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MODERNIZATION IS AN IMMANENT PROPERTY OF POLITICAL INSTITUTIONS

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ABSTRACT

Globalization, the growing interconnectedness and interdependence of States, the integration of their economies, and the internationalization of all spheres of public life are among the most characteristic features of our time. It is this factor that underlies the transformation of national-traditional societies and the modernization of their political institutions.

KEYWORDS

Economic, social, ethnic and cultural factors is not a discovery of the XX-XXI centuries, it is still found in the works of Plato, Aristotle, Machiavelli and other thinkers.

INTRODUCTION

The idea that the development of the political system and institutions is conditioned by economic, social, ethnic and cultural factors is not a discovery of the XX-XXI centuries, it is still found in the works of Plato, Aristotle, Machiavelli and other thinkers. The sociodynamic character of the state was noted by Plato and Aristotle, who considered " each form of state corresponds to its own definition of the concept of citizen, its own grounds for granting a particular circle of persons a set of civil rights. Together with changes in the concept of a citizen and, consequently,

the norms of the state, the state itself also changes." [1.60] After all, civil rights are an expression of a person's position in economic, social and cultural life and reflect their essence.

The first theories, scientifically based concepts of modernization of society and its political institutions appeared in the middle of the last XX century. These theories, later called "the theory of political modernization" or " the theory of political development", consider the concrete historical

process of transformation of traditional political systems into modern ones, identify internal (endogenous) and external (exogenous) mechanisms of socio-political changes that societies and their political institutions are forced to obey, leading to modernization. I should note that these theories clearly distinguish or contrast modern and traditional society, democratic and non-democratic political institutions.

In the 70-80 years, the theory of modernization turned into a justification of a general model of the development of human society and civilization, the essence of which is to study the transition from a traditional society to a rational-and technical modernist one. During this period, the works of G. Almond and A. Powell, D. Anter, S. Verba, L. Pai, S. Eisenstadt, and S. Hansington appeared, which put forward two concepts of modernization: 1) original upgrade and 2) secondary upgrade. The original modernization referred to the socio-political changes that occurred as a result of long-term internal development in the United States and Western Europe after World War II. Secondary modernization is typical for countries that have fallen behind in their development and are trying to catch up with the advanced ones in a more accelerated way by using the socio-political and economic experience of the latter. Considering modernization as a process of borrowing other people's experience was not enough, it was necessary to take into account the internal features of modernizing societies and their systems. Therefore, in recent years, a number of theoretical and analytical works have appeared where researchers: 1) expanded the geography of studying the objects of modernization; 2) shifted the focus to studying the problems of objective conditionality, crises of political changes, ways and forms of overcoming them; 3) political processes were studied taking into account

their national and cultural context. The experience of some countries has shown that modernization is possible not if the traditional model of culture is weakened, but even if it is strengthened." [2.6] Therefore, modernization should naturally be considered in the context of the economic, social, cultural and political development of society, and it is especially important to take into account the traditional model of culture, the national identity of the functioning of socio-political institutions. [2]

Quite a lot has been written about the socio-economic situation of the former USSR in the pre-modernization period. Here we want to give just a few examples that served as an impetus for the modernization (economic modernization) of socio-economic life. Uzbekistan and Karakalpakstan.

The socialist economy was built on collective-state ownership, it deprived people of the right to economic freedom, individual development of a person, and his creative potentials. The lack of institutionalized private property and economic freedom hindered the development of not only the individual and the economy, but also society as a whole, including its political institutions. "Property has many meanings for the state, law, individual, society, as an economic, legal and political category. As is well known, the form of government in the state, the regime of power, and the scope of individual rights and freedoms depend on the certainty of the property relationship. Property has defined in the history of mankind the relations of power and subordination to the development of civilization, the philosophy of equality and inequality, justice and democracy, and it has also become one of the important criteria for the specifics of the " West "and"East". [3.114] Therefore, ignoring the institution of private property led to the collapse of the socialist economy and socialist relations of production.

Therefore, the first step of the independent states in economic modernization was the restoration of the institution of private property.

The restoration of the institution of private property was accompanied by the privatization of state property. Privatization, denationalization and unbundling dealt a crushing blow to the former socialist economy, industrial giants, and gave a powerful impetus to the development of the private sector of business and entrepreneurship.

The next step in economic modernization was price liberalization. The real reform of the economy in all countries practically began with the liberalization of prices, in full or in part. "The meaning of this mechanism was to break down the commodity-management activities of socialist states, in other words, to destroy their load-bearing structures, to form (in any way) the social base of transformation." [4.153]

Monopolization of production was a factor in the modernization of the socialist economy. In order to simplify management, the Soviet state concentrated all activities on large enterprises, which gave it the opportunity not only to manage enterprises, but also to control all socio-economic relations. Therefore, the French researcher I. Samson is absolutely right when he wrote about the Soviet economy: "There is no need to analyze the origins of the weak efficiency of this economic system. We can only point out that it kills the initiative of enterprises, innovative engineers, and competent workers, and slows down demand satisfaction and technological progress. The whole system of values is based on inertia, social security, risk-free and egalitarianism. At the same time, the socialist system, thanks to its integrity, has demonstrated stability in the face of various external, political, and

technological shocks and extraordinary resistance to change." [4.164]

Social factors that caused the modernization of society are primarily related to the social structure of Soviet society. In this society, there were workers, collective farmers, and employees; this simplified description of social relations ignored the diversity and diversity of human communities and their existing forms of interaction. In such a narrow dogmatic scheme, there was no place for those who were engaged in private subsidiary farming, outside of public production. Studying the features of the social structure of the transition period, A. K. Taksanov and A. A. Taksanov write: "The transition period is a stage of denationalization and privatization, initial capital accumulation and the formation of private enterprises and farms, individual possessions on this basis, attracting foreign investment and developing joint and joint-stock associations and firms on this basis. Thanks to the radicalization and democratization of the economy, society receives new types of production workers and producers, as well as new types and areas of employment and professional employment. There is a sharp division of the population into three main groups: producers, service providers, and consumers. In the social aspect, the process of stratification of labor resources into employees, owners and unemployed began. At the same time, the trend towards extreme polarization of the population in terms of material income and consumption, social security and security, and opportunities for harmonious development is increasing." [5.5] Thus, the development showed the inconsistency of the Marxist dogma of building a classless society: all norms of social interaction imply stratification, the division of people by occupation, social status, interests, relations to property, and labor.

Under the socialist system, state control over wages and prices was carried out, which hindered the development of social activity of people. Therefore, during the transition period, the liberalization of prices, wages and interest rates became one of the main elements of modernization. Market conditions gradually began to determine the price level more and more. "The transition to a market economy was accompanied by the elimination of subsidies for consumption. Since these subsidies were primarily used to meet basic needs, their elimination could lead to real income inequality. Conversely, the formation of consumer prices through a market mechanism works against the previously existing practice of a non-market method of distributing income by standing in queues or on the basis of privileges. Prices set on the basis of achieving a balance between supply and demand give consumers equal access to goods. This situation creates its own advantages and disadvantages across the entire socio-economic range. Thus, the elimination of administrative prices acts against the interests of the poor, who were previously willing to stand in queues. But, on the other hand, the elimination of such prices contributes to the establishment of equality, since those who have privileges and "connections" lose special access to goods and services." [6.27]

The entire social sphere – medicine, education, insurance, legal, technical and social services-was in the hands of the state. The state itself was ahead of where, when to build cultural institutions, and how many specialists and employees they will have. For example, S. Savas and G. Gedik describe the health care system of the former Soviet Union as follows: "The health care system of the Soviet Union was managed by the central Ministry of Health in Moscow, which performed the functions of planning, standard regulation, consultation and general management. For

this purpose, the Ministry of Health had technical departments for medical services, environmental protection, pharmacy, professional medical training, financial and planning departments, as well as international relations in the field of health. The Academy of Medical Sciences under the Ministry of Health oversees many research institutes scattered throughout the country. Each of the 15 Union republics had its own Ministry of Health, whose structure and functions largely reflected the structure and functions of the Union Ministry in Moscow. The basic organizational structure of the health care system of the former USSR republics was built parallel to the general administrative structure. Each region had a regional (district) health department, which was accountable to both the regional administration and the Ministry of Health of the Republic. The region consisted of districts where the management of medical services was under the authority of the chief physician of the district hospital, who in turn was subordinate to the regional health administration." [7.170-171] Such rigid centralized management did not take into account regional and national behaviors, norms and orders. This did not contribute to sufficient satisfaction of the population's needs for medical services and the development of health care. "The inefficiency of healthcare at the regional level is mainly due to neglect of the needs of the population. Most of the resources are spent on inpatient treatment, and technical backwardness was observed, along with excessive treatment with inappropriate methods. One of the main features of the existing health care system is that the role of hospitals is exaggerated, and outpatient treatment is used inefficiently. In addition, the healthcare system focuses on quantitative standards of service, for example, the number of beds, doctors, and treatment facilities for every 1,000 people in the population. These standards serve as a starting point for planning and determining budget allocations,

which leads to excessively large hospitals, high maintenance fees, unjustified hospitalization, long hospital stays and a large number of medical staff, but at the same time to a low level of service. The lack of management culture and professionalism is a serious obstacle to improving the efficiency of healthcare." [7.173] All this required modernization of the social sphere, through the introduction of market mechanisms and the development of non-state medical services. But this modernization is not copied from the West, but corresponds to the specifics of the development of new independent states, and market mechanisms are socially oriented to the solvency and mentality of the population.

The cultural or socio-cultural factors that caused the modernization of society include the Soviet regime's disregard for the ethno-cultural characteristics of the republics, the imposition of the dogmas of communist ideology on the peoples, the division of popular culture into proletarian and bourgeois, and thus the opposition of these cultures to each other, the thoughtless praise of socialist culture as the pinnacle of the development of human civilization. "A person enters humanity," wrote N. A. Berdyaev, "through individuality, as a national person, and not an involved person, like a Russian, a Frenchman, a German or an Englishman. A person cannot jump over a whole stage of existence, this would make him impoverished less than a simple person, he has generic features, individually-national. One can wish for the brotherhood and unity of Russians, French, English, Germans and all the peoples of the earth, but one cannot wish for the expressions of national faces, national spiritual types and cultures to disappear from the face of the earth... Culture has never been and never will be abstractly human; it is always concretely -human, i.e., national, individual-folk, and only in this capacity does it ascend to universal [8.144] humanity."

In the thoughts of N. A. Berdyaev, answers to those who neglect ethno-national and ethno-cultural identity will not betray the prospects of nations, including in their individual and human dimension. Unfortunately, the Soviet regime ignored the role and influence of ethno-culture on social relations, the formation of the individual, everything was reduced to the class nature of culture and its internationalization.

In the works devoted to the problems of culture, several propositions from the works of Marx and Lenin were established as the initial postulates on which all the buildings of cultural science were built at that time. Culture was defined as "the totality of achievements in science, art, and literature combined with cultural and educational work based on the principle of the connection between culture and politics as the most important principle of socialist culture, which all Soviet cultural figures follow and expose hypocritical fictions about the "apolitical nature of culture." [9.406] The main conclusions of these works were that "only socialist culture creates the necessary prerequisites for the harmonious development of the individual, only national in form and socialist in content culture is able to preserve and multiply all the achievements of world culture." [9.409]

Many examples and thoughts can be given about the failure of the Marxist-Leninist theory of culture, its postulates about "socialist civilization", "Soviet culture", "the communist way of development of civilization" , etc. Without exposing the inconsistency of these postulates and slogans, it was impossible to modernize society and introduce democratic values into people's minds. "We," says I. A. Karimov, "have abandoned the totalitarian system, which is ideologized in every respect and does not recognize our national traditions, and have chosen the path of

building an open democratic and rule-of-law state and forming a socially-oriented market economy.

We have embarked on a path and made a choice that meets the age-old aspirations of our people, opens up huge opportunities and prospects for our country and for future generations of people. Although we were well aware, and we are seeing this today, of how difficult and difficult it is to achieve the difficult, I would say great goals that we have set for ourselves.

The most important thing is that these goals are to build an independent state, a free society, to achieve a decent standard of living for our people, in other words, to live the life that people live in developed democratic countries. These goals are becoming more and more firmly embedded in people's minds and occupy more and more place in their practical affairs." [10.4-5]

Modernization is not just a change in the structure of interaction, the creation of new divisions or jobs, even it is not proclaimed by any new slogans or doctrines. Modernization should involve not only a change of government or political regimes, but also a change of the social system and its structure; the mechanisms of market relations and economic democracy should be widely introduced; reforms in the economic, political and socio-cultural spheres should be implemented simultaneously, which lead to a qualitative change in the life of the people; the creation of a multi-party system that revitalizes the legal framework for the development of democracy, ensuring human rights and freedoms.

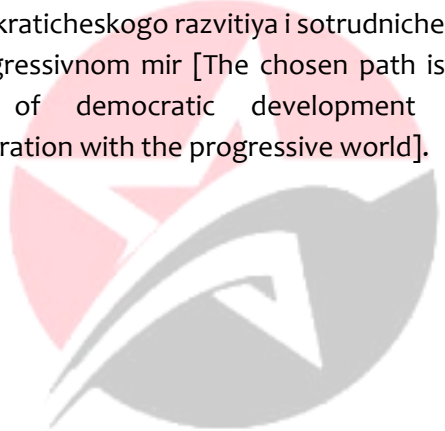
Modernization follows from the inner awareness of change, from the logical content of the development of an object, an institution. Only an immanent condition can have a favorable impact on modernization processes and support external

challenges. Reforms that do not follow from the specifics of the object's development will sooner or later be rejected. Therefore, modernization should be based on the ethno-social and ethno-cultural traditions of society. At the same time, any social organism that wants to exist and develop as an equal subject of the global democratic community cannot ignore the requirements of globalization. Modernization is a characteristic feature of globalization. Today, globalization not only draws new peoples, states, and institutions into its circle, but it also enters more deeply into their inner essence and, thus, turns modernization into their immanent property.

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