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HISTORY MODERNIZATION AND INTEGRATION OF CULTURE

Annotation: In this article highlights theory of modernization, history of modernization and integration of culture and it's effect to the national culture in the condition of globalization.

Key words: history, modernization, integration, culture, social progress, values, modern, globalization.

Today, almost all areas of our life vividly demonstrated the globalization had of only a few centuries history. XV-XVII centuries of geographical discoveries in many countries and regions of international trade be brought within the Industrial Revolution had created a common foundation of further economic.

The beginning of the twentieth century, a new qualitative character and covers all spheres of social life, which is characterized by the concept of the present process of globalization[1]. In this time include theory modernization and integration in our life. Firstly highlights theory of modernization.

Westernization is part of a more general process that has been called modernization in the literature. The theory of modernization, which appeared in the middle of the twentieth century, relies on the notion of social progress, since it assumes that all societies, no matter in which era they exist and in whatever region, are involved in a single, all-consuming, universal process of the ascent of human society from savagery to civilization. The progress of science and

technology leads to worldwide prosperity and the solution of all social problems. In this flow, the cultural uniqueness of each country, as it were, recedes into the background, and the first thing that unites them is the system of universal human values.

The term "modernization" does not refer to the whole period of social progress, but only to one stage - the modern one. Since the modern period of human history dates from the inception of capitalism, the essence of modernization is associated with the worldwide spread of the values and achievements of this particular formation. Specifically, we are talking about rationalism, prudence, urbanization, industrialization. Modernization leaders - the United States and Western Europe - have become fully involved with them and have achieved tremendous economic results. So, modernization is understood as a revolutionary transition from preindustrial to industrial, or capitalist, society, carried out through comprehensive reforms, stretched in time. It implies a radical change in social institutions and people's way of life, covering all spheres of society.

Specialists distinguish between two types of modernization. Organic modernization is the moment of the country's own development and is prepared by the entire course of the previous evolution. Example: the transition of England from feudalism to capitalism as a result of the industrial revolution of the XVIII century and the transformation of American production as a result of the introduction of Fordism in the first quarter of the twentieth century. Such modernization does not begin with the economy, but with culture and changes in public consciousness. Capitalism arose as a natural consequence of changes in the way of life, traditions, worldview and orientations of people. Inorganic modernization is the answer to the external challenge from the more developed countries. It is a way of "catching up" development undertaken by the government with the aim of overcoming historical backwardness and avoiding foreign dependence. Russia, which, including as a result of the Tatar-Mongol

invasion, was discarded in its development several centuries ago, repeatedly tried to catch up with the advanced countries. This very goal was pursued by the Petrine reforms of the eighteenth century, Stalin's industrialization of the 1930s, the restructuring of 1985 and the economic reforms of 1991-1993.

Inorganic modernization is accomplished by purchasing foreign equipment and patents, borrowing foreign technology (often through economic espionage), inviting specialists, studying abroad, investing. Corresponding changes are taking place in social and political spheres: the management system is dramatically changing, new power structures are being introduced, the Constitution of the country is being reconstructed to foreign analogues.

Inorganic modernization begins not with culture, but with economics and politics. In other words, organic modernization goes "from below", and inorganic "from above". The principles of "modernity" do not have time to reach the overwhelming majority of the population, therefore they do not receive strong social support. They master only the minds of the most prepared part of society. So it was in the XIX century, when the intelligentsia split into "Westerners" and "Slavophiles". The former advocated accelerated modernization and mechanical transfer of Western models, while the latter advocated an original path of development, that is, an organic modernization. The number of the former was insufficient to enlighten and tune the broad masses in favor of rational values. Capitalism in Russia has failed.

Cultural diffusion, that is, spontaneous and uncontrolled borrowing of cultural values, has both positive and negative aspects. On the one hand, it allows people to communicate more with each other and learn about each other. Communication and knowledge contribute to the rapprochement of peoples. On the other hand, overly active communication and borrowing is dangerous with the loss of cultural identity. The spread of the same cultural samples around the world, the openness of borders for cultural influence and the growing cultural communication made scientists talk about the process of integration of modern

culture. Integration describes the acceleration of the integration of nations into the world system in connection with the development of modern vehicles and economic ties, thanks to the impact on the people of the media. It promotes the expansion of cultural contacts between peoples and migration of people.

The preservation of cultural identity in modern society began to be assessed as the highest achievement of civilization.

Previously, this did not pay attention, so one nation absorbed the other, dissolving in itself the culture of the conquered people without a trace. This was the case at the time of European colonization in Latin America and Africa. Cultural policies in many countries are now reorienting from an assimilation model in which minorities abandon their cultural traditions and values, replacing them with those traditions that the majority adhere to the multicultural model, where the individual is socialized to both dominant and ethnic cultures. So, in the US millions of people speak English and in their ethnic languages, celebrate national and ethnic celebrations and study the history of the country and its nation. Global international migration is stimulated by the restructuring of the economy of underdeveloped countries: under the influence of mechanization and industrialization, penetrated from developed countries, the agrarian sector is declining and millions of rural residents are forced to migrate to cities in search of work. They are attracted to the urban way of life. At the same time, the middle class of urban dwellers, oriented to Western standards of life, tends to seek a more qualified and prestigious job not at home, but, say, in the US or Western Europe.

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