

THE IMPACT OF THE MODERNIZATION PROCESS ON TRADITIONAL VALUES

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ABSTRACT

In this article, subject to the dialectical analysis of the following: the need for support on the basis of traditional values in the implementation of reforms in the process of modernization of the society, the possibility of gaining national independence of each nation only by relying on a system of values formed through the centuries, social and philosophical aspects of the impact of social and political modernization on the nature and content of traditional values.

Keywords: tradition, traditional value, the value of modern, market economy, the process of modernization, the inherent community, traditional, modern

INTRODUCTION

It is important that all reforms carried out in the process of modernization of society rely on the basis of traditional values. It is known from world history that every nation has achieved its national independence only when it relies on a system of values that has been formed for centuries. Because it is impossible to build a unique and appropriate state without relying on national spiritual and moral values. The fact that a newly formed society sets strategic goals by relying on its traditional values, just as having a national symbol: Constitution, language, national currency, national anthem means that it is a sovereign state, means that Hecht has its own path, unlike one other nation. It was on this basis that many developed countries determined their path of development on the basis of national traditions and values and developed the theoretical rules and plans of their society, which they were forming at the same time. Independent Uzbekistan is experiencing such a process. From the first days of independence, our state clearly and clearly determined its path of development. In the process of forming the path of a socially oriented market economy, traditions values and customs were taken into account. Our president explains this process as follows: "We must creatively study universal values and apply them to our land. At the same time, it is necessary that we maintain and elevate our national identity, our centuries-old traditions, our vital principles such as always Living Faith and faith" [1].

MAIN PART

Nowadays, while researchers and scientists study the issue of values in detail and make many scientific opinions about them, it is the question of traditional values that is practically overlooked. In our opinion, the issues of studying the traditional values of today, which are carried out in modernizing the spheres of our society, understanding their content and essence, analyzing their impact on the development of Man and society are of practical importance.

In this sense, one of the factors that ensure the stability of our historical progress is traditional values, which, in our opinion, are a system of values that are formed under the influence of the geographical location, natural climate, belief in a certain religious or secular doctrine, culture of other Ethnos and other factors, which serve to ensure their spiritual closeness.

Indeed, traditional values are the seal of the centuries-old history of our people in our minds, in our character. It is a phenomenon that manifests itself in our art in our daily life in our traditions, which are embedded in our bones and blood and become our worldview, faith and faith. Each nation has its own history, living environment, economic activity. It is on the basis of these factors that a system of values of a certain appearance is formed. A person approaches relationships in social reality on the basis of certain types of values. Of course, values such as faith, righteousness, honesty, abstinence, eloquence and kindness should not be chosen by the nation and God. The natural question arises as to why they have been kept in the hearts and minds of the people for thousands of years. It seems to us that these values are lifelong, since they are formed not in the process associated with some kind of “value” or “social institutions”, such as the values of “modern society”, but in the Zamir of “humanity” characteristics. In the conditions of current social updates, the preservation of centuries-old human rights traditions of our people, the enrichment of their content with new modern values, is an urgent scientific practical task. In our opinion, first of all, it is necessary to re-evaluate our traditional values, built on the basis of the principles of “humanity”, to renew their form on the basis of national ideology. Of course, our people experienced good and bad days in the process of their long historical progress. While Goho fought for justice, equality, and freedom under the influence of the invaders, he sometimes made tremendous gains due to hurl and independence. But he did not give up his century-old traditions in any situation. Rather it is historically known that they sacrificed their lives on the way to enrich these traditions with their experiences and leave them to the next generations. At the same time, analyzing traditional values from the point of view of today's reality, updating them while maintaining their fundamental content is a sign of worthy succession to ancestors.

One of our traditional values is take a lot of childhood. Today, quality, physical and spiritual perfection, not the amount of children, is important for both the family and society. Or generosity, generosity should become a value for the disadvantaged and needy, not in the form of charity as before, but, turning into a nationwide social movement and fulfilled as a human duty. Or take irrigation farming. It is well known that the main part of our people has long lived in the oases of rivers and engaged in irrigation farming. Chunonchi, in the “Avesto”, written almost three thousand years ago, describes farming as the greatest occupation. [2]. Irrigation farming, on the other hand, assumes a more stable community. These factors objectively formed certain qualities and qualities in the character of the verb of our people. In our opinion, they are: peasant, land-water-loving; strong community (Mahalla, village), appreciation of community thought; attachment to the place of birth, dignity; devotion to the memory of ancestors; familiarity; kinship, strength of neighborliness; national, religious solidarity; values of Customs; cheerfulness, abundance, diversity of weddings; patience, strength of andisha; spiritual generosity; culinary, wealth of our national culinary and many other national characteristics are transmitted from generation to generation as a traditional value. In this sense, it is a matter of life for our society to form and strengthen the virtue of

irrigation dexterity, which is considered the “cradle” of our traditional values, in the youth of the now growing village. To do this, it is imperative that rural labor is highly valued for its social importance in relation to human energy consumption. The main way to do this is to give the farmer more freedom, to consistently apply the principles of market relations to agriculture. The product of the peasant, the peasant, should be assessed on the basis of the labor and real costs spent. A peasant will be prosperous, only a wealthy people.

In the formation of the traditional system of values, communalism, characteristic of the East, is also important. For example, in tradition-based communities, an individual imagines his dreams in harmony with social reality, that is, he wants to share the fruit of the “dream tree” that a person aspires to with an entire community, and not one itself, in this sense, this state forms such values as “social responsibility”, “social immunity”, “socio-spiritual intimacy”, “omnipresence”. These views can be based in a narrow sense on the “golden rule” of communalism through the motto “all for one, one for all”.

Also, the process of transition to a society based on free property relations is, in a certain sense, causing the structure of traditional values to change somewhat. In fact, a new economic system based on a market economy is not alien to the way of life of our people. But the changes in this process demand the modernization of traditional norms in the economic thought of our population. Economic progress in the history of our nation has formed a system of traditional-economic values characteristic of the criteria of “humanity”. They include: honesty; generosity; charity; it is possible to include values such as the assumption of selling his product with guilt; the condemnation of usury; the disregard of other property; the revelation of what he knows honestly to the other. Of course nowadays, an individual citizen can engage in economic activities of the type he wants as a subtext of market relations. But ignoring traditional values that are considered “nation's Nomos” to sell their product cheaply, faster, more expensive is disrespect for their past. True, the owners of this profession are not obliged to obey the criteria of “humanity”, moreover, the conditions of market relations force us to perform actions that are contrary to our national moral standards in order to earn more income. Of course, in the Western economic environment, such a situation is assessed as a natural process. It is a pressing issue, especially now, to form a spiritual and moral mechanism that considers “value” to be superior to “value”, as well as to ensure its implementation in practice at a time of change in the economic thinking of members of society. In this regard, on the basis of such strategically important calls of our countryman as “reward should be done every day”, “let us be worthy successors to our ancestors”, “spiritual wealth is a thousand times superior to material wealth”, “the people can endure hunger, absenteeism, but cannot endure injustice”, he encourages those who, following their desires, make a fortune at the expense of deceiving their nation, people, to live.

In the process of updating society, it is necessary to adapt traditional values, such as the above, to the requirements and conditions of today's times. At the moment, each change is modernized at the expense of enriching our spiritual moral values with new ones. Traditional values, which have become socio-historical laws, are distinguished from each other by the fact that ethnic units retain their distinctive features. For example, if a guest comes to the Uzbek house, he will be asked after a certain period of time for what purpose he came. This is a value inherent only in the Uzbek nation. This traditional value has been assessed by proponents of modern society

as “they are a barrier to reform and change” [3]. Of course, while the “modern society ” is characterized by Uninterrupted innovation, the tireless reform of social life, in fact, Hatto nihilism is also a consequence of what kind of society it looks like. Western societies evaluate what holds traditionalism and phenomena from a conservative perspective. The reforms carried out by the members of our society, on the other hand, consider it an urgent task to further enrich traditional values while maintaining their content and essence. What kind of social progress in a modern look does not negate traditional values. Since the reform process in the development of an ethnic unit is not based on traditional features, such updates do not take place from the people's psyche, from the worldview. The fact is that the changes in our country are significant in that our nation expresses its desire for Dreams. The coherence of social progress with traditional values is more clearly manifested in the Oriental characteristics and lifestyle of our people. In this sense, on the basis of traditional values lies the goal of exalting human behavior, faith and spiritual world. In fact, it is advisable for us to develop the inner spiritual world of a person, and not democratic institutions, methods of Management, which are considered features inherent in modern society. In the life of Western countries, which are considered promoters of “modernity”, there are cases when not a height of spiritual and moral values is observed, but a free view of the way Ethnos, traditions and Customs, whose economy is now developing.

CONCLUSION

In our opinion, they think that only the people with material progress and military coder should be respected. In a situation where the processes of globalization of the world are uniting the peoples of our planet both materially and spiritually, it presupposes the need for a state on our so-called Planet to have its place, responsibility, duties, duty and “respect”. Unbeknownst to his place, it is inevitable that the state, who wears the mask of “modernisation” and Dives his head into the door he encounters, will come Times and remain in obscurity before the “Dragons”. Because history has witnessed a lot of times when indifference, arrogance, spiritual limitation caused the spiritual degradation of any people, nation.

In general, summing up the above points, the development of a society in any way arises and develops on the basis of the needs and interests of members of this society, centuries-old traditions and achievements. In this place, the task of the existing system is to modernize the traditional values, which are the “core” of the people in the process of all reforms carried out by the government, while maintaining their essence. At this point, V.Vasovich points out that “the Western model of progress is abandoned and every people, every state relies on its own civilizing traditions” [4] is the right and only way, V.Shapovalov, on the other hand, said that “unlike the modernization, ingenious and following modernization that underlies it, it is necessary to take into account the national and civilizational characteristics, traditions of this country, to take into account cultural characteristics and originality” [5] is a practical proof of our views.

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