

## PHILOSOPHICAL FOUNDATIONS OF NATIONAL TRADITIONS AND VALUES

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**Abstract:** Today, the emergence of destructive phenomena such as spiritual poverty, the erosion of national borders, and the universalization of local traditions and values demonstrates the relevance of socio-philosophical research into the dialectics of traditional and modern values. The article examines these issues.

**Keywords:** Tradition, method, foundation, philosophy.

### INTRODUCTION

In building a new Uzbekistan, it is necessary to analyze the structural and functional aspects of the practical application of the experience of developed countries in harmony with our traditional values. The introduction of modern values into the national soil based on the foundations of the historical and cultural traditions of our people, formed over the centuries, and the replacement of concepts formed by the totalitarian regime with a modern democratic paradigm are of great importance in the implementation of the “Development Strategy of New Uzbekistan”. The idea of the President of the Republic of Uzbekistan Sh.M.Mirziyoyev “Our age-old national values, morality inherited from our ancestors”[1] is an important conceptual basis for ensuring the dialectical determinism of traditional and modern values in the process of developing the Development Strategy of New Uzbekistan.

### MATERIALS AND METHODS

The choice of Western values as an ideal model for members of our renewing society, and their imitation in determining socio-political relations, is, in our opinion, unacceptable for representatives of civil society, consisting of people with independent thinking and firm convictions. For example, many countries in Southeast Asia have abandoned modern values in reforming the socio-political life of society and have chosen the path of development based on their traditional values (social responsibility, hard work, patience, mutual assistance, kindness). At the same time, they have found it necessary to completely abandon Western models in any form and use local opportunities. American political scientist Samuel Huntington, in his work “The Clash of Civilizations”, emphasizes that as the English language penetrated deeply into the social life of the Singaporean state, the risk of falling into the influence of the Western environment increased in the minds of the population, which worried the ruling circles about the necessity of preserving traditionalism in the socio-spiritual sphere. “After much debate, the government developed a system of moral and spiritual criteria based on traditions, consisting of five points:

- first, the primacy of the nation and society over the group and the individual;
- second, the family as the basic unit of society;
- third, respect for the individual and social support; fourth, compromise instead of conflict;
- fifth, racial and religious harmony” [2].

### RESULTS AND DISCUSSION

In the modernization of the socio-political system of our country, ensuring the harmony of modern values (bicameral parliament, political liberalism, pragmatic thinking, liberal and democratic principles) and the system of socio-political traditions characteristic of all Eastern peoples (localism and kinship, political restraint, the strength of hierarchical relations in management systems, unconditional obedience to elders, intellectual dependence on officials) is a complex process that requires a lot of time and effort. Failure to gradually resolve this situation may lead to certain types of conflicts between social subjects. In our opinion, these

social conflicts arise, first of all, between the characteristics of a traditional society based on "unconditional fulfillment" in management and the struggle of modern values based on new liberal-democratic principles, as well as between the values of a modern society based on a market economy that prioritizes profit over spiritual criteria and a traditional society that values "dignity" over "value".

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

- the formation of a new attitude to hierarchical relations in social consciousness;
- the adaptation of all values in their traditional form to the realities of time and space;
- the renewal of some customs in the spiritual life of society (indifference, simplicity, credulity, intellectual dependence);
- the declaration of an open mass struggle against the defects of our mentality;
- achieving fair competition in all spheres of society in a market economy and thus creating a society based on economic and spiritual equality, different from the Western economic society.

Currently, in the socio-political development of our country, modern values, which are being formed on the basis of traditional values, are becoming the basis for a new "pattern" of our national development. However, a state of any form faces a system of several socio-political problems during the period of transformation. In this situation, the intellectual intelligence and strategic knowledge of a political leader are especially of great practical importance. The consequences of not being able to see these problems in time are not difficult to understand in the examples of the "rose revolution" in Georgia, the "carnation revolution" in Ukraine, and the "crimson revolution" in Iraq.

Modern values can serve social development only if they are in harmony with the traditional values, which are the historical and cultural paradigm of the nation. It is precisely the policy that is carried out without taking into account traditional values that is alien to the national pain and spirit, and the people perceive it as violence. Today, it is not difficult to understand that in many countries of the CIS, a desire to see the system of values formed in Western Europe and the USA in their future is emerging. This is especially noticeable in the changes in the socio-political, economic, and cultural spheres of society. The most dangerous thing is that all manifestations of the Western lifestyle are being perceived as "modernization". A superficial attitude to these "modern values" is forming vices that hinder social growth.

## CONCLUSION

In our opinion, traditionalism is a process that encourages a certain ethnic unity to unite and live creatively for the well-being of future generations, renewing the world built on traditional values in accordance with reality.

An analysis of the socio-philosophical aspects of the phenomenon of traditionalism shows that it is a concept that has its own principles, categories, functions, social structure and topics of discussion, which can argue with teachings that can completely change the fate of social processes in reality, and at the same time has a feature that is not found in other teachings, namely the ability to be stable.

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