization of society: attracting foreign investment; infrastructure creation; increase export potential; improving methods and mechanisms for increasing the competitiveness of goods and services, as well as the economic growth of Uzbekistan will ensure its high image and rating among the countries of the world;

8. In the process of globalization and the unrestrained spread of Internet information resources around the world, in the process of political, social, economic and spiritual modernization of society to protect national values from negative influences, ideas of equality, religious tolerance, friendly solidarity, regardless of religion and nationality, assimilation,

increasing political culture, developing socialization skills ensure the cultural and economic development of society;

9. In the process of transformation of society in Uzbekistan, modernization of the country, introduction of public receptions as a mechanism for socio-political development, improvement of official websites and portals of government bodies, independence of the judiciary and the media, elimination of administrative barriers, corruption. This will increase the confidence of citizens in public authorities and administration and further increase the efficiency of public administration as a result of ensuring openness and transparency in society.

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