



Description of the dialectical relationship between traditional values and the modernization process.

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Resume: This article is devoted to the study of the issues of harmonization of modern values, which are rapidly entering into all spheres of society, with the traditional values of our people, formed over the centuries. In particular, today's era, when globalization is rapidly penetrating all points of our planet, creates a need for more perfect and humanistic values and views than before, which requires reforms in all areas of social development only at the level of theoretical consciousness. Today, instead of interpreting traditional and modern values in general, the tendency of their opposition in the socio-theoretical consciousness is an obstacle to understanding the real meaning of the events taking place in this reality. In this sense, the article analyzes the need to achieve harmony between traditional and modern values in ensuring national development

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Introduction. The era of globalization, which is intensively penetrating into all parts of the planet, needs more than ever before, complex and humanistic values, and this requires only reforms at the level of theoretical awareness in all areas of social development. In this sense, Abu Nasr Farabi's point of view is significant in that "truth or philosophy can be achieved only through dialectical discussion" [1]. Today, instead of commenting on the integrity of traditional and modern values in the socio-theoretical consciousness, a resisting tendency prevents them from realizing their real content, makes it difficult to understand the true meaning of events. Non-compliance with Farabi's theory led to a juxtaposition of traditions against innovations in public life, challenging theoretical consciousness. It is well known that bias throughout history undermines social progress and human development. An attempt to predict each event in advance in white or black will exaggerate and idealize specific aspects of the whole, as a result of which the element and the event will ignore the invisible and unconscious features of the event. "If we focus on historical experience, and not on thinking about society, man and his fate, we will save humanity from moral decline"[2].

The main part. The concept of combining traditional values and modernization processes reflects two aspects of social development in space and time, but it is wrong to challenge traditionalism and modernization as a person and society progress only when these two paradigms move together.

Since gaining independence, our country has made it a priority in State policy to deepen and liberalize reforms in all spheres of society based on national mentality and ethical values. In this process, our rich and unique history, centuries-old spiritual, national, legal, moral and spiritual values that shaped the mentality of our people are being restored. It is well known from history that the development or crisis of a particular state depends, first of all, on the adherence to the traditional values of its citizens, as well as on the worldview of the heads of state, moral norms, basic customs, geographical location, natural climate and other factors.



Indeed, the effective use of traditional values, national culture and traditions of statehood, its national and moral values, which have been tested over centuries of history, is currently a key factor in improving the spiritual and moral foundations of civil society, as well as in the process of social and political modernization. This will undoubtedly contribute to the development of a new national-democratic thinking and the development of a healthy spiritual and moral spirit.

Each society builds a system of values in its development. Based on these values, he determines the national development strategy. The national development program is based on all traditional values, which are expressed in the expression of dreams and goals of the peoples of the region. Because they include the experience of "progress and decline" at several stages of the historical development of society.

In this sense, values have always been the essence of the dreams and aspirations of human society. They are always formed as a product of understanding the origin of the nation, their national identity. At the same time, values that have lost their relevance to reality are being changed by new values and at the same time will serve as the basis for their development. Newly formed values play an important role in the life of society and the nation. "When the news corresponds to a certain course of historical development, it will correspond to existing values. If it does not meet the requirements of society and develops over time, it gradually departs from the historical scene. Outdated aspects of value, those who have changed the past and replaced its place with other positive and active innovations will not remain without a trace, they leave some features and peculiarities. The entire history of mankind is a continuous process that will be passed down from generation to generation as needed, leaving inherited aspects of values in accordance with historical continuity." [3]

Because traditional values reflect people's worldview and attitude to life, their inner nature and way of life. It reflects the spiritual world and mentality of the people, their hopes and ideals, their conscience and dignity. It serves as a guide in the daily life and lifestyle of people.

Although researchers and scientists are currently studying the problem of values and making many scientific comments about them, the question of traditional values almost remains in the shadows. In our opinion, the issues of studying traditional values, understanding their essence and analyzing their impact on the development of man and society in the context of the modernization of the spheres of our society are of practical importance. In this sense, one of the factors contributing to the sustainability of our historical development are traditional values, which, in our opinion, are determined by the geographical location of a particular ethnic community, the natural climate, faith in a certain religious or secular doctrine and the spiritual proximity of other ethnic groups. It is a system of values that serves and preserves the unity of the rules of life of this ethnic unit and their national identity.

Since the earliest times, mankind has been trying to understand and realize the essence of objects and events in the world around them. Meanwhile, he gradually studied the laws of nature and society and often sought to master them. Initially, the social and political relations between society and the individual, and then between the state and society, were improved as a result of the increased ability of people to independently assess the processes around them. For example, in ancient times, socio-political relations represented the desires of the ruling class, and today they are the real goal of ordinary people. In the XXI century, the earth has become a place of great changes. In particular, the existing chain of state-society-man sequence has replaced the principle of man-society-state in the existing reality. This is a complete victory of human rights and freedoms. Over time, the old regimes



that have formed in a certain space transfer their positions to the new general planetary rules. Initially, the ties between members of a certain community are expanding and becoming more complicated by the consequences of globalization, and all spheres of public life - economic, political, ideological, cultural - are radically changing. Thus, the historical evolution of human development is entering a new qualitative phase. According to Western European scientists, this process is called modernization.

This term, originally used in Western Europe in the 70s of the twentieth century, was originally understood as technological, but now it also refers to innovations in all spheres of society. This process requires humanity to live and think accordingly to the XXI century. This means that all existing social mechanisms in the world will be replaced by new ones. Now it is necessary that human thinking and lifestyle be coordinated with the human mind not by any emotions, but by a system of modern values based on new social ideals. It is worth noting that since the term "modernization" originated in Western Europe, it reflects not only their social and political values, but also their culture and lifestyle.

In this sense, we must integrate our national qualities, such as humanity, mercy, tolerance, patience, kindness and, of course, virtue.

"Modernization is social development, which consists of inventive (Latin "discovery") and innovative (Latin "innovation") processes, that is, innovation and the introduction of new technologies. There is also an integration process that takes into account national characteristics, cultural traditions, the mentality of the people, changes and changes in accordance with their abilities and level of training" [4].

Based on the above considerations, the modernization process can be described as follows: modernization - this is a rational solution to the demand and needs of a particular society, an expression of the will of people in government and society and a generalization of any progressive ideas that serve its interests in implementing it in practical life. Of course, the steady process of modernization in our country depends on several factors. In particular, it is important to take into account the institutions, values, customs, mentality of the population, regional, national, religious, cultural and spiritual characteristics that have their roots and foundations, as well as the, how people can perceive the modernized values and adapt to the modernization of the political system. To prove these thoughts, Western theorists argued that the process of modernization appeared in the West in the 50s and 60s of the twentieth century, so those who wanted to assimilate it should apply factors such as Western culture, social institutions and technology. However, this was not confirmed in the 60s of the twentieth century. Western countries have introduced "European modernization" in Asia, Africa and Latin America, but these efforts have turned into a "mirage". That is why from now on it is important to maintain stability in the life of society, the state and the modernization process, taking into account national interests. However, it should be recognized that even today the West is trying to impose its civilization on the countries of the "third world" with its institutions, values and way of life. M. Kakhkharova, a researcher of the ideological influences of Eastern countries, in particular about the ideological influence of the United States, explains: "The US society follows its philosophers J. Sartre gave the American community the idea "that there is no absolute value and that the main problem is what value people choose." At the same time, they eliminated the principle of J. Sartre is "not forgetting about responsibility" in this regard. Psychologists of this society, following Z. According to Freud, it was argued that in US society "the most basic principle of humanity is



satisfaction of needs", and they removed the principle of "paying by the general institutions of society", which is the second part of Z.'s view. Freud. Economists of the American Society, following M. According to Weber, they never tired of urging people to "make a lot of wealth and increase their expenses", but they eliminated the principle of "Protestant ethics", which M. Weber firmly established in this regard [5]. Today it is clear that the essence of the modern values promoted by the United States, "satisfaction of the unsatisfied", has become an open truth. In this sense, Western scientists have also commented on this. Because this situation can eventually create a spirit of hedonism and hegemony in modern society, forcing each ethnic group to undermine traditions and customs that were preserved in the past, and violate the social morality of generations. In this context, X. Hallowell argues that the spiritual atmosphere of society can be stabilized by "preserving traditional culture" [6].

It is true that the West has great success in many issues, such as today's political institutions, their specifics, opportunities for personal freedom, effective governance and the participation of interested groups in politics. It is important that these factors are used by the East and all developing countries in their national interests. But it is impossible to fully apply this way of life and formulas to their lives. One of the main reasons for this is that in the political development of a country there are traditions, customs, values and institutions characteristic of each nation, which reflects their way of life, culture, ethnic and national views, and often these local factors can instantly or even integrate other institutions. As a result, it can have the opposite effect on the old culture and the decline of society.

**Conclusion.** Based on the above, we can conclude that against any form of culture that penetrates our country, whether it is "modernization" or "Westernization", we effectively use the traditions of our national statehood to build a civil society based on national democratic values. Because Western democracies are not a criterion of the hopes, dreams and goals of the peoples of the East. In this context, we believe that it is advisable to carry out renewal processes based on the conclusions drawn by studying the dialectical influence of traditional and modern values on the formation of national democratic principles as one of the means of strengthening civil society. We believe that in this process, the connection between traditional and modern values is manifested in the following:

- first, traditional values serve as the moral basis and source of the process of modernization of society;
- secondly, the conditions for the renewal of society enrich traditional values with new values and allow people to instill their own mind and heart faster;
- thirdly, traditional values ensure the harmonization of the process of modernization of society with the main interests of the people, develop positive aspects and serve as a moral criterion for rejecting its negative aspects;
- Fourth, traditional values serve as the national standard of modern values that define the essence and content of civil society institutions.



It is obvious that the combination of modern values, which are now rapidly penetrating into all spheres of society, with the centuries-old traditional values of our people, is becoming a very complex and multifaceted, but among themselves an integral area of public life.

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