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## FEATURES OF SOCIAL MODERNIZATION IN MODERN SOCIETY.

Retrofitting is the mechanism that allows traditional societies go to the category of industrial and industrial – in the category of modern information. Social modernization involves progressive changes in society in the framework of the development of human civilization. Need to adapt to rapidly changing social conditions of life are increasingly facing the western and eastern values, standards of living and priorities. Azerbaijan after independence defined boundaries of a new model of political development, which is based national idea, supports the principle of a unitary secular state.

Modernization, providing a transition to the modern society of the so-called «Third World», was carried out by the «liquidation of underdevelopment» in the Western type. The main way that is used – it's industrialization. Large-scale industrialization, held in the Soviet Union, in many ways closer to the modern Azerbaijani society. In this process, the important role played by ideology and accelerated entry into modern society. Because of these factors in Azerbaijan has implemented a number of significant changes that will combine the traditional with the modern distinction acquisitions. This allowed Azerbaijan to achieve high rates of industrial development and adequately preserve national traditions and peculiarities.

Sociologists recognize that the decisive factor is the modernization and replacement of overcoming the traditional values that impede social change and economic growth, on the values that motivate economic entities on innovation - the development, creation and dissemination of new technologies and the new generation of organizational and economic relations. And in most Western societies industrialization preceded by a change in the public consciousness, and changes in

the economy, the development of the manufacturing production and the formation of national markets.

Therefore, historians, sociologists and philosophers in the early twentieth century, the concept spread, taking into account the impact of cultural and mental transformations. They are based on a different point of view, according to which the process of modernization in its Western version begins with the transformation of various forms of social consciousness and culture. The American sociologist Charles H. Cooley emergence of non-traditional society occurs as a historical shift from the "primary" to "secondary groups" [11].

The criterion for differentiation of these groups is historically accepted type of socialization of the person in accordance with the abstract given community - state, national, etc., where the relationship structure is conceived merely speculative. Other sociologists note modification style of thinking that occur due to "abstraction" or "rationalization" of mass consciousness. This place changes in the value system, that is, the movement of collectivist values to the values of individualism and the basic spirit of becoming non-traditional society is the idea of the formation of a free person who has overcome the irrationality of traditional community practices and realized itself as a self-contained unit rationally understandable social ties.

The mentality of the person as a carrier of a congenital status changes to identity the subject of the contract, the traditional hereditary privileges - on the approval of equal civil rights, no freedom, "genetic" (ancestral) characteristics - by the will of social choice. This causes the inner transformation in society, acquiring with the time expressions in the economic field and the initiation of reforms in the economic and political life on the basis of rationality [8, p.1240-1242].

According to E. Durkheim, mechanical solidarity in primitive societies is based on shared beliefs and consensus found in the limits of the collective conscience. As industrialization, urbanization and increasing complexity of societies, an increasing division of labor destroys mechanical solidarity and moral integration, by doing so, challenging the social order [10].

German scientist Max Weber, considering the role of the Protestant ethic of capitalist development, the essence of the economic ethics of world religions

associated with the formation of the Western type of society with maximum rationalization inherent in "business ethics" of Protestantism. However, demonstrating one of the ways of modernization of traditional societies, Weber did not identify as a modern social type with the West; it studies the economic ethics of the world's major religions did not give reason to believe that non-Western traditional societies opened this prospect of modernization [1].

Modernization, providing the transition to a modern society of the country so-called "third world", was carried out by "the elimination of underdevelopment," a Western type. The main road, which was used here - this industrialization. Large-scale industrialization, held in the Soviet Union, in many respects brought the Azerbaijani society to the modern. In this process, an important role was played by the ideology and the accelerated pace of entering into modern society. Due to these factors in Azerbaijan has implemented a number of significant changes that will combine the traditional with the modern distinction acquisitions. It allowed Azerbaijan to achieve a high rate of industrial development, and worthy to preserve national traditions and peculiarities.

As good as new, but at the same time transit state, Azerbaijan has chosen the way of strategic integration into the world community with an understanding of crucial global integration prospects. Power has set for itself, that it is necessary to direct maximum efforts to find new instruments to the ideological and economic recovery. The political platform of power coincided with a sharp rise of ideological masses in the early nineties, when a large contingent of the Soviet Army was introduced in Baku. Subsequent events associated with the bloodshed of innocent people, went down in history as a sad page, trailing the Soviet period in Azerbaijan.

Broad democratic reforms were carried out in Azerbaijan, namely:

- State administration and electoral reform, the adoption of 12 November 1995 the new Constitution of the country, which played a huge role in the improvement of Azerbaijan's political system, laws, laid the foundations of the democratic system and the rule of law;

- Guarantee personal freedom and inviolability of the people, and their legal protection, the establishment of a multiparty system, political pluralism, freedom of

speech and conscience, the rights of minorities, equality before the law and to ensure the presumption of innocence;

-Create the Constitutional Court, the abolition of the death penalty, the establishment of a three-stage judicial system and the election of judges on the basis of transparent procedures and ensuring judicial independence;

-Amnesty tens of thousands of people and a large number of pardons prisoners;

Canceling censorship, media freedom and ensure the free operation of non-governmental organizations and others.

Due to political relevance and the value of cooperation between Azerbaijan and the Council of Europe for the modern stage, it should be noted that the abolition of the death penalty and humanization of punitive policy in Azerbaijan has become one of the most important factors contributing to its accession to the European family.

Azerbaijan has become a regional leader in the South Caucasus and in the Muslim world; it is actively integrating into the global system of the world community. Another Russian explorer Nikolai Baranov notes that "under the mass consciousness often understand a certain amount of individual values, attitudes, and so on, gained in result of empirical research" [2]. From this perspective, we note that in Azerbaijan are well aware that people and cultures are not separated by an insurmountable wall. Therefore, the spread of a new ideology, successfully combining the positive aspects of tradition and innovation, has a good chance. This advantage is aware of and influential Azerbaijani politicians who say that "the resolution of the conflict of values implies the achievement of positive developments with regard to cultural diversity and value, is not contrary to the basic consensus", without which it is almost impossible to develop a modern society. [7]

It should be noted that the cultural and ideological values of Azerbaijan have the potential for establishing horizontal linkages in society, to eradicate the legacy of the Soviet ideology tendency towards authoritarianism, educate the young generation in the spirit of genuine patriotism, union living in the country of various nationalities in a single Azerbaijani nation, maintain tolerance and tolerant attitude towards other religions. [7]

Among other important factors that affect the process of building an open society, it can also be called the character of the historical period; the degree of legitimacy of the elite that seeks to transform the traditional worldview; the degree of centralization of power; the nature and orientation of political leaders, and so on. d. The future of Azerbaijan depends on the interaction of interests of the broad masses to the interests of elite groups.