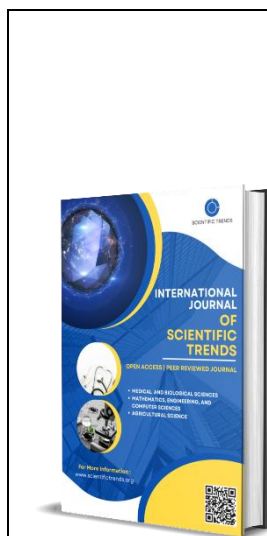


Paradigms of Harmony Between National Traditions and Modernization in The Renewing Uzbek Society

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Abstract

This article analyzes the socio-philosophical paradigms of harmony between national traditions and modernization processes in the renewing society of Uzbekistan. Particular attention is paid to the preservation of national values and adaptation to the requirements of modern development in the context of globalization, digitalization, and social transformation. The author evaluates national traditions as an important factor ensuring the spiritual stability of society and interprets modernization not only as a technical and economic process but also as a process of cultural and spiritual renewal. The article also reveals the philosophical essence of the principle of "national form and modern content". Within the framework of the Development Strategy of New Uzbekistan, the dialectical connection between national identity, the preservation of spiritual heritage, and ensuring innovative development has been scientifically substantiated. The research results demonstrate the theoretical and practical significance of ensuring the harmony of tradition and modernization within the national development model.

Keywords: New Uzbekistan, tradition, modernization, harmony, paradigms, globalization, stability, changes, national form, modern content, modern approaches.

Introduction

In the renewing Uzbek society, the issue of the harmony of national traditions and modernization is becoming increasingly relevant. This is because in the context of globalization, digitalization, and the intensification of information flows, every nation must not only preserve its spiritual image but also adapt to the requirements of modern development. "Unfortunately, in the modern era, global geopolitical and economic problems are intensifying, and deep transformation processes are occurring in the world order"[1.6]. National traditions are considered a vital factor ensuring the historical memory, spiritual experience, and social unity of a people. At the same time, modernization requires the implementation of the principles of economic development, innovative thinking, scientific progress, and an open society. If modernization is implemented in isolation from national values, a spiritual vacuum, cultural crisis, and social alienation may arise within society. Therefore, in the conditions of New Uzbekistan, reforms are being carried out based on the principle of "national spirit and modern development." In this process, the institution of the

family, the mahalla system, mentor-apprentice traditions, and national ethical norms are manifested as the spiritual foundation of modern development. Consequently, the harmony of national traditions and modernization serves as the strategic basis for social stability and national development.

Another relevant aspect of this harmony is related to the education of youth and the preservation of national identity. Today, internet culture, mass culture, and external ideological influences have a strong impact on the worldview of young people. "Our youth must also be sensitive and vigilant in such an ideological struggle, acting in every matter, first of all, thinking about the interests of the Motherland" [2.245]. In such conditions, national traditions serve as an important tool in educating the younger generation as spiritually mature, patriotic, and socially responsible individuals. At the same time, mastering modern knowledge, technology, and innovative thinking is a fundamental condition for modernization. Therefore, in the education system, special attention is paid to harmonizing national values with the achievements of modern science. For example, processes such as the digitalization of national heritage, the promotion of historical monuments through modern technologies, and the promotion of national art and crafts on international platforms reflect the practical harmony of tradition and modernization. This forms both national pride and global competitiveness skills in young people. As a result, a balance is established in society between national identity and the pursuit of modern development.

In the renewing Uzbekistan, the harmony of national traditions and modernization is becoming an important philosophical and practical direction of state policy. This is because a sustainable development model is determined not only by economic growth but also by spiritual growth. National traditions strengthen values such as humanity, tolerance, community, and kindness, ensuring social cohesion within society. "There is no doubt that along with a strong economy based on market principles, we rely on a strong spirituality based on the rich heritage of our ancestors and national values"[3.18]. Modernization allows for the improvement of public administration, the economy, education, and the legal system based on modern criteria. If these two factors are combined, both spiritual and technological development will be ensured simultaneously in national development. The reforms being implemented in New Uzbekistan based on the principle of "for the sake of human honor and dignity" are based on this harmony. In this process, national traditions enrich modernization spiritually, while modernization ensures the viability of national values under new conditions. Therefore, the harmony of national traditions and modernization is an important strategic issue not only for today but also for future development.

Literature review

An analysis of the literature on this topic shows that the issue of the harmony of national traditions and modernization in the renewing society of Uzbekistan is being interpreted as one of the important philosophical directions of state policy. In particular, in the work "Strategy of New Uzbekistan" by the President of the Republic of Uzbekistan Shavkat Mirziyoyev, the harmony of human dignity, spiritual heritage, and modern reforms is promoted as the main principle of national development [4.470]. The work interprets the idea of "from national revival to national progress" as the conceptual basis for the modernization of society and substantiates the theory of building an open and innovative society based on national values. The dialectical connection

between national traditions and democratic modernization is also extensively highlighted in the President's work "Together We Will Build a Free and Prosperous, Democratic State of Uzbekistan" [5.439]. The author emphasizes that the stability of societal development is linked to national self-awareness, the preservation of historical memory, and spiritual heritage. This approach is close to the theory of civilizational development in philosophy and serves to understand modernization as a process inseparable from national culture.

In the work "From the History of Socio-Philosophical Thinking in Uzbekistan" by Ibrahim Muminov, a representative of the Uzbek school of philosophy, national cultural heritage and spiritual values are analyzed as the spiritual foundation of social development [6.25]. The scholar evaluates national traditions as a factor ensuring the historical memory and spiritual stability of society. These ideas are of great methodological importance in understanding the paradigm of the harmony of national traditions and modernization. In Academician Erkin Yusupov's work "Spiritual Foundations of Human Perfection," the denial of national traditions in the process of modernization can lead to a spiritual crisis [7.54]. Therefore, modernization must be carried out on the basis of spiritual continuity. Also, in the views of Uzbek philosophers Jondor Tulenov and Safo Ochil, the preservation of national identity and the development of national culture in the context of globalization are evaluated as an important condition for modernization. This approach serves to reveal the philosophical essence of the principle of "national form and modern content". In A. Sher's work "Ethics," the weakening of moral criteria in the process of modernization can lead to a spiritual crisis in society. Therefore, preserving national moral traditions and adapting them to modern life is an important condition for progress. In K. Nazarov's works "Encyclopedia of World Philosophy," "Uzbek Philosophy," and "National Idea and Social Development", the national idea is a conceptual basis that unites national traditions, historical memory, and the goals of modern development. The scholar puts forward the idea of implementing modernization in harmony with national interests and spiritual values[8]. The results of the literature analysis show that the issue of the harmony of national traditions and modernization is being studied in modern Uzbek philosophy in close connection with the concepts of civilizational development, spiritual renewal, and national identity. The works of the President and the theoretical approaches of Uzbek scholars scientifically substantiate that maintaining a balance between tradition and innovation in the Uzbek model of national development is an important socio-philosophical law.

Methodology

In the study, the concept of paradigm was interpreted based on the theory of scientific paradigms of the American philosopher and scientist Thomas Kuhn. In his opinion, the development of every society relies on a specific worldview, values, and methodological principles. From this perspective, the harmony of national traditions and modernization is being formed as a new socio-philosophical paradigm in New Uzbekistan. This paradigm aims to harmonize the ideas of innovative development and an open society while preserving national identity. The civilizational approach was also used as an important methodological basis in the article. According to him, the modernization path of every nation is linked to its historical memory, cultural heritage, and national mentality. In this regard, the modernization of Uzbekistan was analyzed not as a complete replacement of the Western model, but as a unique model of national development. In this process, the principle of "national form and modern content" serves as the conceptual basis.

In the course of the research, the theoretical approaches of Uzbek scientists to national development and spiritual renewal were also used. In particular, the views of Academician Erkin Yusupov on national thinking and spiritual development, and the ideas of Professor Ibrokhim Muminov on cultural heritage and civilizational continuity enriched the theoretical foundation of the research. In their views, the preservation of national values is evaluated as a vital condition for the stability of society. At the same time, the ideas of human dignity, spiritual development, and an open society put forward in the Development Strategy of New Uzbekistan were also studied as a methodological source. This approach allows for the interpretation of modernization not only as economic growth but also as a qualitative renewal of human consciousness, culture, and social relations. The article analyzed these ideas in harmony with national traditions. The methodological significance of the study lies in the fact that it substantiates national traditions and modernization not as opposing processes, but as complementary socio-philosophical categories. As a result, it is scientifically proven that a sustainable model of social development is formed through the mutual harmony of national heritage, spiritual values and modern innovative development.

Discussion and analysis

In the renewing Uzbek society, the paradigm of the harmony of national traditions and modernization is manifested primarily through the "dialectic of tradition and renewal." In philosophy, the doctrine of development, the concept of dialectics as one of the methods of scientific cognition, signifies the unity of opposites and their source of development. From this perspective, while national traditions define the spiritual foundation of society as the heritage of the past, modernization represents social changes aimed at the future. In the development of Uzbekistan, these two factors are interpreted not as contradictory, but as a complementary process. For example, although the mahalla institution is a traditional social structure, today it is being integrated into the digital management and social services system. This situation shows that nationality is being enriched with modern content. The sustainable development of society depends on this balance. If modernization breaks away from national roots, a spiritual crisis may occur; conversely, if traditions remain outside of renewal, social stagnation will occur. Consequently, this paradigm is of great importance as a harmonious model of development.

One of the important paradigms of the harmony of national traditions and modernization is the relationship between "national identity and global integration." In the process of globalization, every nation strives to integrate into global development while simultaneously preserving its cultural identity. In Uzbekistan, the preservation of national clothing, traditions, language, and values has been elevated to the level of state policy. At the same time, modern technologies, international education, and an innovative economy are becoming the main criteria for progress. This process is explained by the concept of "identification" in philosophy, that is, "identity (identity) expresses the exact similarity of one thing to another, their full mutual correspondence" [10.38]. That is, a person and society adapt to the external environment while preserving their identity. The promotion of national values through digital platforms is also a practical manifestation of this process. For example, the manifestation of national crafts and cultural heritage on international online platforms ensures the existence of nationalism in a modern form. The publication of the 100th volume of "Pearls of Turkic Literature" was a major event in our

spiritual life" [11.214]. Thus, national identity is becoming a factor that cooperates with global civilization rather than competing with it.

In this paradigm of harmony, the principle of "human-centeredness" also holds a special place. In the development of New Uzbekistan, the idea of "In the name of human dignity" is promoted at the level of state policy. "We will turn human interests into the main content of economic reforms" [12.281]. This is the practical expression of humanistic philosophy. In national traditions, values such as respect for a person, respect for elders, and respect for the young occupy an important place. Modernization, however, requires strengthening human rights, freedom, personal initiative, and social activity. When these two factors are combined, both spiritual and legal culture rises in society. For example, women's education and ensuring gender equality while preserving family values are practical examples of this harmony. In this process, man is viewed not only as an object of social relations but also as the primary subject of development. Thus, national traditions and modernization are united on the basis of a philosophy of humanism.

In the harmony of national traditions and modernization, the paradigm of "continuity and innovation" is of great importance. Succession ensures the historical memory and cultural continuity of a society. Innovation is the driving force of progress. In Uzbekistan, along with the preservation of ancient spiritual heritage, a policy of its development based on modern technologies is being implemented. For example, the digitization of the heritage of Imam Bukhari, Beruni, and Ibn Sina signifies the revival of national scientific traditions in a modern form. This process is explained by the concept of "historical continuity" in philosophy. Because the development of society is not an absolute innovation, but the improvement of past experience in new conditions. Therefore, innovation does not negate national heritage, but rather ensures its transformation into a new form of life

In this harmony, the relationship between "spirituality and technocracy" is also relevant. Modern modernization is often associated with the primacy of technique and technology. However, technical progress can create social problems without a moral foundation. "Today, spirituality must be ten steps ahead of other fields." Spirituality must become a new force, a new movement!" [13.218]. National traditions preserve the moral standards of society. From this point of view, it is important that the digitalization processes in Uzbekistan are carried out together with spiritual values. For example, attention is being paid to protecting youth from information attacks, preserving national ethical norms, and fostering cyberculture. This process is related to "axiology" in philosophy - the theory of values [14.43]. That is, technology should serve man, not man for technology. In this sense, national traditions serve as a spiritual filter for modernization.

The paradigm of "social solidarity" also plays an important role in the harmony of national traditions and modernization. National values manifest as a spiritual force that unites people. In the process of modernization, social stratification and individualism may intensify. "Therefore, it is necessary to preserve traditional mechanisms of solidarity for the stability of society"[15.230]. The institution of mahalla, khashar, charity, and neighborly relations are considered such social capital. This process is harmonized with the idea of "social solidarity" in the teachings of Emil Durkheim. That is, society is united not only by the legal system but also by common spiritual values. The preservation of these traditions of national unity in the processes of modernization in Uzbekistan ensures the stability of society.

The paradigm of "cultural pluralism" is also an important aspect of the harmony between national traditions and modernization. Uzbekistan, as a multinational and multicultural society, embodies various cultural traditions. Ensuring the equal participation of various cultural groups in the modernization process is considered a crucial criterion for democratic progress. This situation strengthens the culture of tolerance and communication. The values of hospitality and tolerance found in national traditions are harmonizing with modern civil society. This prevents social confrontation in society. In philosophy, this situation is explained by the theory of "cultural communication." Consequently, modernization is not a process that denies national cultures, but rather ensures their cooperation.

The harmony of national traditions and modernization is also manifested through the paradigm of "moral modernization." Moral modernization refers to the growth of legal awareness, responsibility, and civic culture in society. In national traditions, values such as honesty, conscience, and diligence were considered priority. Modern reforms are developing these values in the context of new social relations [16.158]. For example, the fight against corruption, open public administration, and public control are harmonizing with national moral values. This process signifies the integration of an individual's internal moral responsibility and the external legal system. "Spirituality must become a new force, a new movement in our lives"[17.207]. Thus, modernization is manifested not only as a technical process but also as a process of moral renewal. "The paradigm of education and enlightenment" is one of the main directions of the harmony of national traditions and modernization. Alisher Navoi writes in his work "Khazoinul Ma'ani": "The value of a person is measured by morality and virtue, and he becomes mature through knowledge and enlightenment"[18.217]. The idea of combining national values and modern science was also put forward in the Jadid movement. Today, great attention is paid to the integration of national spirituality and innovative knowledge in the education system. A practical example of this is the teaching of national history, literature, and spirituality together with STEAM technologies. As noted by Professor I. Saifnazarov. "In short, the school, the teacher, society, parents, the family, and the neighborhood must change in relation to the work of the school, they are obliged to renew, to wake up"[19.508]. This process fosters both national pride and modern competencies in young people. In philosophy, enlightenment is interpreted as the liberation of human thinking. Consequently, modernization ensures the enrichment of spiritual heritage with new knowledge without denying it.

In the harmony of national traditions and modernization, the paradigm of "national statehood and civil society" is also of great importance. National statehood relies on historical traditions and political heritage. Modernization requires the development of democratic institutions, a rule-of-law state, and civil society. Because, "In a society where political consciousness is not developed, fear of the law will prevail, not obedience to it"[20.143]. In Uzbekistan, the idea of national statehood is harmonizing with legal reforms. For example, public reception offices, e-government, and public control systems are emerging as modern forms of national statehood. In this process, relations between the state and society are rising to a new level. Thus, while national traditions determine the spiritual foundation of statehood, modernization ensures its institutional effectiveness.

The paradigm of "family and gender modernization" is also important. In Uzbek society, the family is considered a sacred value. However, in modern society, women's social activity,

education, and economic participation are increasing. This situation signifies the improvement of the traditional institution of the family in a new context. "In Uzbek society, feminism is often perceived as a foreign concept, which evokes a negative attitude among part of the population." From this perspective, it is important to clearly distinguish between the ideas of gender equality and feminism to avoid unnecessary conflicts and contradictions"[21.13]. Ensuring gender equality while preserving the family based on national values is an important task of modernization. This process strengthens social justice and stability in society, and in philosophy, this situation is associated with the concept of "social evolution." Consequently, modernization does not destroy national family values but ensures their adaptation to modern life.

The paradigm of "ecological culture and national heritage" is also relevant. In national traditions, there are values such as respect for nature, water conservation, and the sacredness of the land [22.102]. Modern modernization creates environmental problems associated with industrialization and urbanization. Therefore, it is important to harmonize national environmental values with the ideas of a modern "green economy." In Uzbekistan, programs aimed at planting trees, water conservation, and increasing ecological culture are practical manifestations of this paradigm. This process serves to maintain the balance between man and nature.

The harmony of national traditions and modernization is also manifested in the paradigm of "digital culture." Digitalization has become a core feature of modern society. However, preserving the national language, national morality, and spiritual values in the digital environment is an important task. The development of Uzbek-language electronic platforms, national content, and online education systems in Uzbekistan is a practical example of this process. This situation indicates that digital modernization is harmonizing with national culture. Philosophically, this is explained by the concepts of "virtual identity" and "cultural code." This means that digital development does not destroy national spirituality, but creates the opportunity to live in a new form.

The paradigm of the "National Idea and Development Strategy" is also of great importance. The national idea is a system of spiritual goals that unites society. Modernization will achieve these goals through practical reforms. In the Development Strategy of New Uzbekistan, special attention is paid to the harmony of national values, human interests and innovative development. This situation is explained by the principle of "unity of purpose and means" in philosophy. Because development should include not only economic growth, but also spiritual growth. In this sense, the national idea serves as the spiritual compass of modernization.

The principle of "national form and modern content" is an important philosophical concept that expresses the dialectical harmony between tradition and renewal in the development of society. According to this principle, any modernization process must be carried out based on the national culture, history, language, customs, and spiritual values of the people. Because if the external development of society is not in harmony with the internal spiritual foundations, modernization can cause artificial and social contradictions. From a philosophical perspective, this principle signifies the idea of embracing the achievements of modern civilization while preserving national identity. Here, "national form" represents the historical and spiritual image of the people, while "modern content" represents innovative development, science, democracy, and technological renewal.

This principle is also manifested as an important methodological basis in the development strategy of New Uzbekistan. The practical expression of this idea is the introduction of modern approaches to the preservation of national heritage, especially in the fields of education, culture, public administration, and spiritual education. In philosophy, this process is explained by the law of "unity of continuity and renewal" [23.29]. That is, society, without denying its historical experience, improves it based on the requirements of the new era. In this regard, the principle of "national form and modern content" is an important conceptual foundation for preserving national identity, ensuring spiritual stability, and achieving sustainable development in the context of globalization.

In general, in the renewing Uzbek society, the harmony of national traditions and modernization is being formed as a unique model of civilizational development. This model combines Eastern spirituality with modern innovative development. While national traditions ensure the spiritual stability of society, modernization serves its economic and technological development. This harmony is an important factor in social stability, spiritual development, and global competitiveness. Philosophically, this process is interpreted as a "synthesis of tradition and progress." Therefore, the modernization model based on national values is gaining strategic importance in New Uzbekistan. This path creates an opportunity to develop in step with modern civilization while preserving national identity.

Conclusions and Results

In the renewing society of Uzbekistan, the harmony of national traditions and modernization manifests as a dialectical law of social development. From a philosophical perspective, modernization is not the negation of national values, but rather the process of developing them by adapting them to new historical conditions. Therefore, national traditions are the primary factor ensuring the spiritual stability and civilizational continuity of society.

The paradigm of "national form and modern content" is being formed as a conceptual model for the development of Uzbekistan. This approach allows for the implementation of principles of innovative development, digitalization, and an open society while preserving national identity in the context of globalization. This determines the unique civilizational path of national development.

The harmony of national traditions and modernization creates the principle of "unity of continuity and renewal" in the spiritual life of society. From a philosophical perspective, society cannot achieve sustainable modernization without relying on its own historical experience. Therefore, national heritage serves as the spiritual foundation of social consciousness and cultural transformation

In modern Uzbekistan, modernization processes are harmonizing with the ideas of human dignity, social justice, and spiritual development. This situation shows that modernization is not only an economic or technological process, but also a socio-philosophical process with humanitarian content. As a result, national traditions become a factor that strengthens the moral and cultural immunity of society.

The paradigm of the harmony of national traditions and modernization serves as the methodological basis for the processes of civil society, spiritual development, and national identity in New Uzbekistan. Philosophical analysis indicates that only a society where a balance

between tradition and innovation is maintained can create its own independent development model within global civilization.

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