



CONTEMPORARY APPROACHES TO MODERNIZATION IN ASIAN AND EASTERN COUNTRIES IN THE ERA OF GLOBALIZATION

Bakhtiyor Omonov,

Professor of the National University of Uzbekistan, doctor of political science

Abstract: This article explores the evolution of "economic miracles" and the process of political modernization in the countries of Southeast Asia (such as China, Japan, India, Turkey, and others). It delves into the various models of development implemented in these regions, identifying key features and distinctive aspects of their modernization processes. The article examines how the combination of traditional values and Western technological advancements has shaped the trajectory of these nations. The findings are based on scientific analysis and offer valuable insights for policymakers, economists, and scholars from CIS member states. The study also highlights the role of foreign experience as a significant resource for understanding the socio-economic transformations in the context of globalization.

Key words: society, modernization, Southeast Asia, economic miracle, development concept, model, main features and distinctive aspects of modernization, Japanese Spirit-Western technologies, a system of behavior, Western technologies and Indian society, Asian values.

In recent years, a new direction in modernization has gained momentum — the study of the "economic miracles" of Southeast Asia. From the very beginning, the modernization process in Japan was carried out under the slogan "Japanese spirit – Western technology" (wakon-yōsai). In this context, wakon refers to traditional culture and a worldview rooted in spiritual values, while yōsai signifies modern culture and civilization. [1]. The development of Japanese modernization owes much to the scholars S. Suzuki (1579–1655) and B. Ishida (1685–1744). S. Suzuki, a former samurai and government official, played a significant role. In the social ethics based on Zen Buddhism, Japanese morality dominates — a morality that meets the spiritual, religious, and economic needs of people in all societies. In a feudal society where trade was often seen as a "necessary evil," this doctrine presents itself as a "religious movement" that brings freedom to people. "If a trader seeks only profit, he will not succeed. If he does not act in accordance with the needs of the buyer and the state," said S. Suzuki, "then he fails. Labor, patience, and contentment — these are, in essence, forms of piety. Labor is the path of true faith." [2].

B. Ishida elevated labor to the level of religion among hardworking and loyal workers. Labor became a philosophical doctrine that expressed a kind of religious zeal in the Japanese pursuit of purpose. According to Ishida's ethics, workers and entrepreneurs were expected to stay away from politics and not interfere in the political affairs of the state. The concept of consensus plays a leading role in enterprises. As V. Yeremin wrote in his book "The History of Japan,"



Western European Journal of Historical Events and Social Science

Volume 3, Issue 5, May, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

this concept, having proven its effectiveness, serves as the foundation for all aspects of Japanese management. [3]. **Based on the studied sources and scientific analysis, the following** conclusions were drawn regarding Japan's modernization: In practice, there is a successful integration of education and upbringing, science and production. The Japanese are capable of adapting to rapidly changing natural disasters and harsh living conditions. People consistently strive for economic prosperity. Religious solidarity and a collective spirit are fully preserved in society. Enterprises prioritize efficiency and product quality. The labor organization system has been raised to a higher level. In the third millennium BCE, human relationships in China were regulated by the norms of "li." "Li" is a system of behavioral norms and moral relationships determined by gender, kinship level, generation, age, and social status. As a result of class stratification in traditional society, inequality in family relations prevailed, and the last code of the Chinese dynasty defined forty-one types of kinship. [4]. The kinship system in China emerged before the formation of the ancient Chinese statehood. However, unlike other peoples, the Chinese were completely free from the vices of feudalism. This was a rare historical phenomenon in the process of societal modernization. After the death of the "great genius" Mao Zedong (1893–1976), real reforms began with the rise to power of Deng Xiaoping (1904–1997). Boldly, red slogans introduced elements of capitalist market relations into society, slightly liberating the leading sectors of the economy and recognizing that people could not be sustained by lofty ideals alone. Private property was declared inviolable, alongside state and collective ownership, and foreign investors were granted a number of privileges. The "open door" policy initiated by Deng Xiaoping was duly continued by his successors.

The radical reforms carried out under Deng Xiaoping's leadership yielded positive results. The main goal of the leadership was "not to overthrow socialism, but to improve and renew it." [5]. He did not want to replace the totalitarian system with a perfect democratic one. But he skillfully carried out the modernization of society. Deng Xiaoping wanted the state and society to achieve true prosperity. He began the reform with agriculture, abolishing the Maoist system of "people's communes." He chose the path of capitalism and applied market reforms to the economy – and then foreign investments began to flow in. On December 13, 1978, he declared his commitment to implementing "proletarian democratic principles." The famous statement by the head of state, which became known as the "Tiananmen Square" declaration, said: "We must allow our people to express their opinions. If people dissatisfied with the current order wish to use democracy to create chaos, this is not so terrible. We will take necessary measures against them and convince the majority of the population to distinguish between good and evil." [6].

Xiaoping put forward another idea: he called for everyone to adhere to the principles of centralization within democracy, the rule of law, strict discipline, and not to deviate from the principle of party leadership. He said that anyone who makes a mistake in this matter would harm the futile nonsense of democracy, the spread of ultra-democracy, anarchy in society, the destruction of political stability, and the collapse of strong unity.

The difference between China and other countries from a political standpoint is that education in the country is fully subordinated to ideology. Ideology lessons are thoroughly taught in



Western European Journal of Historical Events and Social Science

Volume 3, Issue 5, May, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

schools. Every Chinese person regularly encounters the slogans "I love five things": "I love my country," "I love the people," "I love labor," "I love science," and "I love socialism." [7].

According to the International Monetary Fund, China's economic growth from 2011 to 2014 was 24 percent. The World Bank reported that in 2014, the country became a leader in an important macroeconomic indicator — Gross Domestic Product (GDP), surpassing the USA: China – 17.6 trillion, USA – 17.4 trillion dollars.

In the history of political modernization in several Asian countries, India stands out. "In India, industrial social groups are divided into castes depending on their position in society," writes Russian Scholar G. Kuprishchihin. "In particular, the 'higher echelons' of groups dominate society; 'Brahmins' – priests who support a higher level; 'servants' – those who serve the 'higher generation'; 'Shudras' – an important part of the population with their own hierarchy." In this context, a consensus was reached between the center and the regions to overcome existing crises. [8].

A new era in the life of the country began after the political revolution carried out by the great reformer Mohandas Gandhi. In the early 1950s, influenced by socialist regimes, India chose the model of "chasing the West." However, by the 1980s, it became clear that the state's policy in the field of planning and the rejection of private property rights were hindering national development. At that point, India boldly switched to the capitalist market method. Meanwhile, the leadership of the USSR rejected the Western path and followed a false path... In the mid-1990s, the modernization process significantly accelerated after India chose the model called "Western technologies and Indian society." By 2005, India had become one of the largest economies in the world.

In the Islamic Republic of Iran, religious ideology became deeply rooted. It was criticized on the international stage for not abandoning national values and not embracing democracy. When the "White Revolution" occurred in 1979, Western residents predicted that "Islam would be under threat and traditional values would disappear." But in reality, this was an incorrect approach to the issue. In Iran, the Western model of modernization was declared completely invalid, and the necessity of creating an absolute Islamic government was promoted. [9]. This political situation turned into the phenomenon of the "politicization" of Islam, leading to the closure of democratic institutions. However, in the early theories of modernization, the cultural factor was not taken into account. In fact, it is the cultural factor that is one of the independent driving forces of development. An example of the failure of modernization is the "White Revolution" in Iran from 1963-1979, an attempt by King Mohammad Reza Pahlavi to carry out reforms. As a result of the strong emergence of religious traditions over secular innovations, the Islamic Revolution took place in 1979, and a theocratic system was established under Khomeini. The political events in Iran—rapid modernization based on blindly absorbing Western experience—demonstrated to the public the strength of the religious factor...

Recent studies show that the country "speaks" the language of Western democracy after its kind of "modernization" in Iran. The principle of the rule of law is increasingly spreading in government administration. The Constitution states: "With strict adherence to the law in order to ensure national unity, religious democracy does not allow the violation of the law established within the fundamental boundaries of the Islamic system. In religious democracy, nothing and



Western European Journal of Historical Events and Social Science

Volume 3, Issue 5, May, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

no one stands above the law."**[10]** Article 107 states that "the leader of the country is equal before the law, just like any other citizen." Despite the anti-Western nature of the 1979 revolution, the judicial system was constructed based on the Western model. Judges try to find a middle ground in family matters by comparing the Civil Code with the rules of fiqh and Sharia. Terms such as "revolution," "parliament," "republic," "elections," "constitution," and "separation of powers" appeared in dictionaries.

It can be said that the model chosen by Turkey was a unique political event compared to others. By the 18th century, the historical power of the Ottoman Empire had diminished, and there was a need to modernize the military-administrative system of governance to preserve the kingdom. In 1839, a program of Europeanization was announced in Turkey. The sultanate system was abolished in Turkey in 1922, and the caliphate in March 1923. On October 29, 1924, Turkey was declared a republic, and Mustafa Kemal Pasha Atatürk (1881-1938) was elected its first president (re-elected in 1927, 1931, 1935). Atatürk began the process of political modernization in 1925. These reforms mainly included the emancipation of women, the restoration of equality, the removal of the veil, and the holding of municipal and parliamentary elections. Universal values were fully incorporated into the Civil, Administrative, Criminal, and other state codes. On January 1, 1929, the new Turkish Latin alphabet was introduced instead of the Arabic one, and in 1933, surnames were switched to the Western format. In the economy, a policy of nationalization was pursued, and national capital was being created. **[11]**.

Thus, Turkey has transformed into a society led by an elite, which is Muslim in its religion, historical heritage, traditions, and structure, but seeks to unite with Europe. The Turkish elite realized early on that if Westernization was not embraced, society would fall behind the globalized world.

The object of our research also includes the non-traditional models of Southeast Asian countries (Indonesia, Malaysia, Singapore, Thailand, South Korea), which have created economic miracles in the world. The development path of the "Asian Tigers" can be called the model of "soft authoritarianism," which is close to the Japanese experience. Its distinctive feature is that the role of the market mechanism is in the hands of "strong political hands" – the state.

Based on the analysis, we believe that the reason for interest in this model is the following:

The state manages sectors of the economy;

Preferential loans, tax incentives for the application of high technologies in priority industries;

Governments in the region (except for Hong Kong and Singapore) use protectionism, blocking imports.

Mahathir Mohamad, who served as the Prime Minister of Malaysia from 1981 to 2003, was an influential figure who raised the backward agrarian economy to the level of the Asian Tigers. He was a supporter of "Asian values" and a leader of the international non-alignment movement, in contrast to Western values. "From the beginning, the main task of the government was to ensure the rule of law and order. According to him, the well-being of people largely depends on their initiative. The state made further progress in building friendly relations



Western European Journal of Historical Events and Social Science

Volume 3, Issue 5, May, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

with business and increasing its income. Thanks to such benefits and attention from the state, local and foreign investors tried to build their own processing industry." According to M. Mahathir, the head of state will play a leading role in modernization. His ability to determine the development of the country is crucial. The leader must be committed to this work, personally oversee the implementation of his development path, and have high qualifications in management, politics, finance, and trade. He must also have sufficient knowledge of the development process he has chosen. The manager should personally control the work, strive to overcome difficulties and obstacles, and personally ensure that the project is implemented properly. [12].

Recently, the term "demographic window" has become widely used in scientific literature. An important factor is that the dynamics of demographic processes positively affect the acceleration of economic growth and the improvement of the well-being of individual families. Many countries around the world, including the Asian Tigers (Malaysia, Singapore), have taken advantage of this opportunity. This is especially evident in these countries, where the pace of socio-economic development is accelerating, the standard of living is rising, and poverty is decreasing. According to economists' estimates, in Southeast Asia, which created the "economic miracle" during this period, "demographic dividends" accounted for a third of the per capita income growth. [13].

In the "Asian phenomenon," religious beliefs, national customs, and traditions prevail. According to experts, the "Asian concept" in the structure of "state – society – individual" does not align with the concepts of Western countries. For example, Asians view "human rights as a community" and prioritize the protection of public interests. Collectivism contributes to rapid economic development and reduces the levels of crime and unemployment. In this regard, we believe that the methods of "Confucian capitalism or Confucian economy" used in the region would be beneficial if recommended to neighboring countries.

In this context, Uzbek scholars can study many aspects and the international experience of modernization. [14]. For example, the National Committee under the government of Malaysia has been tasked with taking measures to protect young people from the destructive influence of "mass culture." In Singapore, officials who refuse to take bribes are rewarded. The integrity of Japanese civil servants in the public sector will be evaluated. It is necessary for us to study the internal and external factors behind such specific reforms. Furthermore, the essence of the ideas of "Confucian capitalism," the policies of Suharto, and Mahathir (the spirit of Niguara) remains largely unexplored. The "intellectual brainstorming" typical of the Malaysian state – a study that reveals the inner strength of a person – awaits its turn for study.

Bibliographic list:

1. Беляков А. Акио Морита. Душа компаний // Интеррос, № 1, 2001. –С. 53.
2. Симхович В. Истоки современной японской системы управления // Проблемы теории и практики управления, 2002. № 6. –С. 70-81.
3. Еремин В.Н. История Японии. Учебное пособие. Т. 2. 1868-1998. – М.: ИВ РАН, 1998. –С. 301-344.



Western European Journal of Historical Events and Social Science

Volume 3, Issue 5, May, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

This article/work is licensed under CC Attribution-Non-Commercial 4.0

4. Крадин Н. Империя Хунну. – М.: Логос, 2002. – С. 203-212.
5. Ли Фэнминь. О специфике реформ в КНР// Новая и новейшая история, 1996, №6.– С. 4.
6. Дэн Сяопин. О строительстве специфически китайского социализма. –М.: 1997. – С.36.
7. Marianne Bastid. Education, Youth and Social perspectives in the early 1980s / China in the 1980 – and beyond. Studies in Asian topics. №. 9. – Copenhagen, 1986. – С. 15-17.
8. Куприяшихин Г.Л. Политическая модернизация. –М.: 1991. –С. 278–280.
9. Федорова А.С. Идеология и практика современного исламского государства // Двадцать пять лет исламской революции в Иране. – М.: 2005. – С. 61.
10. Мехди И. Либерал-демократическая проблематика и опыт религиозной демократии // Двадцать пять лет исламской революции в Иране. – С. 17.
11. Век XX: Политика. Люди. Судьбы. – Т.: Шарк, 2007. – С. 29-31.
12. Махатхир М. “Малайзия мўъжизаси” муаллифи ўз сирларини очди /Автор «Чуда Малайзии» раскрыл свои секреты. www.info-press.uz 19.06.2013.
13. Quelles relations entre economie et demographie? //Problems economic. 2003. p. 29-30. М., Экономика, №2, 2004. – С.147-150. Реферирование С.Н. Куликова.
14. Omonov B.A. Conceptual foundations of the modernization of the society. Comparative analysis of the countries of the West and the East – iScience Sp. z o. o. – Warsaw, 2021 – P. 91.
15. Ergashev, U. B. (2024). AHMAD TOSHKO'PRIZODANING ISLOM ILMLARI TASNIFI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 4(26), 329-333.
16. Эргашев, У. Б. (2020). ИСОМИДДИН АҲМАД ТОШҚЎПРИЗОДА. In КУЛЬТУРОЛОГИЯ, ИСКУССТВОВЕДЕНИЕ И ФИЛОЛОГИЯ: СОВРЕМЕННЫЕ ВЗГЛЯДЫ И НАУЧНЫЕ ИССЛЕДОВАНИЯ (pp. 148-152).
17. Berkinovich, E. U. (2020). Social-philosophical and spiritual-moral views of the Akhmad Dash. *Asian Journal of Multidimensional Research (AJMR)*, 9(2), 184-188.
18. Saidov, S. (2023). THE SIGNIFICANCE OF MUNJIK TERMIZI HERITAGE IN THE DEVELOPMENT OF ISLAMIC SCIENCES. *Oriental renaissance: Innovative, educational, natural and social sciences*, 3(5), 5-8.
19. Ugli, S. S. A. (2020). Philosophical and moral significance of IBN'S work " Al-adab Al-kabir". *Asian Journal of Multidimensional Research (AJMR)*, 9(2), 261-264.