

FORMATION OF THE CONCEPT OF MODERNIZATION IN THE HISTORY OF SOCIAL PHILOSOPHY

¹G. Nussipova, ²A. Keldinova, ³G. Omarova, ⁴Zh. Madalieva

ABSTRACT

The article analyzes the modernization of society from the standpoint of social philosophy, and also studies the features of the modernization of society. Having studied the positive and negative experience of the process of modernization of Western civilization, the possibilities of adapting the achievements of Western civilization in society in the context of the modernization of spiritual revival are analyzed. In the course of the study, the importance and relevance of the problem under study was identified and substantiated. The historical stages of the modernization process are determined, the spiritual-social, cultural-political factors influencing this process are shown.

Key words: Modernization, Society, Globalization, Conservative Direction, Liberal Direction, State, Democracy.

^{1,2,3} Institute for Philosophy, Political Science and Religious Studies of the CS MSHE RK, Almaty, Kazakhstan

² Akdeniz Universit Antalya, Turkey

⁴ Abay Kazakh National Pedagogical University, Almaty, Kazakhstan

Author-correspondent:

G.I. Nussipova, gnussipova@mail.ru

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Әлеуметтік философия тарихындағы жаңғыру ұғымының қалыптасуы

Аңдатпа. Мақалада қоғамның жаңғыруы әлеуметтік философиялық тұрғыдан зерттеліп, қоғамның жаңғыруының өзіндік ерекшеліктері талданды. Жаңғыру үдерісінің жетістіктері мен кемшіліктерін ой елегінен өткізіп, сараптама жасау арқылы Батыс өркениетінің жетістіктерін қоғамға бейімдеп, рухани жаңғырудың мүмкіндіктері сарапталды, мәселенің заманауи өзектілігі мен маңыздылығы ашылды. Қоғамдағы жаңғыру үдерісінің тарихи кезеңдері айқындалып, оған ықпал ететін саяси-мәдени, рухани-әлеуметтік факторлар ашылып көрсетілді.

Түйін сөздер: жаңғыру, қоғам, консерваторлық бағыт, либералдық бағыт, мемлекет, демократия.

Формирование понятия модернизации в истории социальной философии

Аннотация. В статье проведен анализ по модернизации общества с позиции социальной философии, а также изучены особенности модернизации общества. Изучив положительный и отрицательный опыт процесса модернизации западной цивилизации, проанализированы возможности адаптации в обществе достижений западной цивилизации в условиях модернизации духовного возрождения. В ходе проведения исследования была выявлена и обоснована важность и актуальность изучаемой проблемы. Определены исторические этапы процесса модернизации, показаны духовно-социальные, культурно-политические факторы, влияющие на этот процесс.

Ключевые слова: модернизация, общество, глобализация, консервативное направление, либеральное направление, государство, демократия.

Introduction

Due to the deepening penetration of globalization and technogenic civilization and its development at a pace that was not before, radical changes are taking place in all spheres of modern society. Innovation, which oriented modernization is becoming a megatrend of the development of the modern world, therefore, first of all, the need for a scientific analysis from the point of view of a deep philosophical study of various manifestations of modernization is required.

Modernization is a set of technical, economic, social, cultural, political processes in the development of a separate society and state. As conditional functions of the modern theory of modernization, the security of the state and society, the average level of quality of life of citizens, the stable functioning of cultural structures are considered.

Currently, the priority processes of world and planetary development in general are being identified, and in parallel with this, a process of globalization is taking place, which includes many countries and regions as a whole, trying to get rid of the lag in their socio-economic and technological development. In the direction of the true development of the situation, this is recognized as a general process due to the interaction of two processes. The results and content of the modernization determine the course and logic of the formation of the future global world. In turn, rapid globalization is making significant adjustments to it, changing the picture of the classical model of modernization processes. The process of modernization of the XX century covered many countries, regions and even entire continents, was carried out under various slogans, ideological «signs», but the main thing is an attempt to overcome industrial, scientific, technical and social backwardness.

Methodology

The scientific foundations of social modernization in modern times, its essence and content are reasoned at a comprehensive theoretical level. The features of the modernization in the history of social philosophy at the present stage and the modernization of the processes taking place in independent states are analyzed and the need to realize the ways and goals of further steps towards democracy and civilizational growth is

formulated. The theoretical basis of the study is the relationship between the theory of social modernization and the theory of democratic transits (transitology).

The main factors in the modernization of society

Revival is a phenomenon that occurs not only in the XXI century, but in different eras with its different directions, important characteristics at all stages of the development of human life. Despite the ongoing crises in society, the people who strive to preserve their traditional culture insist on improving their cultural characteristics and modernizing their values. Therefore, the study of social modernization is carried out today by many of our leading researchers.

The diversity of all social, economic and cultural processes taking place in the world over the past four centuries can be considered as the idea of the movement for a holistic transition from traditionalism to modern modernization. It is closely related to all European public opinion in the New time. The narrative and analysis of this movement was adopted in the late 50s of the twentieth century and it was called the theory of revival [1, p. 472-474].

The meaning of the concept of modernization is usually interpreted as changes. It corresponds to bourgeois transformations and capitalist development in a number of countries, the beginning of the so-called «New time» in world history. In the 50-60s of the XX century, there was one of the directions of theories of socio-historical development, formed on the scale of the theory of revival, the philosophy of the New time. Among their most important features is universality, that is, they considered the development of society, uniform patterns and stages for all countries and peoples, a universal process. These theories, of course, recognized the peculiarities of the evolution of different peoples, but considered them to be insignificant, either different stages, or «habitats» on only one path of social development [2, p. 128].

Proposing and improving various concepts of modernization, the researchers considered it as the most productive means of implementing the process of formation and development of various modern systems. Therefore, all the changes taking place correspond to the nature of modernization, and this belongs to the «transit» or transitional stage of development

of society and the state. These are the main facets of revival theories.

It is known to everyone that in connection with the fact that a number of states in the third world were completely freed from colonial domination, and the need for economic development arose before them in the 1950s and 1960s, a special zeal for the development of this theory arose. Therefore, all the problems of changing the social system of the modernizing society, often related to the needs for economic growth, were discussed. Of course, there were other ways of modernization that did not pay much attention to the economic dimension. They are, together with the rationalization of social structures or their differentiation, national integration, psychological adaptation, political relations, the level of social mobilization and much more. But in the vast majority of studies conducted within the framework of revival theories, democratization caused by changes in economic and social structures was considered secondary.

One of the most complete definitions of revival was given by Sh.Eisenstadt (Israel): «Historical revival is a process of changes aimed at social, economic, political systems that developed from the seventeenth to the nineteenth century in Western Europe and North America, and then spread to other European countries. And in the XIX-XX centuries it was carried out on the South American, Asian and African continents» [3, p. 13]. Also, some scholars have suggested that it be seen as the convenience of traditional institutions for new functions. It is noted that these functions allow people to grow knowledge and establish control over the «environment», do not spoil the self-harmony of society with some exaggeration, such as the «general social revolution» and it is studied to what extent these processes are possible.

Most of the states, which are now included in the developed countries, experienced the period of modernization in the XVII-XIX centuries during the New time. It was at this time in England, America, as well as in most Western European countries that capitalism was formed as a system of economic activity and substantiated its ideologies and ethics. In other developing countries, relations in the capitalist system were formed a little later and following the example of developed countries. They used public experience in practice from the outside.

Since Western Europe is the founder of

bourgeois revolutions, modernization is often interpreted in the sense of «Westernization», that is, the extreme use of Western practices. In the twentieth century, the revival was universal in its temporal specificity and geographical coverage phenomena. The model of development proposed by Western societies turned out to be universal due to constant light production. In the twentieth century, the revival stood out as a «catching up» development. It can be stated that the goal of modernization is the achievements of a particular situation, that is, the state of modernity. The most developed type of this situation includes the world economy, built on the basis of civil society and market positions, in other words, the system of capitalist relations. Capitalism itself is not only effective economic activities, but also arose naturally thanks to the market economy. Capitalism is an energetic social strategy, a whole ideology, and at the same time a special world-building that goes on for a long time, the construction of finance, the essence of which is the continuous release of not only production or trade operations, but also system revenues. In this case, the market is reflected as the essence of capitalism.

The spread of market economic models of relations in accordance with the economy and capitalist organizations of society is one of the foundations of the modernization process. Thus, the market economy connects the current revival in the form of Westernization (one of the most widespread development practices of post-war third world countries).

The «theories of rebirth» themselves, revealing the essence of the processes of «rebirth» and the features of its completion, were formed from the late 50s to the mid-60s. The new theory appeared at the junction of various sciences: it was economists who made an important contribution to the formation of their own concepts of modernization. A particularly significant work was the work of W.Rostow «Stages of economic growth». It came out in the UK in 1960 under the title «Non-Communist Manifesto» [4, p. 7].

It was determined that various concepts of modernization are one of the most productive tools in the formation of modern social, political, cultural, economic systems and that the modernization process can be fully implemented in the countries of catching up development. It was noted that the main goal of the new stage of revival theories is that changes

in social, economic, political structures can be carried out outside the Western democratic model. Researchers did not see it as an obstacle to the revival of traditional institutions and values, Research in the 1950s, which is the second stage in the study of society's problems - due to the absolute influence of the West on power in «one – sided» ways, was sharply criticized for underestimating the domestic political struggle.

Scientists had to approve that most of the developing society in the process of modernization is in conflict with difficulties of a social nature. Social modernization itself in developed countries, on the principle, is of a crisis and contradictory nature.

Assuming that all countries and peoples go through the same stages in their development, the theory of revival recognized the features of developing non-European societies, which in the 50s and 60s of the XX century were fully worked out within the framework of the Universal traditions of Western liberalism. In accordance with this, the modernization has developed into a universal process. Later, starting from the mid-1960s, and in the 1970s and 1980s, supporters of theories of political revival significantly deepened and expanded the range of research in the field of problems of political development of countries in the context of the transition of traditional society to modern society. Many Western scientists clearly rejected universality in the concept of socio-economic, political development and noted the important role of socio-cultural facets of society in the revival of Asian, African, Latin American countries. Particular attention was paid to the full study of specific political processes, taking into account the cultural differences of different societies in historical and national special conditions.

Recently, modernization processes have been actively studied in the CIS, Eastern Europe and China. The concepts of «counter-modernization» and «anti-modernization» appeared. The first meant that the version of the revival on an alternative basis of a non-Western type («around the revival»), that is, can be attributed specifically to the period of the Soviet revival in the USSR, the Chinese reforms of the 1950s, etc. The conclusion of the counter-modernization, taking into account «local features», chose a special type of road that will only be traveled by the renewed States [5, p. 52-53]. The last point of these lines recognized

the creation of a democratic society worthy of the socio-cultural characteristics of society. The concept of «anti-modernization» implies an open, the subjects of which were not only the majority of the population, but also, first of all, the political and intellectual elite, who were concerned about the preservation of their privileges, power and social status.

The development of social thought at the present stage is characterized by attention to the difficulties of social transformations, the study of objective conditional problems, ways and types of overcoming crises of political development. The type of transition of social development to modern society in the course of a holistic, ongoing period was not only the possibility of development, but also the reproduction of previous structures. It touched upon the values of national social cultures and new, modern processes of social life norms, elements of social development, the inability to avoid conflict with traditionalism of institutions of revival, which cannot exist without serious transformation in societies of catching up development.

The main competitor of national culture in the context of globalization was the challenge of the so-called mass culture. Today, Western values of liberal-democratic content have a great influence in the field of culture around the world. On the other hand, the process of interaction and assimilation of different cultures with each other has developed. With such an open example, developed countries such as Southeast Asia, Japan, China, India can be taken as an example. They have retained the features of their national culture after a successful economic modernization, the implementation of the technological sphere, and even the integration of the global cultural process [6, p. 87-88].

For developing traditional societies, in earlier theories of modernization, uniformity was the priority of a process that aims to join the current and implement a process that historically builds a whole new society that is homogeneous in terms of equilibrium. This process was formed on the basis of bringing modern society closer to a single model, in particular – to the Western one, that is, Western civilization is modern civilization, and Western civilization itself is built on the same assumption as modern civilization. The very processes of change in the modern theory of modernization are considered in the form of a competition of

alternative innovative projects, sharing ideas about the many options for future development that have been revealed to states at the present stage. In this regard, the priority of universal norms and requirements for modernization was recognized, and it was shown that, according to theorists, it is unreasonable to introduce in an abstract form one mandatory program for all developing states in this direction. Universal signs of modernization are only a set of tasks. They are aimed at ensuring that states act in accordance with the requirements of the time, creating many structures in various spheres of public life. But the content of the modernization project will fully depend on the means, speeds, the nature of the transformation, the national and historical characteristics of society in the context of autochthonous development.

It is quite reasonable to assume that the fate (ability) of changes in every society depends on the business interpretation of values. That is, not to lose the originality of the national historical culture, while maintaining the importance and content of modernization. The regularity and only gradual application of national cultural stereotypes creates conditions for a reasonable solution to the positive, effective problems facing society. In the implementation of reviving changes, it is impossible to ignore the traditional natural norms and values that arose under the stereotypes of previous development.

Striving for the current level of development – perhaps sharp signs that comprehensively cover everything in the modern world. Today, most countries are connected to this process in the implementation of modernization or the development of their own traditions on the channel of modernity. Historical revival «can be represented as a process of changing models in the direction of social, economic and political systems. It was formed and developed in Western Europe and North America from the XVII century to the XIX century, and then spread to other European countries, and in the XIX and XX centuries – to the South American, Asian and African continents» [7, p. 40]. Modern reviving society has evolved into a diverse large base of traditional, poorly developed societies. In Western Europe, they were formed on the basis of federal or absolute states with strong urban centers, and in Eastern Europe – consisted of more autocratic states and less urbanized (urbanization) societies.

Revival is a the movement of pre-industrial societies based on the economic, social and

political systems characteristic of developed countries of capitalism, as well as traditional forms of society towards mass culture. Thus, modernization implies, first of all, an increase in the possibilities of using modern technologies in the most important areas of material production, expanding modern forms of consumption, as well as creating conditions (social, political and cultural) for the development of new production, as well as mastering new types of spirituality (new thinking) in industries related to new types of industrial activity.

In political, social, economic theories, the concept of «modernization» can be found as synonyms in terms such as modernity, innovative transformations, transition to development. Important factors of modernization:

- in the social sphere – the weakening of previous social spheres in society and the expansion of new functional ties based on professional or market criteria and achievements, especially the social and professional differentiation of class, property production, the division between industrial, political and social activities, the growth of urbanization, the involvement of the village in market relations with the «big world»;

- in the economy – the use of capital and scientific knowledge, the widespread development of natural resources, the expansion of the secondary (processing, trade) and tertiary (services) sectors of the economy, the expansion of industrial technologies based on the development of the commodity, capital and labor market;

- in the political sphere – the strengthening or formation of centralized national states that protect the interests of various socio-political movements and groups;

- in the cultural sphere – the differentiation of spiritual systems and value orientations, – secularization and pluralization of public consciousness and education, expansion of literacy, formation of national culture and language, diversity of ideological trends, development of the media, involvement of the population in cultural achievements.

In spiritual life, one can abandon the previous prohibition on change and innovation, refuse to follow inactive traditions. However, changes do not cover the entire set of socio-cultural regulation, but they are recognized only in functionally necessary areas associated with the expectation of new changes. The most important changes in the spiritual sphere that

determine its criteria are not moral, spiritual or aesthetic considerations, but the expansion of practical and purposeful activities that bring benefits and practical benefits, the expansion of secularization due to the growth of the autonomy of economic and political activities.

The most important parameters of these changes (empirically) are the degree of mobility of the population, its participation in socio-political management in modern culture of various social groups. The revival takes the population out of the former stagnant old forms of production and lifestyle. In the course of modernization processes, there is always an increase in entrepreneurial groups and hired people, which means the formation of the classical structure of society. The most important area of mobility is spiritual production, which is primarily the formation of the intelligentsia in the education system.

At the level of culture, such situations are of particular importance: the ethnic, religious, ideological-political and socio-cultural situation in the country or in a specific territorial community; the level and accessibility of the education system; the level of development of the media; the legal regulation of relations, etc.

The concept of modernization over time has become the basis of the general model of civilization in the global process. Its essence reflected scientific and technical progress, changes in socio-construction, the nature and direction of the transition of traditionalism to a rational society as a result of transformations of normative and value systems.

The main stages of the modernization took place in the world space and in a different course in historical time.

As a rule, there are two models of revival. The first of them is a peculiar, spontaneous model of modernization, characteristic of countries that have experienced the result of the transition to rational social structures and the gradual long – term development of internal processes with the gradual spontaneous emergence of prerequisites through a qualitatively motivated composition of all spheres of public life (USA, England). The second model is a second reversible revival, which is typical for countries that lag behind for various reasons, their development was to catch up with innovation through a wide application of the experience of the front-line states, trying to catch up with their standard of quality of life. The main factors of additional modernization are socio-cultural

ties with functioning centers of «universal world culture» [8, p. 5].

The success of modernization in all cases depends on how important the processes of change take place, that is, the immanent fit into national institutions, the natural and supported acceptance by society or its significant part. Attention to the long Information path of history in the search for solutions to problems connecting the development of countries as a characteristic feature of the theory of modernization as a whole, the result of contradictory interactions of internal and general civilizational socio-cultural factors.

There are conditionally two stages of development of revival theories. Its first essence appeared in the United States. The difference between backward, poorly developed Asian, African and Latin American countries and developed countries is often explained by the idea of adopting the techniques and approaches to social organization of the predecessors (USA and Western Europe). At this stage, the idea of smooth development prevailed: some countries lagged behind others, but they all moved along the same path of modernization. Features between traditional and modern societies have been compared to their quantitative levels of urbanization, education, well-being, the development of communication tools, and the industrialization of many other professional affairs.

So, modernization was considered like a one-sided evolutionary development of social systems, the purpose of which was to reach the level of the economic and socio-political model of developed countries. In the political sphere, modernization was equated with democratization, while underestimating the hidden emphasis of traditional society, the main focus was on external and exogenous factors. The essence of the conclusions was that developing countries consisted of a number of ready-made and approved political institutions in developed countries (centralized state, parliament, multiparty system, universal elections, etc.) and the ability to accept and translate values (economic and political freedom, individualization).

Having studied the numerous attempts of different countries to modernize, as well as summarizing the prerequisites of the initial and current conditions, which often have a great influence on the characteristics of the transformation of societies striving for a

high degree of development, many scientists warned about the need for a certain sequence in changes, that certain rules must be observed in their implementation. If we demand to generalize the diversity of all projects of change, according to leading researchers in this direction, the generally proposed type, paths and options for modernization can be subordinated to a stabilized form of classification, which often includes conservative and liberal directions.

In the late 1960s-early 1970s, a new elitist – authoritarian school emerged among revival theorists, which consisted of two distinctions. The first is the concept of sacrificing democracy for the prosperity of the economy under the slogan «dictatorship of development», the second is related to the ideas of order. These ideas were first revealed by the American political scientist S.Huntington in his work «political opinion in the world» [9, p. 260]. He stressed that the modernization of political institutions does not depend on the level of democratization, but on their strength and organization, on the struggle of the masses in political life, on the convenience of social goals, on the fact that only a strict control order ensures the transition to the market and national unity. He believes that modernization requires highly centralized political institutions. S.Huntington, who established the autonomy of political development, argued that if the decisive role in economic, social and cultural development is played by their growth, and the basis of political development is to ensure stability. Of course, social and political stability is important for the effective development of society. However, stability also has its own logic, it should not limit the freedom and rights of a person in society. History itself proves that the value orientations of social development that do not turn towards a person lead to a series of fundamentally different contradictions.

As evidenced by the works of American political scientists S.Huntington and J.Nelson «The absurd: political participation in developing countries» (1976), the process of development requires the continuity of the internal political system with factors such as socio-economic development, stability, equality and relations, and the easy birth of disputes. Thus, the choice of priority factors depends on the specifics of the ruling elite, which is focused on prolonging its dominance, international recognition, and reducing internal unrest [10, p. 81]. According to representatives of the conservative direction,

development can create stability in equality and relations without a certain degree and social tension that destroys the entire process. On the other hand, a political strategy with a goal of equality and attitude, can threaten socio-economic development. In this regard, the conclusion of the researchers is that the determination of the priority role of one or another factor of the political system as a sign of the development of the modernization of society depends on the specifics of the ruling elite, which focuses on the extension of their term in power and the reduction of internal unrest. So, in their opinion, the main problem of political modernization is that changes should be in the interests of the ruling elite or the union of the politically ruling elite. Conservative scientists have shown the possibility of different options for modernization, since the authoritarian order is not very unambiguous.

According to conservative theorists, the main sources of revival are the dispute between social mobilization, the involvement of the population in political life and institutional, the presence of some structures and mechanisms for articulating their interests.

In the modern world, equality of political relations is growing very quickly, the level of mobilization and communication is high, and the level of organization and institutionalization is low. After that, there is a conflict between mobilization and institutionalization, the main causes of political instability are clearly manifested, such as the inability of institutions to control the majority, the inability to use power, the lack of results from joining politics, and the destabilization of the order of management of developing countries. As a result, rapid modernization ensures political decline, not political development, destroying political institutions. Thus, it was shown that the opinion of preservatives is capable of modernizing states «to pursue a policy of innovation and absorb political relations», «a strictly controlled authoritarian order, to ensure national unity and highly centralized political institutions for the transition to the market» [11, p. 9].

In a changing situation, it is the mechanism of these tools of the transitional political order that can bring positive results of modernization. These conclusions became known as the conclusion – «capable of absorbing the political system».

Also, conservative theorists consider the structuring of reforms as the main features of

the evolutionary path of modernization and in the context of getting rid of unnecessary worries and scandals. They are not capable of causing sudden opposition and should consist of a small sequential series of changes in their association, reflecting the ongoing social and political development in the direction determined by the elite.

The choice of the timing of reforms should be carefully prepared and thought out, it should clearly assess the location of political forces, because the mainstay of a strong political coalition is a patient, important factor for implementing reforms in a legal way.

Although a number of countries (South Korea, Taiwan, Chile) welcomed the creation of an authoritarian regime in accordance with the goal, the lack of recognition of the meaning of a complete democracy, a great uncontrolled threat to oneself, led to the self-serving of power and the extension of those political orders into an open dictatorship. Therefore, in the political space, it is really natural to carry out a democratic selection of the actions and positions of political forces.

Another area of revival theory is the liberal one, which focuses on who is in power and the constant dialogue between the people (about democratic elections with alternative programs or the mobilization of the majority with the elite). Such a dialogue organization creates an open movement towards social and political systems. This movement breaks down barriers to the growth of social groups and social mobility.

According to liberal scientists, the emergence of the middle class and the growth of education of the population lead to significant changes in nature and management organizations. In their opinion, the regulation of social processes limits not only the encroachment of ideologies, but also doubts the effectiveness of centralized forms of decision-making. Representatives of the liberal direction identify communication and mobilization with the categories of modernization, highlighting the degree of involvement of the population in the system of representative democracy as the main sign of modernization. In their view, modernization is a key to political development, because of the mass relationship that takes on a kind of growing political decentralization, the expansion of the political relationship is a key to political development.

A well-known representative of liberal

statements R. Dahl, who made an important contribution to the development of revival theories [12, p. 49]. Considering the level of connection between economic development and polyarchy, R. Dahl argues that economic difficulties, especially if they lead to rapid decline and unemployment, then the desire to create a forced hegemonic order or a strictly centralized social order, pose a threat. Thus, the American scientist connects the effectiveness of the polyarchic order of power, the increase in its results, with ensuring mutual security between the competing elite in the course of modernization; the formation of a strong executive power; the creation of concentrated party systems; the emergence of self-government centers in different places and their development.

Considering the theory of modernization, it must be recognized that today it is an independent direction of theoretical research, has a special logic in political science analysis, that is, in the figurative interpretation and analysis of complex transition processes and the conditions of developing societies. Many studies that have developed on the channel of this theory confirm that the general direction of development of the world community is in the industrial (post-industrial) phase of its evolution. This process of global change is developing in connection with the dissemination of scientific achievements and transition technologies. At the same time, it is intertwined with the expansion of Economic Cooperation and trade between countries, cultural interaction between societies, sustainable holistic improvement of communications, development of education, urbanization.

The historical production processes of a renewed society are considered to be various options and projects of an alternative nature, developed and proposed by the theories of modernization. World experience, justified in the concrete results of many actions that carry out transitional transformations, allowed the correction of a number of general standards in the organization of the economy, politics, social relations, cultural sphere, which are subject to the relevant tasks of modernization.

Such universal requirements in the social sphere include the formation of an openly classified social structure with unlimited mobility of the population. In the field of this policy – the observance of human rights, the pluralistic system of the organization and the

functioning of the authorities, the growth of political communications, the technology of consensus production and the implementation of board decisions, the creation of reciprocal mechanisms of interaction between the political system and society, an influential position based on the feedback system. The main conditions for the modernization of the economy include: an increase in spending on education, an increase in the role of commodity-money regulators of science, production in the rationalization of economic relations.

Conclusion

Summarizing the theories of modernization, it should be noted that today there are changes in the methodological, as well as in the conceptual plans of the concepts of modernization. The socio-cultural traditions of different countries, counting on their requirements in the modernization strategy, have gone beyond the scope of previous revival theories. At present, the theory of revival has been integrated in a changed form of broad and multifaceted concepts, such as a special direction of social research. The theory of modernization in the XXI century can only be said conditionally as the theory of socio-economic, political and cultural reforms or the theory of postmodernization of modernity.

So, considering the modern meaning of the theory of revival, it should be recognized that today it is an independent direction of theoretical research. It has a unique logic of philosophical analysis and has remained one of the most productive conclusions of the transition period. Conceptual structures and approaches to the study of this theory made it possible to interpret and analyze complex transition processes in modern societies and states, including in Kazakhstan.

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INFORMATION ABOUT AUTHORS

- Gulnara Nussipova* Leading Researcher, PhD, Institute for Philosophy, Political Science and Religious Studies of the CS MSHE RK, Almaty, Kazakhstan, e-mail: gnussipova@mail.ru, ORCID ID: <http://orcid.org/0000-0003-4570-0484>
- Aiman Keldinova* Researcher, Master of Humanities, Institute for Philosophy, Political Science and Religious Studies of the CS MSHE RK, Visiting Researcher at Akdeniz University, Antalya, Turkey, e-mail: aimana_th@mail.ru, ORCID ID: <http://orcid.org/0000-0002-9434-0385>
- Gulnara Omarova* Leading Researcher, Candidate of Philosophical Sciences, Institute for Philosophy, Political Science and Religious Studies of the CS MSHE RK, Almaty, Kazakhstan, ORCID ID: <http://orcid.org/0000-0003-19913-567X>
- Zhanyl Madalieva* Associate Professor, Candidate of Philosophical Sciences, Abay Kazakh National Pedagogical University, Almaty, Kazakhstan, e-mail: zhanna_madalieva@mail.ru, ORCID ID: <https://orcid.org/0000-0002-3050-4301>
- Гүлнар Игенбайқызы Нүсіпова* жетекші ғылыми қызметкер, PhD, ҚР ҒЖБМ ҒК Философия, саясаттану және дінтану институт, Алматы, Қазақстан, e-mail: gnussipova@mail.ru, ORCID ID: <http://orcid.org/0000-0003-4570-0484>
- Айман Бауржанқызы Кельдинова* гуманитарлық ғылымдар магистрі, ғылыми қызметкері, ҚР ҒЖБМ ҒК Философия, саясаттану және дінтану институты, Ақдениз Университетінің шақырылған ғылыми зерттеушісі, Анталья, Түркия, e-mail: aimana_th@mail.ru, ORCID ID: <http://orcid.org/0000-0002-9434-0385>
- Гульнара Сейітқарімқызы Омарова* жетекші ғылыми қызметкер, философия ғылымдарының кандидаты, ҚР ҒЖБМ ҒК Философия, саясаттану және дінтану институт, Алматы, Қазақстан, ORCID ID: <http://orcid.org/0000-0003-19913-567X>
- Жаңыл Қайыржанқызы Мадалиева* қауымдастырылған профессор, философия ғылымдарының кандидаты, Абай атындағы Қазақ ұлттық педагогикалық университеті, Алматы, Қазақстан, e-mail: zhanna_madalieva@mail.ru, ORCID ID: <https://orcid.org/0000-0002-3050-4301>
- Гульнара Игенбаевна Нусипова* ведущий научный сотрудник, PhD, Институт философии, политологии и религиоведения КН МНВО РК, Алматы, Казахстан, e-mail: gnussipova@mail.ru, ORCID ID: <http://orcid.org/0000-0003-4570-0484>
- Айман Бауржановна Кельдинова* научный сотрудник, магистр гуманитарных наук, Институт философии, политологии и религиоведения КН МНВО РК, приглашенный исследователь Университета Ақдениз, Анталья, Турция, e-mail: aimana_th@mail.ru, ORCID ID: <http://orcid.org/0000-0002-9434-0385>
- Гульнара Сейтқаримовна Омарова* ведущий научный сотрудник, кандидат философских наук, Институт философии, политологии и религиоведения КН МНВО РК, Алматы, Казахстан, ORCID ID: <http://orcid.org/0000-0003-19913-567X>
- Жаныл Кайржанқызы Мадалиева* ассоциированный профессор, кандидат философских наук, Казахский национальный педагогический университет имени Абая, Алматы, Казахстан, e-mail: zhanna_madalieva@mail.ru, ORCID ID: <https://orcid.org/0000-0002-3050-4301>