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ON THE ROLE OF TRADITION IN SOCIAL NORM

Annotation: The article examines the importance of socio-cultural factors in the development of science. Tradition is a social form where the socially significant experience of the people is checked, preserved and transmitted.

Keywords: Science, tradition, continuity, social cognition, explicit and implicit knowledge, new knowledge.

Today, many peoples are going through the process of abandoning the cultural memory of society (consciously or unconsciously, in whole or in part), which has been formed throughout its history, and accepting foreign, new values of the West. That is, under the guidance of this principle, science can become an assistant in the further development of a society in which its identity is preserved.

The above thoughts require attention to the problem of the influence of the socio-cultural factor on science. Since socio-cultural processes at the meta-theoretical level directly affect a person's cognitive abilities: they determine and characterize his self-consciousness, the level of cognition of his environment. The socio-cultural factor forms both the scientist and the scientific community, thereby turning into a creative force when adopting new provisions in science. And these provisions can reverse the life of society in one direction or another.

In this understanding of the essence of knowledge, the progress of material culture is in the foreground, and the problems of morality and values remain in the background or are completely erased. Maybe, to some extent, this is quite a normal phenomenon for natural science. But in the study of social life, it is not true, since society is not discontinuously connected with morality and values. That is why the anti-scientific attitude has been increasing in the philosophical sphere lately. Opinions are expressed that science and technology are destructive forces

that destroy spiritual values. Therefore, the role of life experience is great in socio-historical knowledge. It is impossible to develop social theories outside the life of society, somewhere in laboratories, sitting at a scientist's workplace. Before analyzing the life of society, a scientist must acquire everyday knowledge - implicit knowledge about society, only then can he begin to create social theories. The traditions of the people contain the core of morality and spiritual values in the form of explicit and implicit knowledge.

A person learns the world not only rationally, but also through implicit knowledge. Implicit knowledge is a kind of knowledge that is not logically formalized and is not verbally expressed. Implicit knowledge serves as a form of existence of hidden, non-rationalized ideas about the surrounding world and constitutes a special stage in the development of consciousness. It manifests itself in a special way in practical activities and is transmitted through personal contacts, as a rule, in the learning process. In this case, it acts as practical knowledge that exists in the form of skills, abilities. It is problematic to reveal its essence, since implicit knowledge is the result of many factors, and, apparently, is not fully realized. Implicit knowledge is used not only in everyday cognition, but also in the research activity of the subject of cognition. If scientific theories are stated explicitly, then beliefs, positions that create a prerequisite for scientific research of the subject are not logically articulated. The process of scientific research is a special art of direct interaction of the subject in a particular scientific school, team. They unite according to the general style of thinking, tradition (paradigm) of research, a single research conviction. The subject's entry into a particular style of thinking, scientific tradition, research conviction depends on the formed value attitude of the subject. As a result, in scientific knowledge, through implicit knowledge, continuity links are realized at the meta-theoretical level.

In the implicit sphere, the value components are not expressed precisely and explicitly. The implicit domain of knowledge includes knowledge that is based on life experiences, cultural archetypes and meanings. Goodness, kindness, which

are the highest values of any society, nevertheless have a peculiar meaning for each individual people. The features of this feature exist in the mentality, traditions and other forms of social memory of the people. Guided by the notion that the results and purpose of science are aimed at the benefit of society, it can be noted that this goal is achievable only with a harmonious combination of rational and irrational in the process of cognition. The basis of irrational cognition is made up of various traditional forms of society. And in the further stages of the study of tradition, innovations were characterized as one of the moments of tradition. This understanding of tradition, which presupposes the possibility of the emergence of a new one within its framework, is characteristic of many works performed at that time. Despite some differences in their understanding of tradition, there is a point that brings these points of view closer: tradition is an accumulated social experience, social attitude, a way of transmitting cultural heritage. Taking into account the development of the conceptual apparatus of tradition, the following conclusion can be drawn: classical philosophy perceives tradition as negative in relation to science, as a phenomenon that hinders rational and objective cognition. The modern socio-historical condition refutes such an understanding of tradition: tradition as a manifestation of historical continuity is the main basis for the knowledge of social truth and the application of its results in practice, it is a force generating new knowledge.

Within the framework of traditional thinking, the scientific sphere is most closely intertwined with the whole set of forms of social existence and socio-cultural structures, relying on them and being supplemented by them. The main thing for functionalism is the establishment of relationships. This allows, firstly, to explain the emergence and functioning of social institutions, and secondly, the nature of certain cultural phenomena. Functionalists place the main emphasis on the role of social institutions: on their emergence and adaptation to the environment, on improving their functions and, as a result, complicating the entire social structure. The main thing here is to show how important customs, beliefs,

rituals and other similar forms are in the social structure. The positive thing about functionalism, in our opinion, is that it notes the role of each element of social life in its functioning. Agreeing with this view and based on it (without taking into account its shortcomings), we define tradition as the main internal condition that affects the structure of the social structure when changing and developing the system of society. Traditions are formed, sifted, strengthened in the long process of formation of society. It also sifts through the external conditions affecting society, while at the same time reproducing in accordance with them. The existence of tradition in public life, i.e., its preservation means the preservation of that culture, which determines the preservation of that society, people or nation. If innovations in society are dominated by stable structures, then this means the destruction of this society and its culture.

Thus, the socio-historical sciences are assigned a great task for the progressive development of society. They should offer social theories and ideas that affect the social sphere, based on symbols, traditions and other fundamental foundations of the existence of society. It is necessary to rely on traditional forms of regulation and understanding, because they, thanks to a long process of formation, are the exponents of harmonious and stable conditions of existence. A, the successful existence of a society depends on the conformity of its structure to its environment. Of course, one cannot deny the existence of the negative in the content of tradition. But the main reason for the continuity of everything positive in traditions from generation to generation is that there are historical patterns in it, that is, classicism. The original meaning of the concept of classicism is in its normativity. She can be a model in any conditions. A social form that has been tested through the life experience of people, its ability to live is realized, and there is a classicism, or it is a tradition. In the modern conditions of globalization, tradition will not disappear, its old, temporary forms of content will disappear. Such an eternal content of tradition proves its truth, because the epistemological principle sounds like this: the criterion of truth is practice.

The appeal of modern science to traditional knowledge, which in historical conditions are being renewed anew, embodied in a new essence and content, shows that science returns to its ontological basis, only in this way can it become a positive methodological basis for the progressive development of society.

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