



EVOLUTION OF MODERNIZATION AND TRANSITION TO NEW VALUES AND DEVELOPMENT GOALS

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Abstract:

The variety of modernization processes is considered in the article, and the question of whether it is expedient to choose one or another version of modernization, or the development model bypassing modernization in response to its negative consequences, is raised.

Keywords: Westernization; Modernization; Modernity; Postmodernism; Institutionalization; Antimodernization; Neoinustrialization.

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1. Introduction

The problems associated with updates, transformations and the transition to a new level of the development are always in the center of attention. The main question is: which way to choose? Now there is a wide variety of directions and concepts of the development, however, a due attention to the research on the appropriateness of their applications is not given. So, for example, the dilemma of losses and benefits of modernization of economic life was not solved, there is still no clear answer to the question: is it worth to modernize, in what form and how will this affect the country's economy? There is still much to be learned, so research in this direction is the most urgent, which requires a deeper analysis of the content, forms and consequences of modernization in the modern world.

The object of research. The subject of the study is the national economy and its transformation. So with the purpose of effective functioning of the national economy, a study of the variety of modernization processes has been conducted, and the question whether it is expedient or inexpedient to modernize, move to a new direction of development, taking into account both the experience of other countries and never forgetting one's own identity, is raised.

The aim and objectives of research. The aim of the article is to examine the theoretical and methodological aspects of modernization, the appropriateness of one or another variant of its

implementation or the choice of a non-modernized model of development, which indicates a certain new direction of society's development adequate to contemporary realities, as well as in identifying sources and directions for the transition to new values and development goals. To achieve this aim, it is necessary to solve the following tasks:

- to understand the essential fundamentals of modernization and the various options for its implementation;
- to compare the positive and the negative consequences of its impact on the economy of the country;
- to identify differences from other development models;
- To offer our own alternative development path, which is adequate to the modern rapidly changing reality.

Research of existing solutions of the problem. The studies in framework of the theory of the modernization and its application in economic practice in various fields are represented by a wide range of works of scientist, such as A. Abdel-Malek, J. Alexander, A. Auzan, Z. Bauman, U. Beck, D. Bell, Sh. Eisenstadt, D. Epter, V. Fedotova, J. Gasfield, K. Geertz, V. Geyets, A. Giddens, A. Gritsenko, E. Hagen, V. Horos, S. Huntington, R. Inglehart, V. Inozemtsev, O. Janicki, I. Kolesov, M. Levi, D. Levin, A. Manchenko, A. Mol, N. Naumova, J. Nelson, O. Osipova, T. Parsons, F. Riggs, P. Shtompka, V. Tarasevich, E. Tirikian, A. Turen, N. Zarubina, M. Zinger and many others. However, few scientists consider the personal direction in modernization, and here it should be noted the works of V. Bakshtanovsky, O. Balchindorzhieva, R. Bell, E. Bondarevskaya, A. Inkeles, A. Sogomonov, G. Tulchinsky and others. Even less investigated is the problem of an alternative way of transforming economic life, despite the fact that the determinants have now shifted towards non-modernization development models.

2. Methods of Research

To solve the problems, the following methods were used: analysis and synthesis, induction and deduction, logical generalization, comparative comparison, analytical, hypothetical methods, system analysis, classification, concretization and generalization, problem formulation.

3. Research Results and Discussions

Modernization theory as the process of updating (up-to-date), was developed primarily for the formation of an industrial society in the countries of the third world, which applies it to the world "lagging behind" and implies overcoming the development gap between the leading countries and other countries. Introducing modernization in our country, we recognize that we do not have an industrial society. The idea of economic and scientific-technical superiority of the West, its advanced development, and the need to develop the "straggled" East, are embedded in the idea of modernization. The course of modernization depends on how much the society has learned the culture of "modernity" - the commitment to European rationalism, the desire to increase material wealth, to technological progress, individualism, the attitude to the nature as an object of labor application, the person's readiness for constant changes in production, lifestyle, consumption. Adoption of the culture of "modernity" contributed to the emergence of a social subject of modernization, a person who shares modernizing ideas and realizes them, which is called

"economic man" - an asocial, rationally thinking subject, pursuing purely his own goals, basing himself purely on the principle of obtaining maximum benefits.

The modernization process in its western version begins with the transformation of certain forms of public consciousness and culture, overcoming and replacing the traditional values that impeded social change and economic growth, with the values that motivate economic entities to innovate. Thanks to the modification of the thinking style, which is due to the "abstraction" and "rationalization" of mass consciousness, shifts in the value system are taking place, the social type of personality is changing - the values of collectivism are moving towards the values of individualism. At the same time, ideology is always subject to modernization, because modernizers create a society where rationalism rules, not ideology. Under the onslaught of modernization reforms and parallel liberalization of society, the planned destruction of the national ideology is going on, the people are losing their historical identity. The process of slow destruction of the people as a subject of cultural development will inevitably lead to the degradation of society.

The basis for the formation of modernization theories was the notion of linear progressive development of mankind, which passes universal stages (steps, formations etc.). It was believed that the countries of the East, Africa, Latin America should follow the same path of progress, repeat the same stages of growth as the West. The initial theories of modernization, formulated in the 1950s, were based on the idea of unambiguous "overcoming the backwardness" in the course of the "race for the leader" in economic and social development. The inevitable consequence of this vision of the historical process was the Westernization of modernization theories.

The main principles of the strategy of Westernization are: the hastily massed unlimited offensive of Western culture, the intensive introduction of Western values and stereotypes of behavior, life styles; the elevation to the rank of a reformatory course of discrediting traditional values and norms, world outlooks, etc. Particular emphasis is placed on the incompatibility of traditional spiritual heritage with the needs of economic renewal [6].

The source of the legitimization of Westernization was education, "the will of God", the higher civilization of the West. At the same time, its illegitimate inclination to use the resources of other nations was hiding, denying the values of their own experience. Westernization brought radical changes in politics, social sphere, economy, culture to other peoples. The West did not consider the lack of readiness and inclination of the peoples of the westernized countries to such changes. Hikes for spices, riches, new lands convinced the West of their superiority and created such an "equivalent" of communication with others as Western values, mentality, ideology, lifestyle and technology. Westernization, extended to all spheres of society, could not ensure either the gradualness or the non-violence of change. They began to be implemented with the support of a narrow layer of compradors, ready to sell the interests of their peoples for their own well-being. Westernization destroyed many traditions and spiritual opportunities of non-Western countries, but did not make them Western. The reasons for this were the narrow social base of Westernization and the subordination of its goals to the practical tasks of generating profit, the development of technology and the use of cheap labor. Westernization provided development, but through the loss of national-state independence. Practically, Westernization was accompanied by the destruction of traditional structures, norms, values, sociocultural roles and views of the world. The experience of

big and small breakdowns of modernization, the brightest but not the only one of which is the example of Iran, indicates that unbalanced Westernization leads to disorganization and chaos [6].

After the collapse of the colonial system, most third-world countries abandoned the idea of Westernization of their countries, claiming that the development of such a high price was too high. Some countries tried to use the so-called "catch-up model", where the West was taking on a model that needed to be achieved, but most of them could not stand this race. The essence of the processes of catching-up modernization is industrialization and the creation of the industrial culture. The industrial system generated bureaucracy, which is quite "competitive" with the state in suppressing freedom. The frequent result of overtaking modernization is the creation in society of inequality, social discontent, the loss of traditional culture without acquiring a new one, which deprives society of the spiritual perspective.

Globalization as a new type of social transformation, both in terms of institutional and value, does not allow modernizing countries, only to adopt and imitate the existing structures of Western society, which themselves begin to undergo a change. The whole world can not live like the USA. Such intensity of consumption of natural and human resources would be ecologically and culturally dangerous. The task of entering the global economy requires abandoning the catch-up development model. The radical nature of globalization processes suggests new ways of social development, and not the ways imitating the past day of the West. And the paradigm of linear universal progress has gradually been replaced by the theories of structural and synthetic modernization, emphasizing local specificity, the differences in forms, rates, methods of development in different regions of the world [8].

By the mid-80s of the XX century, the idea of "modernization in circumvention of modernity" was being formulated. The appearance and development of this concept were associated with such names as Sh. Eisenstadt, A. Turen, A. Abdel-Malek and others who concluded that the success of modernization is not connected with copying "modernity". To Western economic rationalism, they assign a limited role to the image of the industrial-technological "modernity", and some researchers propose to replace the notion of "modernization" with the notion of "industrialization". However, the spiritual prerequisites necessary for the movement of traditional society towards industrialization do not cover the whole volume of Western culture as an ideal type, and do not include such inalienable features as, for example, individualism, as manifested in the development experience of Japan and other countries of the East [15].

A different development model is formulated through the concepts of "counter-modernization" and "antimodernization".

Counter-modernization is an alternative option for modernization through a non-Western model. It can include Stalinist industrialization, modernization of Eastern Europe and China in the 50s of the 20th century. Antimodernization is an opposition to modernization by the ruling elite, which, in the name of preserving power, prefers to support the cultural and national specifics of countries, the desire to "disperse" with the economic and technological indicators of the present, to find its own path of development based not on endogenous cultural values only, but on the forms of economic life also. It can include "Islamic economy", "Buddhist economy", China during the "cultural revolution", the economy of the former Soviet Union [15].

During the late industrial modernization a mass consumption society was created, new forms of alienation came to replace the old ones: the formalization of relations between people, the suppression of man by the flow of material goods and giant megacities, the standardization of consumer goods and lifestyles, leading to loss of people's individuality. The creation of a mass consumption society enabled the Western countries in the 50-60s to join the scientific and technological revolution, thanks to which late industrial modernization began to grow into post-modernization (the West entered the stage of development of the postindustrial society).

In addition to the types of modernization (preindustrial, early industrial, late industrial), the organic and inorganic nature of modernizations in different countries is distinguished. Modernization was organic in the countries of the first echelon of capitalist development.

The process of capitalist development in the catching countries is accelerating, which leads to a spasmodic development, imbalances, significant social tension and conflicts. In inorganic modernization, the pace of change in the economic, political, social and spiritual spheres of society does not correspond to each other. Some elements are ahead, others are lagging behind or absent, so inorganic, overtaking modernizations can take ugly forms [12].

To achieve the success of inorganic modernization, a strong, even authoritarian power is needed. This is due to the fact that attempts to modernize in the political sphere before its completion in the social and economic fields lead to the fact the power is gained by forces, which for their own purposes use political democracy under populist slogans, but it is an authoritarian regime, based on the forces interested in modernizing: on modern entrepreneurs, intellectual, military, technocratic elite, part of the bureaucracy [12].

At the same time, modernization is not accepted to be considered in the ethical aspect, to be evaluated in terms of good and evil. The main thing is that modernization should be effective, and it does not matter which means are used. In addition, with the help of modernization, the "lagging nation syndrome" is imposed. The catching-up ideology is based on the assumption of the lagging overlap, by means of which the same politico-philosophical doctrine of the "benefits and sacrifices" of the leap forward movement was constantly grounded. The fact that the country always benefited from modernization always justified the losses which society suffered as a whole. The balance of benefits and sacrifices was rarely brought to the court of society. The authorities almost never looked back on public interests, imposed alien ideologies of development, forced them to submit to illegal methods. At the same time, unlawfulness of state policy practically did not prevent the establishment of a legitimate regime in the country [11].

In the theory of modernization, two trends can be distinguished: liberal and conservative. The liberal modernization theory viewed the modernization process as a transition from traditional to modern society, i.e. as a kind of "Westernization" process, proceeding from the universal view of social development, where all countries develop according to a common pattern and model. The victory of the liberal approach to the economy has thrown back entire regions of the world in its development.

Modernization, in which success is directly dependent on social losses, is called "conservative" [11], since it always implies: the necessity and inevitability of forced mobilization of the

population in the interests of the state and the archaization of power practices in the name of technological advancement. Conservative modernization does not imply the mandatory rationalization and harmonious consolidation of political, administrative, social and cultural factors. Its constant mission was to promote state interest with minimal concessions to society, and sometimes even with serious infringement of its rights. The country jerked technically modernized while maintaining the age-old lag - but its political course from this did not become either modern or moral, and the government constantly escaped responsibility for its actions. Such a state requires the monopoly right to make political decisions, sets its own goals without seeing the need for serious external discussion, monopolizes the image of the future and forms modernization programs, becoming the patron of most social groups.

In terms of effectiveness, conservative modernization at certain historical time intervals may seem tactically more successful, but strategically it always loses, because it primarily solves the technical problems of state economic rationalization, neglecting the tasks of institutional and cultural development of society. And so, sooner or later, the next modernization cycle must begin, as it were, first. This will continue until the modernization policy finds new values and goals.

There is a need for change, a departure from one-way-directed development strategies that provide only the needs of the elite class. Classical modernization is opposed by institutional and personal modernization. Based on fundamentally different grounds, it stands for a "diminished" state, civil control over the government, public definition of goals and means of modernization, focuses on establishing effective public institutions, since successful modernization of the economy is, above all, the institutional changes necessary for its implementation. Investments in people, in communication and public infrastructure, in the quality of life are the main priorities of institutional and personal modernization. The content of modernization programs and projects, their priorities and accents are formed in the public space at first, and only then are proposed to the state authorities "for execution" [11]. The source of such modernization, the generator of ideas should be a society where collective and personal interests are consolidated and lead to a single result, a society where the personality's capacity for self-identification and self-realization is not suppressed. For the successful implementation of modernization processes, people must feel their national identity; the framework of cultural, religious, ethnic identities can not be blurred, they must be formed in a society ready for change. Modernization processes should be based on the interests of the people, providing people with equal social rights, forming a creative class, whose logic is activity in the public interest. Modernization should be based on a creative class, because it is the one who is interested in changes. The economic man is replaced by a sociological person. Representatives of a sustainable social class have a great creative potential for rational perception of problems and making the right decisions [13].

A distinctive feature of the creative personality is the ability to self-assertion, self-expression, self-identification, awareness of the expediency of making decisions that ensure the sustainable development of society. The criterion that determines the creative personality is the ability to innovate thinking and creativity. The creative personality does not adjust to stereotypes, but itself is the subject of change. For the development of this trend the necessary human potential remains for the time being, even with the inclusion of a massive outflow of qualified personnel who have not found the possibility of using their abilities, and the destruction of the Higher School under the guise of modernization. The theoretical construct of the creative class is performed by scientists

and cultural workers, as they are in a position to create the necessary social and value package, which should become the nucleus forms the new society. However, the institution of education now simply does not give the person the possibility of self-realization. The problem of the attitude of the modern generation of young people towards education, as a necessary basis, determining the personality in society, is rapidly losing its significance. Under the onslaught of modernization, the accompanying liberal transformations and the democratic processes interpreted by the West, the modern young generation completely changes the world outlook, its social and cultural identity. A distinctive feature of today's society is the view of education as a necessity imposed by parents. There is no awareness of the need for education as the main component of the development of society. Personality does not think about revealing its potential, forcing itself into the framework of primitivism, carrying out a certain set of actions necessary for existence. The lack of an institutional education system, which does not allow modernization at the socio-cultural level, on the one hand, and the inconsistency of the very essence of modernization, on the other, lead to a deadlock in the implementation of institutional and personal modernization.

However, it is impossible to abandon the concept of the development of education, setting up the conditions for the creative development of the individual, because when a society is demoralized, the collective-people lost their significance, it is the personality expressed through creativity that is able to think and act radically. Creativity bears in itself a creative-universum nature, the creation of new spiritual and material values. A creative personality capable of quickly responding to changes in the social, political, economic climate in the country. The personalities of creative, innovative professions have a high degree of reflection, they are more difficult to manipulate, unlike the rest of the collective-mass, accustomed to adaptation and to the adoption of imposed decisions. Perhaps this is why the West European line, along with modernization, has built-in mechanisms for the destruction of education, science and the whole basis for the development of the creative personality of third countries so that can freely impose one's will on. Therefore, we need to find another way of development.

The current stage in the formation of the world development concept reflects the concept of synthetic modernization, which presupposes an organic synthesis of modern rational and technological values and institutions with the traditional foundations of non-Western societies and regards the consideration of socio-cultural specifics as an initial prerequisite for modern transformations. The structural paradigm of modernization reflects the fact that modern types of activity and value orientations occupy only certain spheres of social life – modern sectors in the economy and finance, certain spheres of legal regulation and management, the political system, science and technology, etc. The regulation in the spheres of interpersonal relations and informal communication, family, ensuring the integrity and spiritual unity of society, the solution of world outlook, existential problems remain for the traditional spheres [14].

An integral part of the research of ways and forms of synthesis and structuring of traditional and modern values is the identification in the endogenous spiritual heritage of those elements which can most successfully contribute to an organic transition to modernity, conditioned by the dynamism of the traditional beginning, its ability to change and adapt to modern conditions. One of the exponents of this position is the famous American Indologist M. Singer who came to the conclusion, that Hinduism can be used as a good spiritual basis for industrial development if we take its philosophical and ethical teaching [14].

The creation of an updated model of the world development process that looks no longer monolithic and monocentric, but polycentric and polymorphic, which allows considerable variability in the forms and directions of its dynamics, is a reaction of the Western states to the rejection of previous forms of modernization.

Modernization as a process of artificial and technical copying, even in an updated form allegedly based on the traditionalism of host societies, still divides societies into Western and non-Western, does not solve the true problems of the country's crisis situation, being an alien phenomenon, which also does not at first glance show those negative consequences described above. Based on this, it can be concluded that modernization in all its diversity is unacceptable for resuscitation of the country's economy. It is possible to assume that some of its elements would be useful 20-40 years ago. But now, due to the worn-out nature of all spheres of management, deadlocking of the national ideology in the course of the modern expansion of the Western world, it is necessary to create radically new ways out of the current situation. It is necessary to begin to build everything anew, taking as a base the foundation that has proved its stability (historical ideological attitudes, spiritual and cultural values, etc.). All that was planted later from the outside, we have to destroy and start with zero. Moreover, the crisis of the global economy as a consequence of the imperfection of the modern system of managing the world economy itself requires new ideas for development and a cardinal change in the economic ideology of the world order. And here we are talking not about modernization, but at least about neoindustrialization, if we concern the sphere of machinery and technology, re-ideologization, if we mean the acculturation, spiritualization of all spheres of life, and the neo-intellectualization of economic life, if we are talking about the realization of the universum knowledge-based economy, economy of intellect (intellectonomics).

4. Conclusions and Recommendations

It is necessary not only to "learn innovative technologies thoroughly", but to build new systems, not "modernize", but replace them with the best, high-quality, new, not always up-to-date and innovative. Forget about "acceleration" and "modernization" and start changing society. After all, when there is nothing to modernize, we need to start anew.

Anti-modernization or a model without a modernization is a model of development bypassing modernization, counteracting modernization by maintaining the country's cultural and national traditions, striving to find its own way of a new strategy of economic development based on a reasonable combination of external and internal factors of influence, value-universum bases of modern economic development.

Personality in this process is the basic free-responsible subject of anti- and post-crisis transformations. A person is a "battlefield" where the requirements of necessity and values collide, and it obeys both the "natural" and "due" laws. The problem of value allows us to understand the unique nature of man, his exceptional position in the world. What are values, such are society and personality. Values actively influence the reality, without interfering with the natural laws of being. Axiological theory always plays a certain role in the struggle between the forces of progress and reaction, between the values of a new life and values that go back to the past. After all, the one who studies, gives estimates himself. He judges the present and draws the future for what he wants or hopes to see.

The inadequacy of the goal-rational format of international development makes it possible to talk about the value of organic as the main meaning in the transition to the universum vision and the crisis-free value-universum economic development of the world civilization, where the main role is played by spiritual and value factors while preserving and developing modern civilizations, where the effectiveness of universum values in different civilizations has a direct impact on the stability of their national economies. When choosing such a path, it is necessary to create innovative mechanisms for introducing value factors of economic development.

The comparison of alternative ways of the state transformations is presented in the table 1.

Table 1: The comparison of alternative ways of the state development (the authors summarized on the basis of [7], [10], [11])

Classical modernization	Institutional and personal modernization - combination of values	Non-modernization model - the change of values
Bet on the economic growth and the technological breakthrough	Bet on the development of the social relations, the institutions, the human capital and the culture	Bet on the spiritualization of economic development, the intellectual capital, the revival of the cultural and historical values of the nation
The government decides for citizens, while keeping the rhetoric "everything for the good of people"	Displacement of responsibility from the state domain to the civil society	The social and personal responsibility, a free-responsible subject
The transformation of a man into an object and an instrument of modernization	Assigning the status of the subject and the main goal of modernization to the citizen	Making of a free creative personality as the development goal
Disregard for the moral autonomy of a person	Accentuation of moral independence and maturity of a person	Emphasis on the spiritual and value components of a man
Disrespectful attitude to the social partnership and the public opinion	Determining the appropriateness of any modernization programs and projects by the society itself	The generality of the course towards socially responsible economic sustainable development
The interest of the state in the simple loyalty of the population, achieved by any means	Conquering support of the population in a democratic way	Economic cooperation, trust and partnership
Lack of concern about the creation of a professionally self-sufficient society	Priority interest in building and strengthening the community of autonomous professionals	Creation of a base for the development of a creative personality capable of innovative thinking, self-development, self-realization, self-identification

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