



**Dialectics of Traditional and Modern Values in the Development Strategy of the New Uzbekistan**

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**Abstract:** This article scientifically and comparatively analyzes the socio-philosophical foundations for ensuring the harmony of traditional and modern values in the implementation of the development strategy of New Uzbekistan

**Key words:** value, traditional value, modern value, dialectic, East, West.

**Introduction.** Today's universal reality represents a high stage of human development, in which the development of relations between man and the universe takes place on the basis of various trends, these views are based on the need to form a single universal consciousness. Human history has created various doctrines based on the needs of a particular time. Humanistic ideas in the teachings developed in harmony with the growth of human dignity. In particular, unlike slavery and feudalism, human rights and freedoms are to some extent guaranteed under capitalism and socialism, and under liberalism and democracy - completely. Social teachings were perfected as humanity in the course of historical development approached the realization of its value. Although new doctrines, such as modernization, liberalism and democracy, humanistic in nature, became "weapons of mass control" in the hands of some people and groups, sometimes they cast aside the traditions and values of a particular ethnic group as unnecessary objects, and sometimes unable to distinguish human feelings from animal desires. Especially the fact that such teachings, which are assessed as the achievement of three thousand years of human development, act today as a factor in the growth of antagonistic conflicts between nations and peoples, create a state of distrust and indifference to the teachings created in the future in the minds of ordinary people. In particular, the management of such teachings can be transferred into the hands of individuals or groups, alien values can be imposed on the way of life and thinking of a particular nation or people, which can lead to the gradual emergence of social nihilism.

**The main part.** When creating a new Uzbekistan, it is necessary to analyze the structural and functional aspects of applying the experience of developed countries in harmony with our traditional values. The introduction of modern values based on the historical and cultural traditions of our people to the national soil, the replacement of concepts formed by the totalitarian regime with a modern democratic paradigm, is a great school of experience for the "New Development Strategy of Uzbekistan".

A society based on a market economy has become a factor in the emergence of a new system of values in the worldview of our people. In the consciousness of ethnic unity, lifestyle and activity,

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a new system of values has been formed, such as initiative, a sense of ownership of private property, individualism, entrepreneurship, thoughtfulness. Only a market economy based on this modern socio-economic system of values makes it possible to establish broad trade relations with the peoples of the world, to use the achievements of modern technology, to master the experience widely spread abroad - to open firms, farms, small enterprises.

But the dialectical analysis of this process shows that the system of socio-economic values in a modern form in some cases has a negative impact on the essence of our traditional values in a spiritual form. On the one hand, economic thinking, activity, desire to work independently, initiative are rapidly forming in people, on the other hand, selfishness is growing and team spirit is weakening, which causes the devaluation of our traditional values. In fact, the socio-economic values that we call modern today were ousted from the life of our people under the totalitarian regime.

It is a reliable support and influential force of society, which is considered an institution with multifunctional tasks, ensuring the sustainability of reforms in the "New Development Strategy of Uzbekistan", the inheritance of traditional values, the formation of a sense of loyalty to values, customs and traditions, the protection of the principles of social justice, legality[1]. Neighborhood is considered a solid pillar of civil society, the foundation of complex systems of industrial relations, ensures harmony of traditional and modern values in the reforms implemented in the new era of development.

It is important to achieve harmony of traditional and modern values in the implementation of the priority line "building a human-friendly state by increasing human dignity"[2], provided for in the new development strategy of Uzbekistan. It is known that our ancestors created thousands of values that were formed over the centuries and expressed common aspirations and contributed to humanity. The "New Development Strategy of Uzbekistan" is also a system of values based on a holistic moral criterion that mobilizes our people for renewal and unites them to achieve a common goal. The axiological basis of our reforms today is the principle of "good thoughts, good words and good deeds", which is a product of the philosophical thinking of our people. Because good deeds protect the faith of the nation from inhuman ideas and threats and stabilize relations between ethnic units in the process of social renewal.

It is known that the level of development of any country is determined by how the rights and freedoms of its citizens are guaranteed. The "New Development Strategy of Uzbekistan" defines the principle of "for human dignity" as the main criterion, which is the basis for the fact that human dignity and interests, rights and freedoms are the main goal of reforms. The idea of glorifying human dignity is not alien to us as a traditional value. It was written by Muhammad ibn Ustrushani in the XIII century. The work "Jome ahkom as-sigur" (The Code of the Rights of the Child) is the theoretical basis of our opinion. This work perfectly explains the rights and obligations of children and parents. Its noble values have been studied by the world community since the XX century.

"National Program of the People's State"[3] In the development and formation of a democratic state, first of all, it is necessary to create a socio-philosophical concept of educating the personal qualities of authorized civil servants through our traditional values, teachings and experience of our

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ancestors. This concept is focused on the development of the spiritual behavior of the leader, it is necessary to form a value-oriented will in him. In this matter, we can rely on the material and spiritual heritage left by the great people brought up by our ancestors.

In particular, Amir Temur's "Tuzuklar" requires the presence of four qualities in the leadership: the first is nobility, pure pedigree; the second is intelligence; the third is the army, awareness of the state of peoples, politeness towards them; the fourth is patience, endurance and peacefulness [4].

It is well known from history that the official took the Koran and swore to serve the king faithfully. This tradition is gradually being restored. In particular, our first President took the oath of office before the people on January 4, 1992 as a sign of respect for this traditional value. Continuing this tradition, on December 4, 2016, President Shavkat Mirziyoyev took the oath in front of the Parliament building of the Republic. In our opinion, it is advisable to further develop this traditional value and define the oath of all categories of persons responsible for state affairs.

The combination of traditional and modern values is clearly reflected in the implementation of the principle of "justice and legality"[5], the second priority in the "Development Strategy of the New Uzbekistan". From time immemorial, individual spirituality and morality have been considered the basis of the socio-cultural development of the Eastern peoples. According to Confucius, if people are governed by laws, they can escape punishment if they are punished, and vice versa, if they are governed by good deeds, they will be ashamed of their actions and avoid bad deeds[6]. From the Confucian point of view, people cannot become moral, obedient, socially responsible through laws, on the contrary, they strengthen people's desire to get out of control of the state and society. Management should be carried out not by force, but by means of "li", correcting people's morals and encouraging them to do good. Or, according to the ancient Chinese philosopher Han Fei, laws are the father and mother of the people, and all of them must be followed[7]. If we pay attention to the historical development of our national statehood, then the norms of the rule of law, based on traditions and customs, were formed already in the Middle Ages. For example, the great representative of the Uzbek statehood, Amir Temur, ruled the huge state founded by him under the motto "Strength in justice". The value of this strategic content forms the conceptual basis of the "New Development Strategy of Uzbekistan" created by the head of our state.

In Western society, laws deny traditional values and call for submission to norms that satisfy the hedonistic desires of citizens. These norms, unlike traditional values, are of the nature of savings and do not have a historical point of reference. In this sense, there are differences in the observance of certain laws and rules of each nation, related to its mentality, traditions and customs, attitude to the existing reality, the level of political and legal culture. For example, members of modern society, for the most part, are suspicious of the existing system of laws, therefore they react sharply to situations that restrict their rights and freedoms at least a little, and express their dissatisfaction in the form of rallies and demonstrations. Although they are aware that sometimes such situations cause great damage to the state and cause internal conflicts, it is important for them to protect the interests of the group. Although these political rights are reflected in the relevant articles of the Constitution, first of all, the absence of social necessity due to the rational policy of our state, and the superiority of the



philosophy of living in compromise, thinking about the public interest in our people, are of particular importance.

Therefore, both traditional values are important for society and laws. Here, the dialectical study of traditional values and laws transforms new procedures and views into a faster and broader social reality, introducing them into the lives and consciousness of ordinary people. In our opinion, the task of strategic importance is to develop an effective and efficient mechanism for ensuring harmony of traditional values and laws in the process of modernization of any society. Such a mechanism accelerates the introduction of innovations, turns new values into an equal lifestyle and activity program for everyone. The principle of legality in the implementation of the main priorities of the "New Uzbekistan Development Strategy" is based on such a mechanism. Each adopted law can become the essence of social reality only if it expresses the pain of the nation and the dream of the people. Otherwise, laws will be devalued in the worldview of ordinary people if they are violated by lawmakers themselves, employees of judicial and legal bodies, responsible persons. According to Confucius, the exercise of a just leader ensures the obedience of the people[8]. The idea of justice is an eastern value, and the growth of injustice in society weakens people's faith in the state, politics and laws. He is looking for a solution to this problem from traditional values based on Islamic moral norms. Of course, ensuring the rule of law and fostering a sense of respect for the law among members of society is a long, gradual process. The priority of the idea of justice among the Uzbek people, who are inclined to preserve and observe historical and cultural traditions, norms of social ethics, customs, is often provided through a system of values in a spiritual form.

One of the priorities of the development strategy of the new Uzbekistan is the principle of fair social policy, which is widely supported by our state as a traditional value. According to the President, the cultural level of any society, the traits of kindness are determined by its attitude to the disabled, the disabled, the grieving and the elderly[9]. The transition to a market economy is a complex and fascinating process that requires such values as patience, a broad outlook, activity, initiative, and fair social competition from members of society.

Showing mercy and kindness to weak and needy people, providing them with material and spiritual support as a traditional value embedded in the way of life of our people is reflected in the experience of statehood. For example, it is well known that Amir Temur followed the twelve rules of public affairs management in his "Tuzuk". In particular, it was emphasized that the main duty of the state to society is to support the pillars of the state and the kingdom by all segments of the population and to protect their interests, to be aware of the condition of the subjects, to treat the elders. as elders, and the younger ones as children [10]. In Western society, the conflict between personality and power is considered a natural situation. Even the aggravation of the conflict between these two forces is seen as the basis of development. The "Development strategy" of our national development program provides for the adoption of the "Social Code"[11] to resolve these conflicts on the basis of consensus, that is, to protect the segments of the population in need of social assistance, and gradually develop their market economy skills.

In this sense, choosing the values of Western society as a model for the members of our renewed society and imitating them in defining social and political relations, in our opinion, is unacceptable

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for representatives of civil society, which consists of people with independent thoughts and fixed beliefs. For example, the modern development of many Southeast Asian countries was not influenced by Western values, but was based on the fact that modern values were correctly defined in harmony with their traditional values. These countries, when reforming the social and political life of society, abandoned modern values and adopted their traditional values: social responsibility, hard work. we have chosen a path of development based on patience, mutual support and kindness. At the same time, he considered it necessary to completely abandon Western standards of any kind and use local opportunities. American political scientist Samuel Huntington in his "Clash of Civilizations" notes that as the English language penetrates deeper into the public life of the Singaporean state, the danger of falling under the influence of the Western environment in the minds of the population increases, which caused concern among the ruling circles about the need to preserve traditionalism in the socio-spiritual sphere. Based on its traditions, the state has developed a system of moral and ethical criteria consisting of five points: the priority of the nation and society over the group and the individual; the family is the basic unit of society; respect for the individual and social support; compromise instead of dispute; racial and religious harmony[12]. Or the Japanese state created a "Japanese miracle" because it determined its social development based on a system of traditional values, such as obedience to elders, social responsibility, social loyalty, the power of national honor.

All the features of this system corresponded to the essence of traditionalism and proved once again that social development should be based primarily on national foundations. In the West, modern values such as individuality, priority of interests over human values, unlimited human rights and freedoms have been replaced by traditional values such as respect for the individual and social support.

**Conclusion.** In the modernization of the socio-political system of our country, modern values such as bicameral parliament, political fanaticism, pragmatic thinking, ideas of liberalism and democracy, and a system of destructive traditions such as localism, nepotism, political limitations, the strength of hierarchical relations in management systems and ideological dependence on the official are dialectical. The inability to gradually resolve this situation can cause certain types of conflicts between social actors. In our opinion, these social conflicts arise primarily between a traditional society based on conservatism and modern values based on new liberal democratic principles, as well as between Western societies that value profit above moral criteria and Eastern societies that value "dignity" above "value".

Dialectical analysis of socio-political, economic and spiritual aspects of traditional and modern values is a necessary requirement of reality to prevent these social conflicts:

- systematic analysis of the influence of the dialectic of traditional and modern values on social existence;
- adaptation of all traditional values to the reality of time and space;
- to declare a public struggle against the defects of our mentality;



- The achievement of a modern economy based on universal traditional values and, thus, the creation of a society based on economic and spiritual equality, different from the Western economic society.

Summarizing the above, the "New Development Strategy of Uzbekistan" implemented in our country feeds on traditional values formed in the process of socio-historical development of our people, contributes to their preservation as a national and cultural heritage, to create material and moral foundations for their effective use in the formation of a new generation. Modernization in any social reality will never be able to abandon traditional values, and reforms that are not based on gradualism will not find a place in the minds and hearts of people.

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