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THE NECESSITY OF ADAPTING: HOW TO MODERNIZE SOCIETY EFFECTIVELY

Annotation

This article discusses the category of modernization and the modernization of society, the importance of implementing new and effective means of state development, and the unique features of modernization in the culture of Uzbekistan. It also demonstrates that ensuring the stability of society, strengthening independence, and all aspects of the life of our society are directly related to modernization.

Key words: Modernization, political modernization, progress, development, national policy, national identity, ideology, spirituality, civil society institutions.

НЕОБХОДИМОСТЬ АДАПТАЦИИ: КАК ЭФФЕКТИВНО МОДЕРНИЗИРОВАТЬ ОБЩЕСТВО

Аннотация

В статье рассматриваются категория модернизации и модернизация общества, важность внедрения новых и эффективных средств государственного развития, уникальные особенности модернизации в культуре Узбекистана. Также показано, что обеспечение стабильности общества, укрепление независимости и все аспекты жизни нашего общества напрямую связаны с модернизацией.

Ключевые слова: Модернизация, политическая модернизация, прогресс, развитие, национальная политика, национальная идентичность, идеология, духовность, институты гражданского общества.

ADAPTATSIYA ZARURIYATI: JAMIYATNI SAMARALI ZAMONAVIYALSHTIRISH

Annotatsiya

Ushbu maqolada jamiyatni modernizatsiya qilish va modernizatsiya qilish kategoriyasi, davlat taraqqiyotining yangi va samarali vositalarini joriy etishning ahamiyati, O'zbekiston madaniyatidagi modernizatsiyaning o'ziga xos xususiyatlari muhokama qilinadi. Shuningdek, jamiyat barqarorligini ta'minlash, mustaqillikni mustahkamlash, jamiyatimiz hayotining barcha jabhalari bevosita modernizatsiya bilan bog'liqligini ko'rsatadi.

Kalit so'zlar: Modernizatsiya, siyosiy modernizatsiya, taraqqiyot, taraqqiyot, milliy siyosat, milliy o'zlik, mafkura, ma'naviyat, fuqarolik jamiyati institutlari.

Constant renewal and change have shaped human history as well as the evolution of the state and society. These modifications and procedures encompass the distinct facets of any country's and people's worldview, manner of thinking, customs, and traditions. It also necessitates the alignment of national interests with the strategic objectives of this or that society's way of life.

Contemporary modernization is seen as a complicated system that is becoming more and more important in the state and society's daily operations in the modern day. The concept of national statehood and the development of modern civilization require consideration of factors about technical means and technologies, social systems, economic forms of material development in society, educational development, and cultural processes.

In the present period, modernization requires not only acknowledging its essence but also comprehending its social and human interests, values, and the actual implementation of novel and efficient state development methods. Simultaneously, state authority and societal activities are closely linked to the accomplishment of human growth in the modernization category's political direction.

The conceptual basis of modernization processes is the systematicity of traditional social culture and historical processes. But it should be taken into account that, in any case, the modernization process is connected with the transition from a traditional society to a modernized one.

According to B. Omonov "the new history of modernization was born in the 18th century in European countries as a product of the creation of inventions, the introduction of scientific and engineering knowledge into human activity, and their use". The middle of the 20th century marked the main introduction of this phrase into the scientific lexicon. In US university education, T. Parsons and R. Merton first proposed the modernization idea in the 1950s and 1960s. The renowned American experts S. Lipset, F. Rigge, D. Enger, R. Wart, and S. Huntington were its founders. The modernization idea underwent a revision in the 1880s, when it was viewed as a function rather than a prerequisite for progress. It was acknowledged that altering social, economic, and political structures should be the first priority.

This concept category has its meaning. The term "modernization" (derived from the French words modernizer - modern - contemporary). Modern means changing life according to the times based on various improvements. The concept of "Modernism" in the dictionary of "Modern Western Philosophy" is interpreted as one of the philosophical views referring to the concept of "Postmodernism" and means a set of trends in the cultural consciousness of developed Western countries.

The philosophical content of the "modernization" category compares the object of modernization from the perspective of what is being modernized, i.e., "What happened?" and "How did it happen?" in an attempt to provide answers; it also determines the modernization goals

and their conformity to the demands of the society that is undergoing reform.

The laws of modernization that govern how quickly social and cultural structures change within society must be identified; the influence of social, political, and cultural structures on an individual's decision to adopt a particular behavior during modernization processes, even in cases where the cause is invisible, must also be examined. This leads to the conclusion that modernization plays a role in the formation of social groups' ideologies among individuals, including young people.

According to B.Omonov, a political scientist, "modernization eliminates old social phenomena; introduces socio-cultural changes; transitions from traditional society to industrial society; changes the socio-economic system; changes the socio-economic paradigm of development; and changes all spheres of society's life". We believe that this definition captures the overall objectives the political process.

Modernization is a process that aims to improve a society's political and social systems. It typically involves a shift away from traditional ways of life. For modernization to be successful, it often requires widespread reforms across various aspects of society.

While democratization can be a positive outcome of modernization, there can also be challenges. These challenges can include social conflict, discomfort caused by abandoning traditional beliefs, and difficulties adjusting to new socioeconomic structures. Additionally, modernization often involves increased openness to outside influences, which can be both beneficial and disruptive.

Modernization in Uzbekistan is a complex issue that requires careful consideration of its impact on various aspects of society. This includes the spiritual well-being of citizens, the development of modern thinking in younger generations, and the importance of reform. Furthermore, modernization must be considered alongside Uzbekistan's historical development, its unique cultural and symbolic values, and the importance of maintaining strong moral and spiritual foundations.

Local scientists point out that the contradictions in the form of problems of time and space, which have their characteristics of modernization in Uzbekistan (as in other countries formed in the space of the former socialist countries and the Soviet Union), are noticeable. In particular, one decision included the problems of the collapse of the single national economic complex formed in the 70th year of Soviet history, the collapse of the Soviet Federation, and the radical modernization of socio-economic, political-legal, and cultural relations in society. On the other hand, they emphasize that the modernization of society is under the strong influence of global changes in the transition from industrial and post-industrial society to informational civil society.

In particular, the main shortcoming of Soviet modernization was the wrong approach to national politics. In policies based on ideology, the strategic interests of the system were prioritized, and the needs and interests of the national republics were not taken into account. Total war against peasants (1930–1940); cotton expansion (1930–1990); oppression and repression against national cultural figures (1937–1938, 1951–1953); ban on Islam (1920–1985); and the bogus "cotton case" companies (1986–1988) are a vivid example of our point. These political companies left bad complications in the mind and psychology of the Uzbek people.

After gaining independence, the former Soviet republics, including Uzbekistan, needed to establish their own political systems and legal frameworks. This involved choosing a political model and modernizing their governing structures. The Law "On the Basics of State Independence of

the Republic of Uzbekistan" (1991) outlined initial priorities for these changes. These principles were further refined and solidified in the Uzbek Constitution, which was first adopted in 1992 and most recently revised in 2023.

The relevance of modernization was determined by a number of elements, including national ideology, property policy, national identity, civil society foundations, national priorities, and the importance of universal ideals. Following the fall of the autocratic regime in the final decade of the 20th century, independent states arose on the former Soviet government's territory. These states serve as the foundation for modernization within the framework of national identity awareness while acknowledging the global trends of cultural development.

It was, in fact, impossible to convert the single socialist form to economic freedom at one time without first guaranteeing the population's social protection and the gradual implementation of reforms; on the other hand, without profound structural changes in the system of all social relations, including the culture of thinking and the understanding of society's identity, that is, the political system without changing it.

Modernizing a society needs a careful approach because each aspect functions as a unique system. These systems, like traditional values, religion, and national culture, have developed over a long time. To modernize effectively, it's important to understand how these systems interact with the current situation and each other. This means not just updating the economy, management structures, and education system, but also considering how these changes will affect the existing social fabric.

At the initial stage of the occupation, it was justified that "our main long-term and the strategic task will remain the same: to deepen the processes of building a democratic state, civil society, and market reforms, to strengthen democratic values in people's minds, consistently and resolutely".

From the first stages of independence, Uzbekistan's social relations were modernized with the following characteristics: strong social policy; taking into account national idea and national mentality in the modernization process; integrating national values and modern reality in the political, economic, and spiritual life; and gradually establishing the conditions for each subsequent reform component. It is important to note, given the foregoing, that a number of situations can be found while studying the idea of modernizing traditional civilization.

Modernization can be seen as the active application of the change from the chosen social model's old development route to its modern one. However, these are short-term historical shifts in the socioeconomic, political-legal, and spiritual domains. The previous stage of society's development eliminates everything from the past (the negative effects of the planned economy, unified socialist ownership, administrative-command system, etc.), sets the stage for future renewals, and advances toward a new qualitative state of modernization in which macroeconomic stability is achieved, privatization deepens, a competitive environment is created, and significant structural changes—or re-denials—are implemented (critically understanding and correcting mistakes).

Modernization in Uzbekistan is seen as crucial for maintaining social stability, strengthening national independence, and promoting democracy across all aspects of life. A key focus is reforming the public administration system to align with modern democratic principles. This involves gradually transferring some decision-making authority to lower levels and local governments.

The success of these reforms hinges on ongoing efforts to strengthen civil society institutions and foster a culture of political and legal awareness among the population.

It should also be noted that political modernization is a complex process. In it, the socio-economic, political-legal, and socio-cultural spheres are interrelated and give meaning to each other; if there is a division between them, modernization will be partial. Effective economic growth cannot be achieved if the incomes of social groups in the society differ sharply; market structures are not formed until a culturally mature personality is formed; without the development of civil society institutions, democratic values will not develop. Each requirement and criterion are interrelated, and if they are fully considered, the process will take many years. Even in European countries, it lasted two hundred years. Positive changes in the country's socio-economic, political-legal, and socio-cultural spheres and educational developments are the factors that accelerate and modernize the process of modernization.

In our opinion, the modernization of society takes place in connection with the development and activities of civil society institutions.

It is known that the main goal of the theory of modernization is to analyze the specific models of development, and determine the necessary universal conditions for the trend and conditions of economic growth and socio-political and socio-spiritual changes.

The study of the process of modernization that we are studying is based on the fact that it can be applied to not only cultural-educational but also economic-social, political-legal activities of society.

Professor S. Otamuratov argues that "the transition or intermediate period necessary for the transition from one socio-economic and political system to another ends with the emergence of a sustainable development process in which this new socio-economic and political system realizes its full potential".

According to economist L. Levitin, "the period before modernization is completed and the country reaches the level of stable economic development and political stability is called the transition period".

The experience of Uzbekistan's reconstruction of society shows that modernization, which is not based on national traditions, can not only be an obstacle to economic development but also endanger the peace and social harmony of citizens. That is why, from the very first day Uzbekistan entered the path of independent development, it understood the role and importance of restoring national traditions, national lifestyle, and national identity, and relied on the unique features of national psychology and mentality in the reconstruction of society.

It is demonstrated by the harmony of traditional and modern values, which ensures that the populace will accept reforms. It also results in a society whose strategic directions are the development of a strong social policy, the preservation of historical memory and national values, and the strengthening of national identity. decided how social-spiritual modernization will be implemented. This principle takes into

consideration the issue of how national identity and modernization processes interact.

Some local scientists also emphasize that the characteristics of traditional society affect the development of modern society. Professor A. Kadyrov: "In modern society, man is the subject of the historical process". "Traditional society is historically doomed to crisis, because it rules citizens on the basis of violence, and citizens are deprived of their rights", he says. According to the scientist, it is necessary to constantly renew society and adapt it to new reforms. In today's dynamic era, when fast information activity becomes a great force, certainly, all the signs and criteria of traditional society will not work in space.

Professor B. Omonov divides the political modernization of society into the following systems based on scientific and theoretical points of view:

First, the concept of modernization means that there is a strong need for complex political reforms because the existing situation in historical reality does not correspond to the modern way of life;

second, the objective conditions and economic and political resources of a specific place are taken into account before modernization is carried out in a traditional society;

third, in the transition from an agrarian society to a modern society, not only a certain area of the life of an individual, society, and the state but also the political life of the society will be completely renewed and reformed;

fourth, if the process continues systematically and consistently, positive changes will occur in the country's social, political, economic, spiritual, and scientific-technical spheres, and people's thinking and worldview will also increase.

When evaluating the phenomenon of modernization, it should be noted that it is based on national identity, national policy, and ideological principles in the society of Uzbekistan. It should also be taken into account that this, in turn, is related to the stabilization of the economy, politics, culture, and education spheres.

Uzbekistan is currently experiencing a significant acceleration in its societal modernization efforts. The driving objective behind this push is to cultivate an environment that fosters robust economic growth, strengthens democratic principles, and ultimately secures the well-being of its citizens through an increasingly competitive national economy. As our head of state aptly pointed out, "The richer the people, the richer and stronger the state" A cornerstone of this modernization drive is the unwavering commitment to transparency within government bodies and management structures, alongside the complete eradication of corruption. This focus on transparency stems from the fundamental belief in the inviolability of human dignity, which our legal system ensures state entities must respect and protect. Ultimately, the successful and rapid political modernization of Uzbekistan hinges on the implementation of social state principles, with the primary goal of elevating the overall well-being of the people.

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