

# Globalization, Modernization: Correlation of Trends and Their Role in Contemporary World

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**ABSTRACT:** The article reveals the correlation of two key trends of modernity – globalization and modernization; examines their interrelation and contradictions; analyzes the impact of the processes of globalization and modernization on the culture and social life of society. Shows problems and contradictions of globalization and modernization. At the same time, it reveals the essence of modern society.

**KEYWORD:** globalization, modernization, development, modernization theory, social movements politics, economics, culture, risk, "risk society," globalization of risk.

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## INTRODUCTION

In the modern world, there are many processes of various levels and scales, among which modernization and globalization stand out as the dominant trends of global planetary development. At the same time, the most important factors of these processes are not only indicators of change, but also their impact on the pace of development of the social system.

Globalization is usually characterized as the pursuit of a uniform world economic system, mostly capitalist and market-based, along Western lines. The driving force behind globalization seems to be unhindered by modern technology. The current content of globalization will evolve and may even lead to a narrowing of the great income gap guaranteed by capitalism. According to S. Huntington, the goal of globalization should be human progress, defined as "economic development, material well-being, social and economic justice, and political democracy"[1].

Globalization is a consequence of the development and deepening of interconnections and interdependence of different countries in the financial, economic, informational and technological spheres and occurs on the basis of the international division of labor and the free movement of investments, industrial production,

goods and services. A further impetus for the development of globalization was the creation of the world information space, the digitalization of the economy and the social sphere [2]

The essence features of globalization are analyzed in the works of such researchers as E. László, W. Beck, Z. Bauman, N. Moiseev, I. T. Frolov, A. N. Chumakov, A. D. Ursul, L. E. Grinin, V. L. Inozemtsev, R. Aron, W. Rostow, E. Giddens, D. Bell, P. Drucker, S. Eisenstadt, A. G. Frank, B. Gills and others). At the same time, different authors give different definitions of globalization based on different points of view. But in general, globalization can be defined as a megatrend to unite a divided humanity into a "global all-human integrity" [3], developing as an objective necessity and consisting of different historical forms, trends and directions. At the same time, there is no unambiguous center of world development, variants where the center and the periphery can change places are possible, but globalization processes as aspiration for self-organization, interconnection and common development of humanity will continue.

In the broad sense of the word "modernization" is the process of bringing something up to date through various upgrades. Modernization theory is a theory designed to explain the process of modernization in societies. The theory looks at the internal factors of development of any particular country, based on the premise that "traditional" countries can be drawn to development in the same way as more developed ones. Modernization theory attempts to identify the social variables that contribute to social progress and development, and attempts to explain the process of social evolution. Although no scholar denies the very process of social modernization (the transition from traditional to industrial society), the theory itself has been heavily criticized by both Marxists and representatives of the free market idea and proponents of dependency theory, for the reason that it presents a simplified view of the historical process.

The approach in which history is viewed as a process of improvement, improvement, or renewal is called the "modernization approach. In terms of historical meaning, the modernization approach views history as a process of transition from traditional society to modern society, from agrarian society to industrial society. The main goal of the modernization approach is the study of modernization.

About the last fifty years since the concept of modernization emerged, the world has changed unrecognizably. Modernization has become an international phenomenon, encompassing the vast majority of countries in the world of life.

In the real course of events, the processes of modernization and globalization are the dominant trends of the global world order. They represent a single dialectical whole, a certain overall process in which the outcome and nature of modernization largely predetermine the direction and logic of the future global world.

## **GLOBALIZATION AND MODERNIZATION:**

### **COMMON AND SPECIFIC**

Based on the relevance of the topics of modernization and globalization in the scientific world, there is a need to trace their relationship. Despite the divergence of scholars' understanding of these objectively determined and contradictory processes, it is possible to find the determining factors underlying these concepts:

1. Both modernization and globalization encompass a wide range of legal, economic, political, technical, cultural, demographic, and informational problems.
2. Supporting or opposing these processes is rooted in civilizational aspects, making them momentous for countries, peoples, and humanity as a whole.
3. Both require a clear definition and understanding by policy reformers of the final results of the ongoing reforms.

4. The economic basis of these phenomena is the existence of commodity-money relations and a variety of forms of ownership.
5. There are extensive political and legal mechanisms that make it possible to create a balance between the various electoral groups, civil society, and the ruling elite of society.
6. Both modernization and globalization dictate the formation of democratic foundations of society, the construction of the rule of law and society.
7. Is the diversity of cultures, the ability to cooperate despite differences in traditions, everyday life, and spirituality.
8. Neither modernization nor globalization processes can do without external influences, both positive and negative.
9. Both processes require the active engagement of the media and telecommunications, political and other technologies. This fundamentally new structure is especially important in today's conditions, since many of the problems that modern states have to solve require the development of effective legal policies. At the same time, the most important task is to create additional chances for the strengthening of democratic orders in the global space.
10. Both of these processes are impossible without such an important component of high social and political significance as youth. It is for young people that advertising, the phenomena of show business, the bright packaging of foreign cultural values, and, of course, the prospects for quality education and career opportunities are designed.

These are the main common features of modernization and globalization in the modern world. But each of these processes has its own special features, which, at times, divide them in opposite directions. The main distinguishing feature of modernization and globalization is that modernization is more concrete, specific, aimed at solving some internal problems associated with radical changes. Globalization in its essence involves integration, the establishment of links between states, peoples, all kinds of associations, organizations, groups of people. In this case, globalization is associated, first of all, with the consideration in the 60-80s of the XX century, the problems of global nature: technical, environmental, demographic. As the range of these problems (information system, financial problems, drug addiction, terrorism) is considered, the importance of integrating countries for overcoming the negative phenomena of modernity increases as well. In the early 1990s, was formed the scientific terminology of the globalization process: globalization, globalism, globalistics. A new science "globalistics" appears. At the end of the 20th century there was an intensive growth of publications, conferences and symposiums on globalization problems. [4] At the same time the view that globalization is a rather broad planetary phenomenon is established. At the same time, globalization begins to be regarded as the joint actions of people in order to solve global, common to mankind problems, related primarily to its cultural function, and the term "dialogue of cultures" acquires. [5] At present conditions, innovative methods of managing these processes acquire special significance. Comprehension of the accumulated experience at the turn of the XX-XXI centuries allows us to distinguish the following levels of such management.

1. Engaging a wide range of scholars to develop scientific concepts that justify the policy of influence of Western European countries in the management of global-modernization strategies.
2. Creating a legislative basis for integration processes. Among the laws that go beyond national states and provide integration motives, two groups should be distinguished: economic and political. Economic ones include, first of all, the legislation of the European Union, which sets strategic goals and priorities, provides indicative programs on countries, provides resources for the creation of economic growth. At the

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same time the economic levers of EC laws are closely related to the political component, namely: in the post-socialist countries it is primarily the policy of privatization and restructuring. Among the laws of political relevance should be highlighted, such as:

- Declaration on Criteria for Free and Fair Elections (Paris. 26 March. 1994);
- The Charter of Paris for a New Europe (CSCE Summit, 19-20 November 1990);
- Istanbul Summit Declaration (Istanbul. 19 November 1999);
- OSCE Charter for European Security (Istanbul, 19 November 1999);
- OSCE Election Observation Handbook (Warsaw, 1997). [6]

The legal basis for the organization of international election observation is the commitments undertaken voluntarily by the countries to comply with the relevant provisions enshrined in international documents. First of all, it is the Universal Declaration of Human Rights of 1948 [7]. Article 29 of this document states that the realization of human rights and freedoms is protected by law and a democratic society. In addition, it also states that the "realization" of rights and freedoms must not be contrary to the purposes and principles of the United Nations [8].

3. The expansion of institutions of influence on the world stage. At the present stage, in addition to the UN and its organizations, international funds and programs play a significant role in modernization and globalization. The EU structural fund includes the European Regional Development Fund (ERDF), the European Social Fund (ESF), and municipal development funds. For example, "Infrastructure Canada" has as its main task the creation of infrastructure for the XXI century, based on the use of the best technologies, new approaches and best practices. The Municipal Fund in Latvia supports decentralization. The experience of RDAs (Regional Development Agencies) is assessed ambiguously. In some cases, they have been effective agents of change and development; in others, they have become cumbersome organizations that have disrupted the distribution of resources. [9]
4. The level of value orientation under modern conditions of modernization and globalization becomes particularly important because, on the one hand, it serves as a compass in a multi-vector political space, and on the other, it provides an educational function, especially in relation to young people.

Considering the significance of development theories in making sense of the processes of modernization in the context of globalization. Development theories face two tasks. On the one hand, they should analyze the socio-economic phenomena of "underdevelopment" (or underdevelopment) and "development. On the other hand, they should be based on problem analysis and enable the elaboration of development strategies. The main focus of these different approaches is on economic, social, political or cultural factors. To a certain extent, these approaches overlap.

Theories of modernization began with the classical evolutionary explanation of social change. Emile Durkheim, Karl Marks and Maks Weber put forward theories of social transformation initiated by the industrial revolution. Two features of early modernization theories continue to influence contemporary modernization discourse. The first consists in the idea of frequent social change, the second in the idea of development. One theory that addresses both of these features is the concept of economic growth put forward by Walter Rostow (1960) [10]. He presented his concept in the work "Stages of Economic Growth". [11]. He argues that we can see successive economic stages of modernization in society. These stages are linear and lead to a higher stage of evolutionary development. Rostow gives five stages of growth:

- 1) Traditional society. The economic system is stable and dominated by agricultural production with traditional forms of cultivation. Productivity in terms of labor input in man-hours was lower than in later stages. The state had a hierarchical structure, so vertical and social mobility was low.
- 2) Prerequisites for economic recovery. At this stage, the rate of growth of investment increases, and dynamic development begins. This type of economic development is the result of the industrial revolution. As a consequence of this transformation, which also includes the development of agriculture, the labor force employed in extractive industries and agriculture becomes redundant. The prerequisite for the rise of the economy was the Industrial Revolution, which lasted for a century.
- 3) The rise of the economy. This stage is characterized by dynamic economic growth. The main feature of such growth is that it does not require foreign investment. Several leading industries can contribute to economic development, for example, the textile industry in England. As a rule, the growth stage lasts for two or three decades. In England it was in the mid-17th century, in Germany in the late 17th century.
- 4) The movement to maturity is characterized by a constant increase in capital investment by 40-60%. Economic and technical progress dominates at this stage. New industries emerge, such as electrical engineering, chemical engineering, and machine building. The new technical branches complement the old ones. As a consequence of this transformation, the level of social and economic well-being, especially economic well-being, increases. Usually the "movement toward maturity" begins about 60 years after the boom stage. In Europe it began around 1900.
- 5) The age of mass consumption. This is the final stage in Rostow's model of development. In this stage, most people live in a society of prosperity and abundance, where they have a wide range of choices. According to Rostow, the Western countries, or the "North," belong to this category. The essence of Rostow's theory of economic stages, is that in economic and social history the stages of modernity differ from each other according to certain criteria. As a rule, "modernization" means rational conformity to present or future needs. Therefore, "modernization" is the opposite of traditionalism, which implies observance of traditions and customs. Thus, traditionalism contains a conservative connotation, and "modernism" a positive one. If "development" is understood as economic development, then economic backwardness, and therefore poverty, are the consequences of the presence of traditional economic and social structures. In other words, the low level of development is the result of endogenous factors. Therefore, "development" must be initiated from the outside. This involves a process of social, political-institutional, cultural and technological "modernization."

## **MODERNIZATION IN THE CONTEXT OF GLOBALIZATION: PROBLEMS AND CONTRADICTIONS**

In the real course of events, the processes of modernization and globalization are closely interconnected. They are a dialectical whole, a common process in which the outcome and nature of modernization largely predetermine the direction and logic of the future global world.

Consequently, it is necessary to analyze the interdependence of these trends in world development and the problems and contradictions arising in this connection: globalization and modernization. The need for this analysis is obvious and relevant in solving global problems of social development. Both phenomena are related to each other not only by increasing interdependence, which no one can no longer ignore, but also by the common, uniting the entire world community, the idea of preservation, created by mankind civilization, the prospects for whose further existence and development have become the most pressing problem in modern philosophical science. In general, there is no doubt that the processualism of modernization and globalization opens up new prospects, but at the same time generates many problems and contradictions. [12]



In the more than fifty years since the concept of modernization emerged, the world has changed unrecognizably. Modernization has become an international phenomenon, encompassing the vast majority of countries in the world of life. This process has encountered a spring of such inertial resistance, which, although unable to stop it, is capable of causing negative trends. In this regard, it seems appropriate to us, to substantiate the following provisions.

1. Modernization as a process has an international character and is a factor of globalization. The existing literature recognizes a direct link between globalization and the process of internationalization.

The substance of internationalization is the unity of the universal and the national particular. In the process of internationalization of national communities, interpenetration takes place both in the basic material and subjective foundations (the level of objective reflection) and in the super structural state-legal structures (the level of subjective reflection) [13]. The product of internationalization is the process of globalization. This process characterizes the formation of a systemic unity in which national communities are preserved as organic wholes and sides of interaction. At the same time, locality is not excluded, but "removed," continuing to exist in the form of the relative independence and autonomy of individual national communities and their cultures.

The phenomena of globalization and national-ethnic fragmentation are interdependent with the process of internationalization. The contradiction between the tendencies of globalization and localization belongs to the fundamental contradictions of the modern era. Understanding the mechanism of its resolution is a serious theoretical problem. Most researchers treat it in different ways: either they do not give importance to the interrelation of these trends, or they interpret them in terms of a dualistic explanatory model, which considers these trends as independent and independent of each other phenomena.

The phenomenon of internationalization has an intersubjective nature, representing the reflexive interaction of national-ethnic communities. Interaction is understood here as a systematic and evolving process, within which not only mutual recognition but also mutual negation take place. These processes, according to the tradition of German classical philosophy, express the dialectic of objective and subjective, external and internal reflection. In this context, internationalization represents the unity of identities and differences of national communities, their convergence and separation, dependence and autonomy. In the aspect of external reflection, national communities manifest themselves simultaneously as objects and subjects, preserving their relative independence amidst the increase in their rapprochement and mutual dependence. In the aspect of internal reflection, internationalization acts as a causal relation, as an intermediation of internal and external conditions of development of national-ethnic communities [14].

2. Modernization as a civilizational process is uneven, and as a result it can be delayed or halted by various kinds of external circumstances: policy reversals, crises, lack of resources, etc. The uneven implementation of the modernization process should consider the individual characteristics of different countries and their ability to perceive innovations and transformations. As much as we do not want this, but there is a real danger that this inequality at any time can develop into rivalry and struggle within the third world organization.

Decolonization was indeed followed by a multitude of inter- and intra-state ethnic, tribal and other wars and armed conflicts. Against this background of conflict arose the great division of the world into two polities: the developed, wealthy North and the poor, underdeveloped South; or the division of the world into East and West on the same basis. Some authors see the division of modern civilization into three unequal parts in terms of socio-economic development and world economic relations. On the one hand, there is the post-industrial world - countries that play the role of economic leaders (the U.S., EU countries, members of the Pacific) [15]. On the other hand - the "reserve" countries - catalysts of change and outsiders of the world economy. These are the countries of Southeast Asia; the countries of South America; the countries of West

Asia; Russia, which are highly likely to achieve economic growth. And the third group includes Third World countries, which would recognize as a great success in overcoming economic backwardness and eradicating obvious poverty. These include countries in Africa, some Latin American states, and countries in South Asia, from India and Bangladesh to Cambodia and Laos.

### **THE CONCEPT OF MODERN SOCIETY IN GLOBALIZATION**

Modern society is a society which, due to its complexity has different characteristics and interpretations. Its defining concepts try to fix a certain immanent (inherent) essence, fixing in one term the most important of its reflecting features. Thus, modern society is called post-industrial (D. Bell), neoindustrial (R. Aron), information (D. Leon), electronic (M. Morishima), programmable (A. Touraine), telepathic (J. Martin), third wave civilization (O. Toffler), risk society (W. Beck). Such a range of characteristics indicates a far ambiguous attitude to modern sociality and those, first of all, axiological difficulties that a researcher inevitably encounters when he or she aims to express the objective essence of this phenomenon.

At the end of the twentieth century, humanity entered a new phase of its development, which modern researchers most often call the «risk society». And there are reasons for this.

The problems associated with the deepening crisis of modern society have been the basis for the emergence of new factors of uncertainty and the globalization of risk. There is an urgent need to define the measure of safety, the need to develop mechanisms and technologies, not so much preventing the emergence of risk, as adapting people to life under uncertainty, to act in situations of risk. This required an unconventional view of modernization, identifying its relationship to risk. "Risk society" is a concept used to describe modern societies, which have entered the stage of late or high modernism, when the process of production of material and social goods is accompanied by a systematic reproduction of threats, dangers and risk [16]. This notion was introduced by the German sociologist W. Beck as a result of rethinking the nature and essence of modernism in order to develop new conceptual approaches to its analysis. Currently, "risk society" brings together a set of conceptual provisions that reflect qualitative changes in society, being and consciousness, caused by the process of modernization. Modernization - initially arising at a certain stage of development of productive forces and technology process of fundamental social changes, covering the whole society, all its subsystems with their respective functions - economy, politics, state, legal, educational, family and other institutions, - which results in the transition from traditional, agrarian to modern industrial societies [17]. Modernization includes not only technological changes, but also changes in the relations between social structures and social agents. Social structures become more fluid compared to the previous historical stage. "Risk society" as a post-industrial formation differs from industrial society mainly in the fact that, if industrial society is characterized by the distribution of goods, then "risk society" is characterized by the distribution of dangers and risks caused by them. At the same time, the dangers manifested in this society are fundamentally different from the former ones in that they have no boundaries in space or time. For these dangers, there are no state borders. The concept of "risk society" is most fully developed in the works of N. Luman, E. Giddens, W. Beck. The German sociologist Niklas Luhmann's (1927-1998) work, *The Concept of Risk* (1991), gives risk a formal expression in the form of probability. According to the sociologist, "rejection of risk, especially in modern conditions, would mean rejection of rationality. According to N. Luhmann, modern society is arranged in such a way that no activity independent of risk can exist in it [18]. This society requires an increased role of organizational consciousness because, first, the individual himself must make decisions to ensure his place in the social structure of society; second, under conditions of globalized risks and anthropological disaster, human survival depends on the individual; third, as disasters and risks become an everyday reality and cause of human error, the role of the human factor increases; fourth, today it is necessary to increase personal responsibility for everything that happens in society, both at the level of the ruling elite and of the specific empirical individual; fifth, because of the expansion of modernized risks that

threaten human nature and health. Giddens pays special attention in his works to the fact that now not only action, but also refusal to make decisions can lead to risks. Action causes risks, because through modernization the technical means and systems of human activity have become more complex, which has made society more vulnerable. In a risk society, the number of internal risks, that is, risks associated with human error, increases. Inaction arises because, having not eliminated the consequences of one risk, society receives a new risk, sometimes much more significant and complex [19].

The German sociologist and philosopher Ulrich Beck (1944-2015) offers in his works the most holistic concept of "risk society," encompassing all aspects of it. The leading idea of this concept is the idea that modern society has entered a phase of complete restructuring of its foundations. He believes that the main reason for the emergence of a "risk society" is the global change in production relations, which began in the second half of the XX century. He took the concept of a systemic incident beyond the narrow limits of the functioning of technological systems, defining modern society as a "risk society", which is universal, unpredictable and incalculable [20]. Risk is not an exceptional case, not a consequence and not a by-product of social life. Risks are constantly produced by society, and this production is legitimate, carried out in all spheres of society - economic, political, social. Risks are the inevitable products of the machine called decision-making. Risk can be defined as "the systematic interaction of society with the threats and dangers induced and produced by modernization as such. Risks are the consequences of the threatening power of modernization and the uncertainty and fear generated by it. Society and its institutions are forced to constantly assess their actions in terms of risk tolerance. It is this process that Beck and his followers define as reflexive modernization.

Risks have become mandatory components of social life, which makes it necessary to take a new look at their place in the development of society. Risk is not only a danger, but also a certain benefit for the individual, for the social group and for society as a whole. A different position has emerged - the assessment of risk as a resource, thanks to which both the individual and society can gain additional opportunities. The outcome of a risk situation can be ambivalent - positive or negative. A special place is occupied by artificially created risks, which allow manipulating not only consciousness, but also the activity of a modern person. Manipulation of risk becomes an important means of human adaptation to modern conditions.

The processes of globalization that have intensified since the end of the last century have greatly influenced the nature of the development of the "risk society. Under the influence of globalization, the forms of space and time undergo profound transformations, risks crossing national borders, thereby taking on a global significance.

According to W. Beck, the novelty of the global risk society has two sides: the first "is that, in making civilizational decisions, we condition the emergence of such global consequences and threats that are fundamentally beyond the language of institutionalized control. This is the political explosiveness of the global risk society. The second side of the global risk society is the helplessness of social institutions in the face of terrorism as a global threat, which predetermines the urgent need to reform or create new institutions. The global risk society emerges and exists as "an awareness of the problem of global consequences of civilizational processes, no matter what form of globality they have, be it information and technology networks, financial flows, natural disasters, cultural symbols, impending climatic catastrophe or terrorism.

The consequences of catastrophes on a global scale are fundamentally incalculable. In fact, they are hypothetical or virtual risks, not least of which are based on the impossibility of knowledge asserted by science itself and the normative disagreements that permeate science. Three dimensions of threats can be distinguished, each following its own logic of conflict, raising or displacing its own themes, setting or rejecting its own priorities: - firstly, environmental crises; - secondly, global financial crises; - thirdly, terrorist threats from transnational terrorist networks [21].



Under the new conditions, the dangers hanging over nature and mankind deprive risks of their individual character; ecological risks are becoming global. In addition, environmental risks are increasingly difficult to understand and comprehend - their essence is contained in chemical (toxins) or physical (electromagnetic fields) formulas that are mysterious to mere humans. Another crucial feature of environmental risks is due to the number of new technologies. Indeed, there are so many substances introduced through them into the biosphere that it makes it virtually impossible to assess all the consequences caused. One could say that poverty attracts risk. This also applies to environmental risks - companies and firms in developed countries take harmful production to poorer countries in Asia, Africa, and South America. It would seem that the rich classes can buy off environmental risk. But in a risk society, the so-called boomerang effect applies. For ecological disasters, there are no national boundaries or class distinctions. Radioactive fallout from nuclear weapons testing or nuclear power plant accidents, acid rain, and climate change affect rich and poor alike. As for the export of harmful industries, the boomerang effect is also evident. Crops grown in poor countries - coffee, cocoa, fruit - are increasingly contaminated (both by pesticides and by toxicants released from the pipes of chemical plants). Importing such products into Western countries is accompanied by an increased risk to their populations. Thus, sooner or later, those who initially benefited from the development of dangerous technologies are also at risk.

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