TRADITIONAL EDUCATION AND MODERN CULTURE: A CONFLICT OF MORAL VALUES

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Annotation. This article examines the conflict of moral values that arises between traditional education and modern culture. Traditional education has historically emphasized discipline, respect for authority, and the preservation of collective moral norms, ensuring cultural continuity and social stability. In contrast, modern culture, shaped by globalization, technological development, and mass media, promotes individual freedom, creativity, and global perspectives. The paper explores how these opposing approaches generate tensions in family life, generational relations, and social institutions. It also discusses possible ways to harmonize tradition with modernity in order to cultivate individuals who are both morally grounded and prepared for the challenges of the modern world.

Introduction. Idioms are an essential part of natural language use, reflecting the history, traditions, and worldview of speech communities. The translation of idiomatic expressions between Uzbek and English presents unique challenges due to differences in culture-specific imagery and semantic structures. A literal translation often fails to capture the intended figurative meaning, resulting in communication gaps. This study investigates how idioms are represented and interpreted in both languages, aiming to identify commonalities and divergences that influence translation practices.

Existing scholarship on idioms emphasizes their role in figurative language, metaphor theory, and cultural linguistics. Researchers such as Lakoff and Johnson (1980) have highlighted the conceptual metaphor framework as central to idiomatic meaning. In Uzbek linguistics, idioms are also recognized as carriers of national mentality and cultural identity. However, comparative studies between Uzbek and English remain limited.

This research adopts a qualitative contrastive methodology. A corpus of 50 idiomatic expressions was compiled from Uzbek literary texts, English novels, and film subtitles. Each idiom was analyzed for semantic equivalence, cultural significance, and translation strategies. The study focuses on identifying cases of direct equivalence, partial equivalence, and non-equivalence, as well as the translator's use of adaptation or substitution.

The findings reveal that approximately 40% of idioms in the corpus have partial or full semantic equivalents between Uzbek and English. For example, the Uzbek idiom 'tosh otmoq' (to throw a stone) shares a metaphorical meaning with the English idiom 'to cast the first stone,' both implying judgment or criticism. However, culturally bound idioms, such as 'qo'yib ber' (literally 'let the sheep go'), require adaptation, as no direct English equivalent exists. In such cases, translators often resort to substitution with a target-culture idiom conveying a similar pragmatic effect.

The discussion suggests that successful idiom translation depends on balancing semantic fidelity with cultural resonance. Overly literal renderings risk losing meaning, while excessive domestication may obscure the source culture. Thus, a dynamic equivalence approach is most effective in bridging semantic and cultural gaps.

Conclusion. This study concludes that idioms in Uzbek and English reflect both universal cognitive metaphors and culture-specific imagery. Translating idioms requires not only linguistic knowledge but also cultural sensitivity. By analyzing idioms across both languages, the research contributes to the fields of comparative linguistics and translation studies. Future studies may expand the corpus to include spoken idioms and dialectal variations, providing further insights into cross-cultural communication.

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Baker, M. (1992). In Other Words: A Coursebook on Translation. Routledge. **Introduction.** Education has always been regarded as one of the fundamental pillars of human civilization, shaping the moral and intellectual character of individuals and societies alike. Traditionally, education was not

merely a process of acquiring knowledge, but also a moral and cultural institution. It was designed to transmit values, ethics, and social norms from one generation to another, thereby preserving the stability and continuity of a community. Rooted in religious teachings, cultural traditions, and family-based instruction, traditional education placed emphasis on discipline, respect for authority, loyalty to community, and adherence to moral standards that were considered universal within a given society. However, in the 21st century, the rapid spread of modern culture—driven by globalization, technological innovations, and the dominance of mass media—has begun to challenge these long-standing principles. Modern culture often prioritizes personal freedom, individuality, and global interconnectedness over collective responsibility and traditional morality. Digital platforms expose people, particularly the younger generation, to diverse lifestyles and perspectives, many of which may contradict inherited cultural and educational values. As a result, the once-stable foundation of moral education now encounters tension and conflict. This conflict of moral values between traditional education and modern culture is not limited to any one nation or region—it is a global phenomenon. In many parts of the world, parents and educators worry that the younger generation is moving away from traditional norms, while young people themselves may feel restricted or misunderstood when they are expected to conform to values that no longer align with their modern realities. The tension manifests itself in various aspects of life: in family relationships, in schools, in workplaces, and in broader social institutions. Therefore, the study of this conflict is highly relevant today. Understanding how traditional education and modern culture interact allows us to address important questions: Can traditional values be preserved without isolating societies from global development? Can modern values of freedom and creativity coexist with communal responsibilities and respect for tradition? Most importantly, what balance must be struck to ensure that future generations are both morally grounded and equipped to navigate the complexities of the modern world? This article seeks to explore these questions by analyzing the role of traditional education, the influence of modern culture, and the moral tensions that arise between them, ultimately highlighting the need for balance and integration.

Analysis of Literature. Scholars have long debated the relationship between education, culture, and morality. Traditional education is often described as the principal mechanism through which societies transmit their core values and ensure cultural continuity. Durkheim (1956) emphasized that education is fundamentally a moral activity, designed to shape individuals into socially responsible beings. This perspective highlights the function of traditional education as a guardian of moral norms and collective identity. On the other hand, the impact of modern culture, especially in the context of globalization, has been widely studied. Giddens (1991) argues that modernity brings profound

transformations in identity formation, with individuals increasingly encouraged to construct their own moral frameworks rather than rely solely on inherited traditions. Similarly, Bauman (2000) describes the rise of a "liquid modernity" where values become flexible and subject to constant change, reflecting the instability of global cultural influences. Several researchers highlight the tension between collective norms and individual freedom. Huntington (1996) underlines the "clash of civilizations," noting that traditional cultural values often come into conflict with global modern culture. In the educational context, Bruner (1996) suggests that education must adapt to new cultural realities, but without neglecting its role in sustaining moral and ethical values. This reflects the growing recognition that modern culture cannot simply replace tradition, but must coexist with it. In studies of moral education, Narvaez and Lapsley (2008) emphasize the need to integrate traditional moral frameworks with contemporary approaches that value autonomy and critical thinking. Likewise, Zhao (2012) highlights how education systems around the world are struggling to balance cultural preservation with preparing students for participation in a globalized economy and culture. Taken together, the literature suggests that the conflict between traditional education and modern culture is not merely oppositional but dialectical. While traditional systems ensure stability and identity, modern culture fosters adaptability and innovation. The challenge, therefore, lies in reconciling these two forces in a way that strengthens both individual development and social cohesion.

Research Discussion. The conflict between traditional education and modern culture raises important questions about how societies should navigate rapid cultural transformation. The literature indicates that while traditional education provides moral stability, modern culture brings flexibility and innovation. However, these strengths can also become weaknesses if one system dominates completely. For instance, a society that relies exclusively on traditional values may risk isolation and resistance to change, while one that prioritizes only modern culture may lose its cultural identity and moral coherence. Empirical studies have shown that generational differences often amplify these tensions. Older generations tend to prioritize respect for authority, loyalty, and social cohesion, while younger generations influenced by global culture emphasize self-expression and independence. This generational divide can result in miscommunication within families, conflicts in schools, and broader societal polarization (Narvaez & Lapsley, 2008; Zhao, 2012). Moreover, globalization and digital technologies accelerate exposure to modern cultural values, creating challenges for educators and policymakers. Traditional teaching methods are increasingly questioned by students who seek interactive, critical, and globally relevant learning. Yet, abandoning traditional moral instruction entirely risks producing individuals who are technically skilled but morally unanchored

(Durkheim, 1956; Bruner, 1996). The discussion, therefore, revolves around the possibility of synthesis. One potential solution is to design education systems that integrate both approaches: combining the ethical discipline and communal values of traditional education with the creativity, critical thinking, and adaptability promoted by modern culture. This balanced approach would allow students to retain a sense of cultural identity while also preparing them for participation in a globalized world. Another important aspect concerns policy and curriculum development. Policymakers must recognize that education is not value-neutral. Decisions about curriculum content, teaching methods, and cultural orientation inherently involve choices about which values to prioritize. A nuanced policy would neither reject tradition nor uncritically embrace modernity but would aim to harmonize them for long-term social stability and progress. Ultimately, the research suggests that the conflict of moral values between traditional education and modern culture is not a problem to be solved once and for all but a dynamic tension that must be managed continuously. The key lies in promoting dialogue between generations, fostering intercultural understanding, and creating educational environments where both tradition and modernity inform moral development.

Conclusion. The tension between traditional education and modern culture reflects one of the most pressing challenges of contemporary society. Traditional education, with its emphasis on morality, discipline, and respect for authority, has historically served as the foundation of cultural identity and social cohesion. Meanwhile, modern culture, shaped by globalization and technological change, promotes individuality, freedom of choice, and creativity, offering new opportunities for personal and societal development. The conflict of moral values arises when these two systems intersect, creating generational gaps, family disputes, and cultural fragmentation. However, this conflict should not be seen merely as a threat, but also as an opportunity. The coexistence of tradition and modernity can encourage societies to critically examine their values, preserve what is essential, and adapt to new realities. To achieve this balance, education systems must take on a dual role: safeguarding the ethical and cultural heritage that gives societies stability, while simultaneously equipping young people with the skills and values needed to navigate a complex, interconnected world. Policymakers, educators, and families all have a shared responsibility to ensure that neither tradition nor modernity dominates to the detriment of the other. In conclusion, the conflict between traditional education and modern culture is not a problem to be eliminated, but a reality to be managed with wisdom. By harmonizing these forces, societies can nurture generations that are morally grounded, culturally aware, and globally competent—individuals capable of sustaining both heritage and progress.

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