

NAVIGATING MODERNIZATION IN UZBEKISTAN: THE INTERPLAY OF GLOBAL TRENDS AND LOCAL IDENTITY

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Abstract: The article explores the dynamics of modernization processes in Uzbek society, based on the concepts of global and local. The processes of modernization in Uzbek social reality, as in many other states, can be considered taking into account global and local aspects. Global influence is manifested through various global trends, technological innovations, political-economic connections and cultural influences. Local characteristics are determined by the history, culture, politics and social structures of a particular country. In the context of Uzbekistan, global factors include economic transformations, technological changes, cultural collaborations, social movements and ideas. However, local features of Uzbek culture, which are the foundation of Uzbek identity, should also be taken into account. In particular, this is a centuries-old historical heritage, the paradigm of the political system, the ethnic and religious characteristics of the region, and others. Understanding both global and local aspects of modernization helps to better adapt development and reform strategies in accordance with the specific needs and characteristics of Uzbek society. The author analyzes the relationship between global trends and specific features of the social reality of Uzbekistan. The study focuses on issues related to the transformation of cultural values, economic development and political changes in the context of modernization efforts. The article offers new approaches to understanding the interaction between global and local factors in the Uzbek social environment, which contributes to a more in-depth analysis of modernization processes and their impact on various aspects of social life in Uzbekistan.

Keywords: New Uzbekistan, social synergy, global, local, self-organization.

Introduction. The study of the problem of the global and the local in the processes of modernization of Uzbek social reality is a significant task from the point of view of ontology and epistemology, i.e., from the point of view of studying the essence and cognition. Understanding how global and local factors interact in the process of modernization makes it possible to identify the essential characteristics of the social reality of Uzbekistan. The study of this problem makes it possible to determine which factors are more significant for the formation of the socio-cultural environment, the economic structure and the political system of the country. Moreover, the

analysis of global and local in the context of modernization of Uzbekistan is also important for understanding the processes of cognition of social reality. The study of this problem allows us to identify which methods and approaches to the analysis of social phenomena are most effective in studying the interaction between global and local factors. Thus, the study of the problem of global and local in the processes of modernization of Uzbek social reality from the point of view of ontology and epistemology allows not only to understand the essential characteristics of social reality, but also to determine methodological approaches to its analysis and understanding.

At the stage of building one's own civilizational development paradigm, it is important at each stage of state transformations to achieve dynamic coherence of various social groups and structures that express and realize these needs. A competent and correct option for the progressive reform and development of the model in Uzbekistan is the concomitant (frontal) implementation of the economic and political modernization of the Uzbek system. The difficulty of implementing such an option is related to such aspects as coordinating the functions of political and economic structures with the processes of simultaneous change in the systemic properties of society. Accordingly, the development of society in cultural, historical and socio-economic aspects should determine the forms and mechanisms of modernization in a particular state.

Обзор литературы. In the XXI century, the study of the problem of the paradigm of civilization and the question of the prospects of the model of civilization is carried out by such scientists as K.Schwab, P.J.Buchanan, U.Maturana, F.Varela, D.S.Sommer, as well as scientists from the Dialogue of Civilizations Research Institute Yu.Nisnevich, S.Sulakshin¹. In particular, the American scientist Sh.Eisenstadt² proposed a new model of the theory of multiple modernization. Along with this, optimistic concepts about planetary civilization, metacivilization, and issues of transcultural development are relevant, which are revealed in the works of M.Kaku, S.Sukhonos, and N.Moiseev.³ The opposite concept was the concept of the «end of history» by F. Fukuyama⁴.

¹ Шваб К. Четвертая промышленная революция. -М.: Эксмо, 2016; Бьюкенен П.Дж. Смерть Запада. -М.: АСТ, 2003. – 444 с.; Maturana H. Autopoiesis: A theory of living organization. New York: North Holland, 1981; Матурана У.Р., Варела Ф. Древо познания: Биологические корни человеческого понимания. -М.: Прогресс-Традиция, 2001. -223 с.; Sommer Д.С. Мораль XXI века. -М.: НК, 2007. -445 с.; Ю.Нисневич, А.Рябов. Post-industrial civilisational transition: Origins, peculiarities, and prospects. -Berlin, 2018; Сулакшин С.С. Civilization genesis in global historical time. - (Выступление руководителя Центра научной и политической мысли и идеологии, доктора физико-математических наук, доктора политических наук Степана Сулакшина на Всемирном общественном форуме «Диалог цивилизаций» в 2007 г.).

² Эйзенштадт Ш. Конструктивные элементы великих революций: Культура, социальная структура, история и человеческая деятельность // THESIS: Теория и история экономических и социальных институтов и систем. 1993. - Т. 1. Вып. 2. -С.190-212; Эйзенштадт Ш. Революция и преобразование обществ: Сравнительное изучение цивилизаций. -М.: Аспект-Пресс, 1999.

³ Каку М. Физика будущего. - М.: Альпина нон-фикшн, 2012; Сухонос С.И. Метацивилизация. - М.: Книга по Требованию, 2011; Моисеев Н.Н. О необходимых чертах цивилизации будущего. -М.: МНЭПУ, 2009.

In Uzbekistan, the works of F.H.Yuldasheva consider the relationship between globalization and civilization, M.N.Abdullayeva, G.G.Gaffarova, M.K.Niyazimbetov, I.I.Rizaev - patterns and mechanisms of self-organization of complex social paradigms⁵. This problem is reflected in the scientific research of such philosophers as N.Juraev, B.Turaev, B.Omonov, J.Mavlonov, F.Musaev, T.Khodzhiev and others.

Research methods. The article uses methods of analysis, synthesis, dialectical, synergetic, and organismic methods of scientific cognition.

Analysis and results.

After gaining independence, Uzbekistan, in the most difficult socio-economic conditions, has done a great job in all areas of social reality, formulated and chose, in our opinion, the optimal vector line of the paradigm of social development. Based on this, it is necessary to improve the paradigm of development of our society, since, according to dialectics, every phenomenon, including social forms, is subject to qualitative changes, transformations and improvement. In our opinion, timely correction of the model and strategy of society's development, taking into account changing circumstances, will create new values and ensure socio-political development.

The New Century is the age of information, education and culture. The present time requires new serious generalizations and innovations. In the past, great enlighteners such as Alisher Navoi, Mahmudhoja Behbudi, Munavvar Kari Abdurashidkhanov, Abdullah Avloni, Ubaidullah Khojaev, Abdulkadir Mukhitdinov, Musa Saidzhanov; and in the Ferghana Valley – Hamza, Ibrat, Chulpan; in Khiva – Palvaniyaz Khoja Yunusov and Baba Akhun Salimov and others, emphasized the actual role of culture, education and spirituality in various spheres of statehood, the development of public institutions, and the health of the nation. In this regard, culture and civilization are interconnected, that is, they are the very social and spiritual historical genome of the multinational, unified corps of the country, its nation. It is known from history that a large number of nations and nationalities lived on the territory of Uzbekistan and a single interethnic association, culture, and a new level of civilization were formed. Today, the country is home to a large number of different nations and nationalities. Political, socio-economic stability and standard of living in any state, including Uzbekistan, largely depend on

⁴ Фукуяма Ф. Конец истории и последний человек. - М.: АСТ, 2015.

⁵ Гаффарова Г.Г., Махмудова Г.Т., Жалалова Г.О. Ўзбекистонда ислохотлар жараёнини таҳлил этиш ва амалга оширишнинг концептуал-фалсафий методологияси. -Тошкент: Ношир, 2020. -224б; Юлдашева Ф.Х. Ўзбекистон глобаллашув шароитида маънавий янгиланишнинг ўзига хос хусусиятлари. Фалсафа фанлари доктори (DSc) диссертацияси автореферати. – Тошкент, 2019. - 70 б.; Абдуллаева М.Н. Мураккаб тизимлар эпистемологиясининг синергетик таҳлили // ТДПУ Илмий ахборотлари. -Тошкент, 2016. - №3(8); Ниязимбетов М.К. Мураккаб тизимларни моделлаштиришнинг замонавий парадигмалари. Фалсафа фанлари доктори (DSc) диссертацияси автореферати. – Тошкент, 2019. - 71 б.

the chosen civilizational model of development. To a certain extent, the Uzbek "genetics" of the soul, its socio-spiritual genome represent historical memory, the breadth of the soul, boundless expanses, care for the future, children and new generations, which will become the backbone of institutions of socio-economic construction.

Modern democracy, culture, spirituality are the highest productive force of any state. The development of the nation is connected with the development of culture, otherwise anthropological catastrophes await tomorrow: a negative social background, expressed in deviant behavior, alcoholism, drug addiction, family breakdown, the crisis state of the state and its subjects. The urgent task of philosophy is to create a system responsible for long-term calculations, foreseeing the state of the basis of the value of Uzbekistan - its population.

It should be noted that progress in production, politics and other spheres of social existence is increasingly based on knowledge and education. A modern Chilean scientist wrote: «Cognition means successful effective life activity according to the external parameters of the functioning of the system: to live means to learn»⁶. Because the knowledge acquired by a person is easier to spread around the world, acquiring a global character and influencing the progressive development of mankind. This means that knowledge serves creative development. We believe that in the educational aspect, Uzbekistan in the future should become a state with a developed economy based on deep knowledge, thereby turning knowledge into income in order to develop social existence.

The development of knowledge and ensuring high demand for it in every State striving for progress should be the primary responsibility of the State. Knowledge should become an object of public consumption along with electricity, gas, heating, and water. Society, in turn, must learn to use the knowledge gained with great benefit for itself and the social unit to which it belongs, which, in our opinion, will lead to the strengthening of a single highly moral, intellectual, democratic society.

The implementation of computerization development programs leads to the creation of an information culture, an information civilization. The processes of computerization and internetization of the Uzbek geopolitical space are one of the strategic tasks of Uzbekistan. Unfortunately, there is a so-called information inequality in our society, which is expressed in the fact that vulnerable segments of society do not have access to information and knowledge through ICT: these are elderly people, poor urban residents, poor rural residents, as well as people with disabilities.

Currently, the transition to an information technology society (information technology paradigm) has become one of the prospects for the economic, social, political, and cultural development of

⁶ Матурана У. Биология познания// Язык и интеллект. –М.: Издательская группа «Прогресс», 1995. –С.154.

civilizations. Technology and information are interconnected and form a network system in relation to power and production. So, information is the source material for the development of technology and the change of human existence. Also, in such a paradigm, the integration of technologies into information systems is observed. Today we see the digitalization of the cognitive apparatus of consciousness, which has given rise to a new culture in human existence. This culture is directly related to virtuality, which has encompassed almost all aspects of our lives. Through the Internet - chats, groups, channels, forums, etc., the so-called microsociety arose. All of our real being is discussed and resolved in virtual being. Such phenomena change the appearance of cities, societies, and civilizations. Civilizations have become globally dynamic, and social space is mediated by information, technology, symbols, etc. Today, time is an economic resource with features of irreversibility, uncertainty, acceleration, and a person is trying to manipulate time.

Now, more than ever before, it is necessary to consolidate Uzbek society in order to maintain the development and progress of genuine sovereignty. Independence and freedom are the key to prosperity, progress of society, the state, and civilization. But this consolidation is impossible without awareness of the civilizational uniqueness, including Uzbekistan as a guardian of moral traditions and values. One of these values is scientific activity based on creative freedom. The research of scientists has become the key to preserving the cultural code of the Uzbek civilization. In this regard, it is important to improve and develop our own project, model, strategy of civilizational development, which takes into account the historical past, worldview and cultural universals of our society. The importance of our culture is great, it is a special factor uniting the multinational people of the country, and demonstrates to the world torn by national conflicts an attractive example of solidary coexistence of original peoples.

The socio-economic transformations of Uzbekistan after the acquisition of state sovereignty caused a new round of socio-cultural development and the system of international relations of Uzbekistan. In this aspect, the determinacy of global and local in the process of modernization transformation of the state is particularly clearly traced. It should be emphasized that the civilizational prospects of Uzbekistan depend on the peculiarities of internal political development. The internal political development of Uzbekistan determines not only its stability, but also the country's ability to adapt to changing global conditions. The continuation of reforms aimed at strengthening democratic institutions, protecting human rights, fighting corruption and developing a rule of law State can create conditions for sustainable economic and social development. In addition, openness to international cooperation, attracting investments and the multifaceted strengthening of diplomatic ties also play an important role in shaping Uzbekistan's civilizational prospects. In general, sustainable and dynamic

domestic political development is the key to the successful integration of the country into the world community and to improving the quality of life of its citizens.

Uzbek culture has a long history of development, the origins of which are considered universal values. Thus, a stable multiethnic community was formed, and the territory of its residence became a special link, an important strategic point between East and West. However, the history of our people was full of political upheavals, for example, the twelfth century brought great changes associated with the Mongol invasion of the territory of present-day Uzbekistan. In the XIV-XV centuries, the political and cultural self-affirmation of Transoxiana with its capital in Samarkand intensified. At the same time, the geopolitical state of Uzbekistan in that period and subsequent centuries allowed it to maintain constant ties with various cultural identities, since the territory itself was an inexhaustible source of new ideas and lifestyle. Moreover, the territory can be safely called a world of in-depth understanding of genuine moral values. Various peoples and ethnic groups have played a historically important role in the formation of Uzbek cultural identity.

Today, Uzbek culture is going through a period of new development of its own model, in which its cultural components are harmoniously combined into a single whole. Of course, this cannot but affect the worldview of young people. The social policy of Uzbekistan is aimed at respecting the long-term interests of the entire society and is based on large-scale investments in the effective development of the educational system. Also, social policy is aimed at developing a multi-level health insurance system, stimulating labor activity and others. Special attention should be paid to the need for a high level of labor discipline, because not only the great role of the state is of particular importance and underlies the strategy of socio-economic development of Uzbekistan. Highly qualified employees in any society are the main resource for economic development, and education plays a strategic role in the training of such employees.

Speaking about the human paradigm of global civilization, the conditions of existence and development of which were revealed by N.N.Moiseev, M.Kaku and others, it should be noted that globalization brings a completely new level of human self-organization, the historically established thousand-year fragmentation of states and peoples is ending, and it is replaced by a new era of their unification and cooperation on a planetary scale. Humanity is rallying into a single social organism associated with such material and spiritual aspects of existence as the global economic market, common standards of the educational process, international law, universal human values, contacts and movement of people, money, goods, and information across the border. Thus, humanity is turning into a single social system. The state's large-scale approaches to its own development should be based on

the speed of reaction to changes in the external and internal market conditions, professional activities that correspond to the general goals of economic development, modern approaches taking into account the specifics of the country.

We believe that the development model of Uzbekistan is curved, assumes a multiplicity of options and opportunities for the development of the paradigm. This is confirmed by the model of social synergetics about uncertainty in the development prospects of any state, since the world and the processes taking place in it are nonlinear, assume chaos, as well as a set of accidents. We also believe that such uncertainty causes risks both for society, the state, and for civilization as a whole. The development of the paradigm of civilization in its substantial basis is connected with human consciousness and his way of thinking. It is important to note the fact that changing the ideological foundations under the influence of attractors can lead to serious transformations in the development paradigm system.

It is important to pay attention to the fact that the content of the last decade of the twentieth century was the search for a new paradigm of the world order, which also affected Uzbekistan. In the inter-paradigm decade, the theory of modernization turned out to be in demand. However, it should be noted that there is no universal scheme or model of modernization. Modernization is the modern stage of socio-historical, ontological and epistemological processes that exclude a single, and especially linear, path of development. There are no ready-made programs for the reconstruction of society that are the same for all cultures and civilizations.

Disclosing the specific features of the development model is extremely relevant for modern Uzbekistan in the context of the struggle between global and local development paradigms. It is important to analyze the prospects for the development of Uzbekistan in the context of intercivilizational relations against the backdrop of global changes in the world. Some social aspects of civilizational development in the context of global changes were studied by F.Yuldasheva, who argues that “globalization is the result of the interaction of civilizations, and civilization is the result of globalization. Their interaction was carried out depending on historical conditions as “civilization-globalization” or “globalization-civilization”. The nationalities involved in this process developed rapidly»⁷. This problem has been studied to some extent in the social philosophy of Uzbekistan, but the ontological and epistemological aspects of the development of Uzbekistan in the context of globalization have been little studied in philosophy and require, in our opinion, a comprehensive theoretical analysis.

⁷ Юлдашева Ф.Х. Ўзбекистон глобаллашув шароитида маънавий янгиланишнинг ўзига хос хусусиятлари. (DSc) автореферати. –Тошкент, 2019. - Б. 59.

The paradigm of civilization is relative; over time, the totality of knowledge, mechanisms, systems of the paradigm expands and corrects the paradigm: qualitative and quantitative change, addition, negation of old experience. For example, the differences between the paradigms of primitive society and the current global world are radically different from each other. We come to the conclusion that in the third millennium the paradigm of civilization faces the dilemma of its own adjustment.

A change of social paradigm and a radical structural transformation of a civilizational unit have always been associated with major conflicts and were costly for peoples experiencing a civilizational paradigm crisis. Political independence as a form of manifestation of the local in the overall civilizational development in this aspect expresses an important condition for the existence of an independent paradigm of civilization. Without political independence, the emerging civilizational paradigm is transformed into a tool that serves the goals of other paradigms.

Today in Uzbekistan, attempts are being made to build its own modernized paradigm for the development of socio-political existence in order to strengthen the national culture, increase social well-being, political stability, and economic prosperity. The modernization paradigm is associated with hopes for a promising future for all humanity, including the future of the Uzbek sociocultural system. Problems of stabilization and reform of various spheres of people's lives are solved on the basis of building our own development model, and our own program approaches are being developed. The sociocultural features of Uzbek modernization lie in its catching-up, fragmented, and gaining momentum. The head of state of Uzbekistan Sh. Mirziyoyev developed an Action Strategy for 2017-2021, the main objectives of which are to increase the profitability of ongoing reforms, high-quality, comprehensive development of society and the state, liberalization of all spheres of human existence. Our republic's own way of building a paradigm is based on the centuries-old experience of developed countries, as well as on comprehensive consideration of the national historical heritage, way of life, traditions and mentality of the people of Uzbekistan. It is the implementation of the Action Strategy in 2017-2021 that has become a powerful lever for the further modernization of the country, the development of civil society, strengthening the digital economy, social law and order, and tolerance. In our opinion, the Eurasian educational process is underway in the republic. In the state educational paradigm we observe such features as anthropocentricity. The main task is to form conscious cultural characteristics in a person. Anthropocentricity, characteristic of the West, and cultural-centricity, ethocentricity, characteristic of the East, integrating into the education system, have formed a new modern type of the educational process - Eurasian. A person, his intellectual capabilities and potential are able to reveal themselves and be realized in reality in cultural and creative practice. In actual

practice in recent years, this has been expressed in cooperation and the opening in the Republic of Uzbekistan of both branches of universities of the Russian Federation and universities of other foreign countries.

The head of state of the Republic of Uzbekistan in 2021 also proposed a “New Strategy of Uzbekistan”⁸, which was dedicated to the prospects for national development and the creation of a new historical era for the state - the Third Renaissance. This strategy model proposes new plans and programs to increase the authority of the Republic of Uzbekistan in the international arena, purposefully carrying out social and legal activities.

Speaking about the ontological elements of the development of the paradigm of civilizations in the state, it is important to highlight the sociocultural codes that reveal the essence of the Uzbek cultural identity:

1. Historical heritage, which is a temporary system-forming connection and the substantial basis of the Uzbek path of development. Having a unique geographical location, Uzbekistan has rich historical roots. The territory of the state has witnessed and experienced a series of many cultures and religions during various historical periods of the region’s development, ranging from the aggressive campaigns of Alexander the Great to the invasion of Genghis Khan. Ancient peoples and tribes who for centuries inhabited the coasts of the Amu Darya and Syr Darya rivers and their neighboring areas, in particular the Bactrians, Sogdians, Khorezmians, Sakas, Massagetae and others, played a fundamental role in the formation of the Uzbek people. Here were the centers of many powerful empires, such as the empire of Amir Temur. However, the name itself - Uzbeks - was established only at the end of the 15th - beginning of the 16th centuries with the coming to power of the Shaybanid dynasty in Maverannahr, however, the concept of “Uzbek” was not used as a separate historical cultural type. Only in the Soviet period did this concept begin to be used in the context of statehood. Such a motley strip of socio-historical development largely explains the accumulated great spiritual and cultural potential.

2. Interethnic harmony, being a feature of Asian peoples, represents the form of existence of the paradigm.

3. Religious tolerance. Uzbekistan is one of the most ancient regions of the world; the first religious views and ideas arose here, which is confirmed by many scientific sources. One cannot but agree that Islam has become the cultural dominant in the civilizational development of the Uzbek people, which has largely shaped the national spirit of society and the metaphysical reality that exists in Uzbekistan. Religious education today shows an improvement in the religious system. Thus, today

⁸ Мирзиёев Ш.М. Янги Ўзбекистон стратегияси. (Стратегия нового Узбекистана) - Тошкент: Ўзбекистон, 2021. - 464 б.

interethnic harmony and religious tolerance have become integral attributes on the territory of our multi-confessional, multi-ethnic country.

4. Spirituality as the main condition and way of harmonizing national and global aspects, the moral revival of people and the manifestation of the transcendental principle in man. The special spiritual make-up characteristic of our country has collectively formed a distinctive spiritual depth, reflected in national literature, painting, music and, in general, in culture as a whole. We also consider it important to highlight that in order to maintain stability in the spiritual and moral sphere of the Uzbek paradigm, which repels the negative manifestations of the globalization process, spiritual renewal in the country is necessary.

5. The Uzbek language as a form of existence of a civilizational paradigm, an indicator of the identity of the paradigm, a means of shaping the way of thinking and mentality of the Uzbek people. For the development and successful functioning of the civilizational paradigm, language is important as a sociocultural code, as a tool for strengthening society, as a means of social communication and a method of demonstrating and disseminating knowledge. “In historical terms, the civilizational activities of society contribute to the formation of national languages in the course of a number of convergent-divergent processes: the growth of social integration leads to the strengthening of the speech unity of society, and the increasing differentiation of social life determines the internal differentiation and enrichment of the language system, the expansion of its communicative functions”⁹.

An important condition for the formation of a national language is the process of urbanization and the formation of national states. Language acts as a certain spiritual stage in the process of integration of civilization, reflecting the history, temperament, and mental characteristics of peoples. We can agree that “civilization is the biggest “we”... which breaks down into a huge number of smaller ones: identification with a country, a region, a local community”¹⁰. Writing as a necessary ontological and epistemological aspect of the paradigm is necessary in everyday, legal, political, trade and economic life. It is known from world history that writing was necessary in the socio-political and cultural life of societies. It was used in the compilation and writing of dynastic histories, astronomical knowledge, international treaties, recording laws, customs, religious regulations, and even in magic.

⁹ Хайрова С.Р. Язык и цивилизация: социально-философский аспект взаимодействия. Автореферат кандидата философских наук 09.00.01. – М., 2003. (<https://www.dissercat.com/content/yazyk-i-tsvilizatsiya-sotsialno-filosofskii-aspekt-vzaimodeistviya>)

¹⁰ Орлова И.Б. Цивилизационная парадигма в исследовании социально-исторического процесса. Дис. На соис. Уч. Степ. Док. фил. наук. - М., 1999. - С. 167.

As the English sociologist E. Giddens notes, writing “expands the boundaries of spatio-temporal distancing and creates a perspective of the past in which the reflexive comprehension of newly acquired knowledge can be separated from the established tradition”¹¹.

It can be said that in the globalization conditions of development, development attractors such as the national idea, symbols, religion, language and writing, original culture and thousand-year-old traditions are important and exist for Uzbekistan. Uzbekistan is a special world, a special historical and cultural space in the global world, which must be analyzed taking into account its inherent phenomena and categories. Today, Uzbekistan is an actor in various global and regional platforms that bring a certain practical meaning to the development of human existence. Moreover, in 2019, the Republic of Uzbekistan became a member of the Cooperation Council of Turkic-Speaking States (Turkic Council). Also for the first time, Uzbekistan joined the “International Open Data Day 2020” and was included in the list of global events with two events “Open Data Uzbekistan” and “Open Data Tashkent”. In the context of the internationalization of economic life, that is, the globalization of the world economy, the place of the state in the world economic system largely depends on the degree of its participation in international economic processes. Economic ties with other states are the most important direction of public policy in countries with economies in transition. Now Uzbekistan is entering the world market in conditions of reform and transformation of its entire political, economic and social life. Uzbekistan has embarked on the path of market transformation without having a ready-made model of socio-economic transformations.

Thus, taking into account the specific characteristics of the country, there was a need not only to modernize the state’s economy, but also to create fundamentally new methods and mechanisms for its inclusion in foreign economic activity. Being in the spotlight of the interests of significant world and regional powers such as the USA, China, Russia, Iran, Pakistan, Turkey, Japan, EU countries, Uzbekistan is one of the key countries in Central Asia. This factor significantly influences the direction of international economic, cultural, and political ties, which are the paradigmatic foundations of the development of civilizations.

Conclusion.

As a result of the conducted research, it becomes obvious that the interaction of global and local factors plays a key role in the processes of modernization of Uzbek social reality. Global trends, such as the globalization of the economy, cultural influences and political changes, have a significant impact on the formation of the social environment of Uzbekistan. At the same time, local peculiarities,

¹¹ Новая постиндустриальная волна на Западе. Антология/ под ред. В.Л. Иноземцева. -М.: Academia, 1999. -С.104.

historical heritage and cultural traditions turn out to be important factors that determine the specifics of modernization processes in the country.

The study revealed that the successful modernization of Uzbek society requires a harmonious interaction between global and local aspects. It is necessary to take into account both universal development models and the unique needs and peculiarities of the Uzbek socio-cultural environment. This implies not only copying Western models, but also adapting them to local conditions, taking into account the historical context and the value orientations of the population.

Thus, understanding the interaction of global and local in the modernization processes of Uzbekistan is key to developing effective development strategies that would take into account both universal and unique aspects of social reality. Further research in this area can further deepen our understanding of these processes and contribute to the sustainable and harmonious socio-economic development of Uzbekistan.

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