



SOCIO-PHILOSOPHICAL ANALYSIS OF THE RELATIONSHIP BETWEEN TRADITIONAL AND MODERN VALUES IN THE CONTEXT OF GLOBALISM

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Abstract:

This article analyzes the socio-philosophical aspects of the interaction between traditional and modern values in the context of globalization. While traditional values are largely derived from historical heritage, national culture, religious beliefs, and long-standing social norms of society, modern values are influenced by factors of technological progress, secularism, individualism, liberal democracy, and globalization. The process of interaction and integration between these two value systems is sometimes manifested in the form of harmonization, and sometimes in the form of opposition. The article analyzes from a philosophical point of view the influence of traditional and modern values on social life, their changing role in society and their inextricable connection with global trends. In particular, issues such as the problem of the preservation of national identity and cultural identity, the exchange of Western and Oriental values, the formation of new global humanistic principles and their impact on social consciousness are comprehensively covered.

Keywords: Globalization, traditional value, modern value, cultural identity, secularism, national heritage, technological progress, Information Society, modernization, consumer society, humanism, moral norm, cultural exchange, social transformation.

Introduction

One of the most relevant processes that define the Society of the modern era is the phenomenon of globalization. Globalization is mainly formed under the influence of economic, political, social and cultural factors and is developing at a rapid pace around the world. This process not only enhances economic and technological exchanges, but also creates profound changes in the structure of moral, spiritual



and cultural values. As a result, on the one hand, traditional values initiate adaptive processes in different forms in order to maintain their stable essence, while on the other hand, modern values call the consciousness of society in its direction, writing a broad ear as a paradigm of tomorrow. This article will cover the main contours, problems and prospects of this process in detail. Under traditional values, the norms of thinking that have formed for centuries, are firmly established in the minds of members of society, most often derived from religious, national or local traditions, while modern values usually mean new worldviews formed by globalization, technological progress and modern cultural codes. The relationship of these two categories of values is sometimes observed in the form of harmonization, and sometimes in the form of contradictions. In this regard, socio-philosophical analysis in the context of globalism is of particular relevance in the development of a deep understanding of this problem and in making scientific conclusions about the development of society.

In history, the exchange or synthesis of values has manifested itself in various forms. For example, during the time of the Great Silk Road, there was an exchange of traditions between East and west due to different cultures entering into interaction. But the phenomenon of globalization is a large — scale flow that causes the process to go at a high pace and on an entire planetary scale. Today, not only economic goods and technologies, but also various ideas, social institutional forms, elements of popular culture are spreading with unlimited speed and strive to form a holistic “global culture”.

Meanwhile, different societies, nations or cultural environments are trying to maintain their national-spiritual identity by staying true to traditional values. Thanks to this, the interaction between traditional and modern values can manifest itself in the form of conflict, synthesis, confrontation or harmonization. In this paragraph, the main goal is to carry out a socio-philosophical analysis of this process, to highlight its essence, factors of formation and its impact on the development of society.

Literature Review

Globalization is the process of rapid development of economic, political, technological, cultural and information exchange between different societies. As a result of this process, different regions of the world become closer, economic



borders become transparent, forms of political cooperation become more complex, and cultures are forced to interact [1]. This phenomenon can cause not only positive, but also various negative consequences.

In the socio-philosophical sense, globalization is defined as a "universal process". Anthony Giddens argues that globalization is not a dry economic or political integration, but a process that unifies "modernity" to a certain extent, causing the formation of the same flow of information, lifestyle, and even norms of behavior in the most remote areas of the World [2]. In the eyes of Giddens, the term modernity itself is emerging from an oriental or Western character and becoming a global phenomenon. In a certain sense, being modern means being "technological", adhering to the principles of "mobility" and "openness".

Social relations are also changing completely as a result of factors such as modern knowledge, achievements of Science and technology, the rapid spread of the media, the widespread spread of the internet network. At the same time, the traditional worldview, local customs and religious traditions show varying degrees of resistance or adaptation to this process. As a result, it is not for nothing that the conflict between the desire to maintain oneself and the demands of a global society causes a shaken social environment.

In the process of globalization, the exchange mechanism of values is bilateral. On the one hand, while modern economic, political and cultural templates are spread all over the world, forming a "global standard", on the other hand, each society strives to protect or adapt its own traditional values. Zygmunt Bauman shows globalism as "the translation of developed societies from their own interests to the whole world" [3]. According to him, this process can increase the likelihood of the unification of different cultures, showing various "local" features as an outdated form.

But societies are not always in the role of passive receivers, but instead mix global currents with their traditional heritage, resulting in "hybrid" states. In this sense, traditionalism and modernity can be seen not only as conflicting concepts, but also as different forms of "harmonization" in addition to opposition.

Traditional values are a set of norms, beliefs, customs and behaviors that have been formed in society over certain historical periods and adopted consciously or unconsciously by different generations. They are manifested mainly in such directions as religious belief, spiritual and moral standards, family relations, folk



oral creativity. According to the ethnographic studies of Clifford Girtz, tradition is the “cultural code” of society, continuing continuously in the form of various symbols, customs, rituals and rituals [4]. Traditions generally survive through more faith, tradition, emotional devotion, and social pressure than reason.

Traditional values play an important role in ensuring the unity of society, maintaining the social adaptation of individuals, the process of upbringing and the stability of social institutions. Because they are tested over the centuries, perceived as “ancestral heritage”, therefore forming norms of morality that have influence among members of society. However the same stability characteristic can also sometimes be an obstacle to the adoption of various reforms or innovations. Thus, contradictions such as tradition and innovation, stability and change, continuity and renewal arise.

Research Methodology

In many societies, one of the main sources of traditional values is considered religious belief. Religious beliefs, painting and ecclesiastical norms have served as a factor of social order, upbringing and spiritual unity in various societies for centuries. Major religions such as Islam, Christianity, Buddhism, Hinduism have special attention in this role. In particular, in Islamic culture, values such as family, morals, chastity, muruvwat are strengthened on the basis of the Quran and Hadith, which are inextricably linked with the traditional way of life.

In the context of modern globalism, religious traditions are also subject to some degree of transformation. Due to the Internet and media, religious rituals, fatwas, and ecclesiastical guidelines are spreading rapidly, which also promotes religious values at a global level. In contrast, there is a clash of ideas between modern technology and secular science and the religious tradition. As a result,” reformist “(i.e., those movements that adapt religion to the demands of the Times) and” Conservative ” (those that seek to preserve their religion in its original form) currents arise. These processes are sometimes seen in the form of moderate harmonization, and sometimes in the form of sharp contradictions.

The set of modern values is considered, first of all, as a product of man-made progress and the modern social structure. Concepts such as constitutional rights, democracy, human rights, gender equality, market economics, political pluralism, scientific and technological achievements and consumer culture form precisely the



modern system of values. While their formation was largely associated with the experience of Western modernism, it spread almost all over the world due to globalization.

According to Antony Smith's theory of modernism, the processes of modernism can reshape concepts such as Tribe, nationalism, and give rise to the concept of a “modern nation” [5]. And at the moment when the interethnic border is relaxed, man-made Development also advances the idea of a holistic, universal “global nation”. In this sense, modern values are an approach based on “progressive” principles that highly value qualities such as human freedom, initiative, critical thinking.

One of the most important characteristics of modern values is the focus on the principle of individuality. The ideas of “freedom of personality”, “law” and “rule of law”, formed during the Enlightenment, in particular with the participation of philosophers such as John Locke, Jean-Jacques Russo, Immanuel Kant, took the field as the foundations of the current global order. This is prioritized by concepts such as the fact that the individual is responsible for his own actions, and that society and the state must protect the rights of the individual.

In different societies, however, the elements of” collectivism " come from strong traditions and do not directly adapt to this principle of individuality. In Eastern societies, for example, social institutions such as communalism, family, neighborhood, seed have provided stable moral standards. As a result of the clash with modern values, these institutions are also experiencing problems such as reshaping, finding a balance between freedom and collective responsibility. Consumer culture and global market principles also occupy a special place in the list of modern values. “Mass culture”, which is formed through rapidly changing fashion, brands, advertising, media, has a stronger influence on a global scale. In Postmodern times, the concepts of” truth“,” sustainable value " are also sometimes relativistic, and the concept of multi-screenwriting is promoted. Some philosophers have interpreted modern culture as a state of “simulation” [6]. Then there is a risk that traditional values will become a formal “sign”, rather than a practical criterion in real reality.



Analysis and Results

Sometimes, when traditional and modern values contradict each other completely, contradictory situations arise in society. For example, the issue of gender equality can serve as a source of serious controversy and protests in some traditional societies. Or social crises arise as a result of the fact that modern constitutional rights promoting religious tolerance are not recognized by certain “conservative” groups. Such contradictions at one time also affect political stability, social solidarity.

Meanwhile, many societies seek to compromise traditionalism and modernity, creating a synthesis between them. For example, the current” Islamic modernism ” seeks to reconcile Islamic traditions with modern principles. Or the” Confucian capitalism ” model relies on the idea of reconciling eastern traditions and the market economy. While certain aspects of traditional values are preserved during the course of such synthesis processes, useful elements of modern values are accepted. These processes are defined by Bauman through the concept of “hybridity ” [3]. According to him, there is practically no whole pure traditionalism or pure modernity, all societies will acquire a hybrid character in different quantities at the stage of their historical development. In the context of globalism, this hybridity increases and complex social forms appear.

The relationship between traditional and modern values largely depends on factors such as the region's historical experience, political environment, economic conditions, cultural identity. For example, in Asian societies, social arrangements reinforced by the influence of Confucian traditions, Islam, Hinduism, or Buddhism have different attitudes towards modern global processes. And since European societies have already passed the stage of modernization, it may be easier to accept modern values, but they try not to lose even their elements of traditional Christianity, local traditions, autotokhinon culture.

National identity, i.e. the unique “who are we?”, directly relying on traditional values. Globalization, on the other hand, has taken this identification to a new level by asking “Are we part of the global community?”question as well. As a result, secondary identity — the formation of national and global identity-is observed in societies. Sometimes a conflict can arise between them, and sometimes a parallel can arise.



Today's rapid global processes suggest that some scholars are advancing the concept of a “postglobal” or “postnational” society. According to this concept, the national-state borders of the world distribution are relatively weakened, and integrative structures such as various “virtual diasporas”, transnational corporations, the division of sovereignty, the European Union are gaining strength. In these conditions, the preservation of traditional values remains an important question, how the processes of restoring social solidarity around them go.

Problems such as global warming, limited nature resources, global pollution require humanity to rethink the modern man-made approach. In this, it is observed that values related to the careful, frugal and affectionate attitude towards nature, preserved in some traditional societies, are assessed on a global scale and are even reflected in concepts such as a “green” economy, “sustainable development”. As a result, from the synthesis of traditional and modern values, the ground is laid for the formation of such new paradigms as “ecoetics”, “ecomasticity”.

Globalization can cause processes such as man-made progress, increased media, the spread of threatening ideas and ideologies through the internet, and the relaxation of Customs. This, in turn, is nothing to say that in society sometimes causes a spiritual crisis, moral disruption, psychological ambiguities. Traditional values, on the other hand, can serve in many cases in the way of preventing such a crisis, uniting society into a single spiritual space, encouraging people to solidarity. However, even this is not always continuous, since it is natural that different layers in society are open to new demands in the conditions of modern life, demanding reformed traditional values.

Conclusion/Recommendations

The relationship between traditional and modern values in the context of globalism is one of the most relevant topics in modern social philosophy. Globalization, on the one hand, reduces differences between societies by spreading universal cultural norms, market principles, and man-made development, while risking different cultural traits to come to look “single”. On the other hand, traditional values instead create a certain level of contradictions or forms of harmonization, as a result of their struggle to maintain a local national identity, religious and spiritual heritage, stable social relations.



One of the main tasks facing modern societies is to deeply understand the primary essence of traditionalism and modernity, to draw a constructive result from their integration, while remaining out of sharp directions, such as the absolute domination or complete incori of one party. After all, it is only in this way that it is possible to successfully integrate into global processes while maintaining a national identity.

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