

# Axiological Foundations Of The Implementation Of The New Uzbekistan Development Strategy

Boytemirova Zarina Dadajonovna<sup>1</sup>, Elyor Shavkatovich Oripov<sup>2</sup>

<sup>1</sup>Associate Professor of Kokand State Pedagogical Institute, Candidate of Philosophy, Uzbekistan

<sup>2</sup>Independent researcher Kokand State Pedagogical Institute, Uzbekistan e-mail: [oripovelyor1982@gmail.com](mailto:oripovelyor1982@gmail.com)

**Abstract:** In this article, the need to achieve harmony of traditional and modern values in the implementation of the development strategy of New Uzbekistan is scientifically and comparatively analyzed. In addition, the axiological basis of the concept of traditionalism has been researched, and its rationalist and praxeological influence on society has been studied.

**Keywords:** value, traditional value, modern value, traditionalism, axiological, dialectic, modernization

**Introduction.** Humanity has created different teachings based on the needs of time and place. Social doctrines have been perfected as humanity has come closer to realizing its value in the course of historical development. New doctrines such as liberalism, democracy and socialism were created as a reflection of humanity. But the axiological factors in these concepts were evaluated based on false antisocialism, unreasonable skepticism. This was an obstacle to the development of rationalistic and praxeological aspects of axiological factors. Such doctrines, which are considered as the achievement of three thousand years of human development, are becoming a factor of increasing conflicts between nations and peoples and a tool of manipulation of great powers. Distrust and indifference to these teachings are emerging in the global consciousness today. In particular, the management of such teachings may be transferred to the hands of some individuals or groups, foreign values may be forced into the way of life and thinking of a particular nation or people, which may lead to the gradual emergence of social nihilism.

**The main part.** Nowadays, the modern values that are formed on the basis of traditional values in the socio-political development of our country are the basis for a new model of our national development. But the state of any form faces a number of socio-political problems in the period of transformation.

In this situation, the intellectual intelligence and strategic knowledge of the political leader will be of great practical importance. It is not difficult to understand the consequences of not being able to see these problems in time in the example of the "rose revolution" in Georgia, the "red revolution" in Iraq, and the "golden revolution" in Ukraine.

Modern values can serve social development only if they are in harmony with traditional values, which are the historical and cultural paradigm of the nation. It is the policy that is carried out without taking into account the traditional values, first of all, it is alien to the nation's soul and spirit, moreover, the people accept it in the form of violence. Today, it is not difficult to understand that in many countries of the CIS, the desire to see the value system formed in the territory of Western Europe and the USA in their future is emerging. This can be clearly felt especially in the changes in the socio-political, economic and cultural spheres of the society. Most dangerously, all forms of western lifestyle are perceived as modernization. Blindly mastering these situations creates vices that hinder social and spiritual development. This is the reason for the appearance of spiritual alienation in the society, such as bribery, corruption, drug addiction, AIDS, human trafficking, social depression, and dissatisfaction with one's way of life. The sense of social responsibility and responsibility is also weakening in the mind of the individual. One of the most important aspects of

traditional values is the appreciation of social responsibility. The stability of the way of life and activity of a particular ethnic unit is ensured by a responsible approach to the traditions and values in reality. According to the analysis of G. Yonas, social responsibility in traditional societies is important in maintaining human relations and ensuring sustainable development [1].

Of course, the period of transformation of the society causes a number of socio-economic conflicts in the minds of real people, and it can even arouse the mood of nihilism in the thinking of the layers who are deprived of certain rights and freedoms, privileges and properties. In such a situation, it is necessary for a nation or an ethnic group, which is not indifferent to its fate, to create the bolts for changing these negative situations in a positive direction. In such circumstances, it is appropriate to combine modern values with the traditions and customs of the local ethnic unity. The "modern values" we are referring to are "a set of moral, political, and legal values" [2].

The reforms carried out in Uzbekistan form the basis for the formation of a new spiritual and moral value system in the minds and hearts of our people, which in the process of globalization encourages the renewal of the means of protecting national pride from foreign influences. In this sense, the value of traditions and values and traditional methods of economic management that have been obeyed for centuries in the minds of the people is increasing. In particular, in the thinking of our people, the necessity of today's updates to be based on national traditions and values is being decided as a national concept. In the most difficult moments of the past, people rely on their traditions and values, receive spiritual support from them, and therefore try to preserve them in any era. Traditions have been of great importance in the regulation of social relations in the history of individuals. Traditions determine the social behavior of the ethnic community. They are spiritual food for the feelings of the members of the ethnic community. These opinions can be justified by the results of the following sociological survey: "73.5% of the respondents consider customs and traditions as a source of spiritual nourishment. 71% of them admitted that "following customs and traditions is a guarantee of positive upbringing".

64% of them stated that they could be more active in the field of participation in ceremonies related to customs and traditions, and 39% regret that work, family and household concerns prevented them from actively participating in ceremonies related to national traditions" [3]. In this sense, taking into account these factors in the process of updating the spheres of society is important in increasing the effectiveness of reforms.

In this world, where material values are gaining primary importance, the study of spiritual aspects of the relationship between man and the universe is becoming a conceptual topic of today. This creates the need to form a traditional philosophy that examines the spirit and appearance of ethnic unity within social philosophy.

Today, the issues of preserving the national gene pool and ethnic identity of our Motherland require the study of traditions as a separate field. In our opinion, traditionalism, along with liberalism and democracy, is an important phenomenon in the modernization of social spheres today. In the dominant socio-political consciousness of our society, there is a tendency to one-sided analysis of the concepts of fundamentalism, fanaticism, and conservatism. In our opinion, for the future stability and security of our society, it is necessary to study such doctrines as modernization, globalization, liberalization, and democracy, and it is objectively necessary to study such doctrines as fundamentalism, dogmatism, conservatism, and traditionalism.

But in the study of traditionalism in our country, a one-sided attitude prevails, that is, there are cases of expressing traditionalism as a legacy of the totalitarian regime, without paying attention to its creative features. A. Kadirov emphasizes that the traditional society is based on the law of repetition and evaluates it as a phenomenon leading to stagnation [4]. Of course, it is logically wrong to accept these views as absolute truth. Because the values presented to us by the world today do not have characteristics such as patriotism, kindness, benevolence, vitality, altruism, tendency to preserve the identity, like our traditions. Because traditions are naturally formed over the years as the fulfillment of specific nation and people's needs and desires. The newly formed values are mainly the product of the consciousness of the groups that

perceive value above value, and serve the interests and goals of the few. The proof of our opinion can be seen in the example of the events taking place in the geopolitical-ideological fields of the world today.

Since the communist ideology of the former totalitarian regime was based on conservative ideas, today the scientific community of our country sees traditionalism as a remnant of conservatism. The main issue is the need to form a new dialectical attitude to the traditionalism associated with conservatism at a time when the value system is being re-formed in our country.

Traditionalism is reflected in the way of thinking, lifestyle and dreams of these ethnic communities. It is the unity of these factors that is the basis for the formation of traditionalism. Under the influence of these factors, national sports, national folklore, which connect the past and present of the people, an atmosphere of traditionalism with an ethno-national character such as initiative in creativity, national folk medicine, pedagogy, holidays and religious ceremonies, national moral ethics and cooking is formed.

The subject of traditionalism is a specific ethnic unit or social group, and the object is the traditions, customs, ceremonies related to the lifestyle of a specific ethnic unit, as well as the socio-spiritual value system transmitted from generation to generation. The process of renewing the old tradition and value system between generations is carried out on the basis of the principle of succession and the law of negation, which ensures the stability of traditionalism.

Traditionalism disruption of the eternal connection between the subject and the object of the process can cause social nihilism. Maintaining the balance between the subject and the object of traditionalism is a strategic issue in today's modern times. In this sense, today's reality requires researching and putting into practice the positive features of traditionalism. In our opinion, it is appropriate to take into account the following in this process: a thorough and extensive study of traditionalism; theoretical and comparative research of local and foreign experiences in this field; preservation of national moral traditions leading to spiritual perfection; complying with the

requirements of the law of negation-negation of dialectics in creating a new system of values.

Traditionalism is based on the exchange of the most important and significant socio-spiritual experience between generations based on the principles of succession, formed under the influence of a creative approach to social life of an ethnic unit in a certain space and time.

In our opinion, traditionalism is the process of renewing the reality built on the basis of traditional values in accordance with the laws of dialectics, encouraging to unify a certain ethnic group and to live creatively for a prosperous life of the future generation.

The 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 debate, which can be argued with doctrines capable of completely changing the fate of social processes in reality.

At the same time, the phenomenon of traditionalism is of great importance in regulating the relationship between a person and one of the forms of social consciousness, religion. In particular, religious beliefs, rituals, social and spiritual ideals are not only the basis of traditions, but also give them a human meaning. In this sense, tradition and religion are interrelated phenomena, united by their role in the process of historical development of a person. That is, this great task is to transfer the spiritual and moral environment of man and society to the next generations in a stable state. The past has often witnessed cases that exclude this conclusion, but it can be observed that the objective application of these two concepts in the development of personal history has created positive processes, and negative processes when subordinated to the needs of certain group interests. The phenomenon of traditionalism was initially studied as a religious doctrine, but today it is gaining importance at the level of a socio-philosophical concept.

In today's scientific community, there are cases of setting the phenomenon of traditionalism against the newly formed doctrines. In our opinion, the phenomenon of traditionalism has the right to "live" like other types of doctrines, evaluating it as contrary to or similar to another doctrine and taking

a one-sided approach to its place in social development can cause social and moral problems. The phenomenon of traditionalism defines strategic goals based on the values necessary for the development of society: stability, gradualism, vitality, peace, and in this process can skillfully combine the aspects of stagnation and change in traditions. In societies based on such values, sudden changes, deep nihilism in social consciousness, increasing material differences between social layers, sudden devaluation of spiritual and moral values are not clearly visible in the period of transformations.

In our opinion, the phenomenon of traditionalism in theoretical consciousness today needs a new approach. As before, it is necessary to interpret it not as an image of conservatism or fundamentalism, but as a practical expression of the laws of dialectics, which constantly advances social progress. Today's traditionalism is important because it looks for its social ideals and goals not in the past, but in the present and the future, like its previous counterparts. That is, in the process of living in a certain social environment, humanity not only acquires a social image specific to that environment, but also struggles to live in accordance with the historically changing reality. But in this process, humanity will progress only if it follows the principle of succession while denying its history, because not only our future, but also our present can become a deposit reality if the "base point" is not built on the basis of historical experiences. In this sense, the scientific analysis and development of practical recommendations of the fact that traditional values have served as an extremely effective ideological weapon for centuries in ensuring the stability of social development are extremely important for today's information-increasing process. For this, the time has come to creatively use the historical experiences of different ethnic communities based on the principle of succession, to search for ways, means, and methods of forming a society of people who value their traditions and values in cooperation with them, and to create a concept of traditionalism that serves to stabilize the spiritual and moral environment. It is necessary to form the phenomenon of traditionalism as an independent doctrine in the social consciousness of our country,

to serve as a theoretical and methodological basis for preserving the national idea, traditions and values.

Today, all the states, peoples or nations on earth rely on the national idea, which expresses the creative features of liberalism, modernism, socialism, along with age-old traditions, in determining the path of development. These teachings provide theoretical and practical support to the national idea in solving problems in all spheres of society. In this sense, if traditionalism is a huge tree, its root is the national idea. It is necessary to emphasize that the national idea and traditionalism are interrelated concepts, and one is the basis for the formation and development of the other. " It is necessary to take into account that the important structural elements of the national spiritual heritage , customs, traditions and cadres are the main factor and driving force in the realization of the national identity " [5].

In this sense, as a result of the research of traditionalism in our country, it becomes possible to measure the aspects of the "national idea" related to the past of our people within the framework of today's criteria, and the theoretical and methodological bases of their introduction into practical life are determined. Because the national idea is the theoretical and methodological basis for today's development, while traditionalism is the mechanism that keeps the national development moving steadily and forever. The national idea is an "internal force" driving social development, it quickly and accurately understands the mental state of the ethnic group, and on this basis it can effectively use the achievements of other ideologies that are able to realize the people's dreams.

Through the national idea formed and developed on the basis of the essence of traditionalism, the spiritual life of society expands with a system of stable and unchanging moral norms, which creates a healthy stagnation in the spiritual environment of society and prevents destructive situations that are expected to occur in the course of reforms. The national idea, which preserves the characteristics of traditionalism, helps the ethnic unit to preserve the characteristics of its "I" even in the most difficult moments of personal development, and can find spiritual and

spiritual strength in itself against external influences. The factor that unites the tradition and the national idea is that the people's pains and dreams are perceived in both of them. Traditions are closer to the heart of the people than the national idea. Because at various stages of historical development, under the influence of colonialism, the elements of the national idea are undermined and devalued, in a certain sense, ordinary people are forced to give them up, even temporarily, in order to save their lives. In particular, the national and cultural heritage cherished by our ancestors was mercilessly looted and trampled as a result of the invasion of Arabs, Mongols and Russian colonists during the historical processes of our country. In order to perpetuate their rule in this area, they forced their ideology into the minds and hearts of the people, and as a result, the ideology of the local people was devalued, and in some cases, it led to its humiliation. This led to the forced alienation of the people from their cherished past, social and spiritual ideals and goals. In such situations, the events that gave spiritual support to the people's dreams, desires and spirit were their traditions. Traditions are a great value that accompanies the people in difficult and light days, they will be a source of strength and courage for the present and future generations of our nation in the period of new trials.

Today, the process called "modernization" cannot influence or negate the traditional national idea, on the contrary, "modernism" is the implementation of changes in all spheres of society in accordance with the way of life of ethnic unity, more precisely, it is the value of the people. and it is necessary to be a criterion that determines the limit of uniqueness. "Today, the national idea began to serve the democratization and further modernization of society. Because the national idea and ideology, while recognizing new ideas, approaches, methods and tools, do not recognize the anti-democratic views and aspirations that destroy the active participation of people. It evaluates and appreciates the free thought and activity of people as a factor of further deepening of democracy" [6].

**Summary.** The importance of the theories and views of thousands of great people who lived in this region in enriching the content and essence of our national idea, which is being developed today, is immeasurable. Honoring the traditional spiritual values formed at the base of these views and turning them into a way of life created unique features in our national character. Since traditions are close to the spirit and pain of the people, their use in instilling the national idea into the minds and hearts of the people has a positive effect. Through traditions, it is possible to determine such features as the inner world, level of thinking, social and spiritual ideals of the ethnic unity. The vitality of the national idea, the principles of nationalism are developed as a result of studying these features. In this sense, it would be a great practical help to create a national idea, to research the traditions one by one, and to apply the results to ideological practice, to inculcate the national idea in the minds and hearts of the people. One of the important problems of today is to systematize ideas of all forms that preserve traditional features, to develop an ideological paradigm with a traditional essence in order to preserve the identity of our people in an unstable era.

Summarizing the above points, the "New Development Strategy of Uzbekistan" implemented in our country takes nourishment from the traditional values formed in the process of socio-historical development of our nation, helps to preserve them as a national-cultural wealth, and to create the material and moral foundations of their effective use in the formation of a new generation. Modernization in any social reality can never reject traditional values, and reforms that are not based on gradualism will not find a place in the minds and hearts of the people.

## REFERENCES

1. G. Jonas. The principle of responsibility. M.: "Astra". 2004. B. 80.
2. Nudnenko L.A. Theory of democracy. - M.: Lawyer. 2001. -S.36.
3. Khatima Shaikhova. Spirituality is a mirror of perfection. Publishing creative house named after G. Ghulam. T.: 2009. B. 55.

4. Anvar Kadyrov. Traditional society and its modernization strategy. - T.: TDYuI. 2006. B. 216.

5. Saparov B. The role of values in understanding the national idea and identity. News of UzMU, 01.01.2019. B.128

6. Ergashev I., Jakbarov M., Nazarov N. Democratization of society and the national idea. T.: "Academy". 2007. P. 65-66.