



## FEATURES OF TRADITION AND MODERNIZATION IN THE CONSTRUCTION OF A MODERN SOCIETY

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### Annotation

The article provides a comprehensive scientific review of the relationship between traditional and modern processes that play an important role in the development of any society, as well as the impact of these processes on socio-political institutions, as well as a number of suggestions and recommendations.

**Key words:** modern society, traditional society, traditionalism, modernity, modernization, values, sociocultural, socio-political institutions, proportionality.

### Introduction

Since the emergence of the concepts of society, individual, state, humanity has gone through several historical stages that are distinguished by their specific characteristics. It is well known today that there is a difference between the level of development of mankind in primitive times and the criteria of development today. However, even in that primitive period, people were always accompanied by the desire to change their lifestyles, to achieve a better standard of living, and in turn, people remained faithful to the lifestyle, rituals, traditions of their descendants.

Today, the general picture of the world is completely different, and the relations of society, the individual, the state have entered a new stage of development. One of the main features that characterizes this landscape is the relationship between tradition and modernity. These concepts apply to every sector of society and they play a special role in the development of this process. These terms were recognized as contradictory concepts until the 50s and 60s of the twentieth century. Of course, theorists of this period also cited "evidence". In its essence, the tradition is explained by the preservation of historically formed orders and ceremonies in society, the predominance of authoritarian views of political development, enriched by the ideas of conservatism (conservatism-lot. "Conservative". "By traditional society we mean the various societies of the present day, from simple (primitive) societies governed by unwritten laws to tribal associations, from feudal-imperial to urban-state systems," writes S. Eisenstadt, one of the theorists of modernization. .

As can be seen from the above definition, tradition is approached as part of a backward society, and it is emphasized that its change can only take place under external influences or economic upswings. The concept of modernization is associated with the process of renewal, development, modernization, the general picture of which is interpreted as follows:

In the social sphere - the distribution of roles in different institutions, the distribution of labor in production, the achievement of mutual equality in human relations;



In the economic sphere - the improvement of production and industry on the basis of new technologies, the formation of commodity markets, employment and monetary relations; as noted above, the concepts of modernization and traditionalism were initially interpreted as contradictory concepts, and by the 1960s, the balance in attitudes toward the relationship had changed. The services of local historians, who studied almost all countries, in particular, the countries that are recognized as traditional, were invaluable. For example, the American ethnologist A. Royce introduced the term "historical style" in order to preserve the essence of the concept of "traditionalism" and reduce the level of contradictions. The concept has been applied to "transitional" societies. Although the use of the term "modernization" in the political sciences dates back to the 50s and 60s of the twentieth century, its scientific views are based on the concept of European development developed by scientists in the nineteenth century, in particular M. Weber (from a traditional society based on rational behavior). the theory of transition to modern society), based on the division of labor of E. Durkheim, was also based on the theories of transition from a society of "mechanical solidarity" to a society of "organic solidarity". To the development of the theory of modernization G. Almond and D. Powell's "Comparative Political Science. The views of the "Concept of Development" (1966), D. Apter's "Modernization Policy" (1965), S. Huntington's "Political Order in Changing Societies" (1965) served as a basis.

The term "modernization" conditionally went through 3 stages: 50-60 years, 60-70 years and 80-90 years.

The essence of the theory of modernization, formed in the first stage, is explained by the state of universalism, in which the development of all countries and peoples is recognized on the basis of uniform laws. Although national characteristics were taken into account, it was of secondary importance. In the second stage, the term "modernization" was interpreted more broadly, and now it covers every area of society, in particular, social, political, economic development. One of the main features of this period was the withdrawal from "Eurocentrism" (the idea of uniting all the countries that spread after the Second World War on the basis of the principle of European development), based on a single culture and views. In this period, the main focus is on the creation of development concepts that will be the basis for social, political and economic development in countries free from colonial chains. Representatives of the theory of modernization of this period emphasize that socio-economic development is the basis of stability in society. However, the theorists of this period are divided into two groups: "conservatives" and "liberals". Proponents of the Conservative line (S. Huntington, J. Nelson, H. Linz, etc.) say that one of the main problems of modernization in society is the lack of involvement of the population in politics, indifference to public administration, incompetence, inability to use their governing institutions. They also believe that only strong authoritarian rule in the transition period can create the necessary resources for the transformation process, preserve national unity, and ensure the transition to market relations. Proponents of the "liberal" direction (R. Dahl, G. Almond, L. Pay, etc.) as the essence of the concept of modernization - the creation of open social and political systems that ensure their participation and control by involving the general public in the political community. recognized the importance of renewal. Proponents of the third stage of modernization theory initially advocated the intolerance of traditions in society to new "storms" of development, but



did not deny that industrial development, the introduction of political institutions and norms of "western" countries and their existence depends on the dominant socio-cultural characteristics of a society. The development of society can be observed only if the relationship of tradition and modernity to society is built on the basis of mutual balance. It is necessary to abandon the notion that tradition is outdated, backward, because it is tradition that serves as a real basis for the development of modernization. It should be noted that each tradition, in addition to creating the conditions for modernity, is the main tool that ensures the formation of its own characteristics, their interoperability. Because the process of modernization is not the only result of the process of transformation. Modernization finds its place only if this or that society can adapt to the laws of historical development. "Under the concept of tradition, we understand the unity of views and objects that existed before, but still have not lost their significance, have not been abandoned, have not been trampled. Regardless of the tradition, they all embody the idea of creativity and renewal, and can even give instructions for solving modern problems," writes the well-known sociologist P. Stomka. After gaining independence, radical reforms have been carried out in the social, economic and political spheres of the republic. This, in turn, is irrigated by the ideas of regulating governance relations, implementing the principle of "human-society-state", building a civil society, the essence of which is associated with a high level of respect for the human factor. This is evidenced by the words of President Sh. Mirziyoyev: "The construction of a new Uzbekistan is not just a wish, a subjective event, but the political, legal, socio-economic, cultural and educational situation in our country, which has a deep historical basis. , is a historical necessity that fully meets its national interests. " Of course, in order to ensure the consistency and effectiveness of this process, the traditions that unite the interests, history and traditions of this nation have been identified as the leading basis. Reforming the country on the basis of the history and traditions of the people, in turn, is accompanied by a modern process called democratization. Democratic institutions, governmental and non-governmental organizations, as well as in their relations with the public are forming mutually beneficial relations. This, in turn, is one of the prerequisites for the modernization of the country. The Strategy of Actions on the five priority areas of development of the Republic of Uzbekistan for 2017-2021 has a special place in giving a leading impetus to the process of modernization of the country and has served as a legal status for the above gradual processes. Paragraph 1 of the Strategy, entitled "Priorities for Improving the System of State and Society Building", states that the issue of further strengthening the role of parliament and political parties in deepening democratic reforms and modernization of the country is the strength of the state. Also, the ability to create conditions for the independent functioning of democratic institutions in society, to realize the full political and social potential of citizens and society, to create the necessary opportunities for freedom of entrepreneurship and economic initiative remains one of the hallmarks of modern society. .

It should be noted that each society has its own laws of development. In this context, it should not be forgotten that the adaptation of tradition and modernity depends on the general rules, the views and mentality of the population, the interaction of socio-political institutions in it. Any modern society, in its development, first of all sees in some sense the influence of the activities of the institutions of



traditional society. The main task is to identify the interconnected points of tradition and modernity, to use its historical features in the practice of building a future strategy. The developed countries of the world are among the countries that have benefited from this process. In Western Europe, Britain, Germany, Finland, Denmark, Austria, Turkey, India, Japan, South Korea and China in Asia began their development path, first of all, by establishing relations in society.

In short, the main goal of the ongoing reforms on democratization and renewal of society, modernization and reform of the country is to protect the will, honor, dignity and interests of man, to reveal the potential of the individual.

This means that tradition is being renewed and changing in the spirit of the times, on the basis of the requirements and principles of democracy, and that a democratic, civil society is being built accordingly. After all, in the words of our President, "the path of democratic reforms is the only and most correct path for us." It is a natural-legal process, which shows that in the development of society it is a general law that modernity is modernized in the new epoch and conditions in the structures associated with social institutions. That is why the correct understanding and interpretation of the relationship between tradition and modernity is of great socio-political, spiritual and ideological importance.

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