

MODERN EDUCATIONAL SYSTEM AND INNOVATIVE TEACHING SOLUTIONS  
TRANSFORMATION OF NATIONAL TRADITIONS IN THE SOCIAL  
CONSCIOUSNESS OF YOUTH: A SOCIOLOGICAL ANALYSIS

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**Abstract:** *This scientific thesis provides a systematic analysis of the processes of transformation of national traditions in the social consciousness of youth in Uzbekistan under the conditions of globalization and digital modernization. The study highlights, from a sociological perspective, the preservation of traditions, their synthesis with modern values, and their manifestations within family, communication, and virtual environments. The relationship between “cultural immunity” and “glocalization” processes in the worldview of youth is also examined.*

**Keywords:** *Social consciousness, national traditions, transformation, youth sociology, value system, cultural identity, globalization, socialization, digital generation, glocalization, cultural diffusion.*

At the current stage of human development, changes in the components of social consciousness—particularly the issue of national identity among youth—represent one of the most pressing topics of not only cultural but also strategic importance. The significant proportion of youth in Uzbekistan’s demographic structure, along with their social activity and openness to innovation, determines the future trajectory of society. According to data from the Statistical Agency of the Republic of Uzbekistan for 2024–2025, approximately 60% of the country’s population consists of individuals under the age of 30. This indicator demonstrates that studying the transformation of social consciousness has not only theoretical but also practical significance.

National traditions represent a synthesis of the accumulated life experience, ethical-aesthetic views, and mechanisms of social control formed over centuries. However, due to the technological revolution and cultural integration of the 21st century, these traditions have shifted from a static to a dynamic state. From a sociological perspective, the process of transformation should not be interpreted as a crisis of traditions, but rather as their adaptation to a new socio-economic formation—an “evolutionary modernization.” In the consciousness of youth, national values are no longer manifested in a purely ethnic form but are increasingly synthesized with global trends. For example, in fundamental processes such as marriage, communication within the mahalla, or celebrating national holidays, young people prioritize their right to “individual choice.” This indicates a gradual shift from the classical sociological concept of “collective consciousness” toward “individualistic values.”

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To understand these processes more deeply, it is necessary to refer to both classical and modern sociological theories. According to Émile Durkheim's theory of "social solidarity," traditions function as a form of "mechanical solidarity" that unites society. However, in modern society, this solidarity transforms into an "organic" form, where individual freedom and autonomy take precedence. From the perspective of Max Weber's theory of "rationalization," today's youth evaluate traditions not simply because "our ancestors practiced them," but from a pragmatic standpoint: "What benefit does this bring me?" This tendency is also reflected in statistical data regarding marriage and family. In recent years, the average age of marriage in the republic has shifted to 24–26 years, as young people increasingly prioritize education and economic independence. This confirms the transformation of the traditional concept of "early marriage."

Within the framework of this study, the results of a sociological survey titled "National Traditions in the Eyes of Youth," conducted among 100 students, are particularly noteworthy. In response to the question "What significance do national traditions hold for you?", 72% of respondents identified them as a "means of self-identification," while 45% considered certain traditions to be "outdated remnants that require reform." This indicates the emergence of a critical-analytical approach toward national values among youth.

In the context of an information society, the agents of youth socialization have undergone fundamental changes. While previous generations internalized values through family, community (mahalla), and elders, the primary agent of socialization for today's "digital generation" is the virtual space. Platforms such as TikTok, Instagram, and YouTube are reshaping not only the style of dress and speech but also the hierarchy of values among youth. For instance, bloggers (influencers) promoting national fabrics such as adras and atlas in modern "oversize" styles are gaining millions of views on TikTok. Trends like the "Uzbekistanlik" project or "National Costume Week" contribute to reinterpreting national traditions as a "timeless style" in the minds of young people. This reflects an acceleration of "cultural diffusion," where elements of one culture are absorbed into another.

The second question of the survey—"Where do you learn about national traditions?"—revealed that 58% of respondents selected "social media and mass media," while only 22% indicated "family environment." This clearly demonstrates the fundamental shift of transmission channels of traditions from family to the digital sphere.

The most noticeable aspect of transformation is observed in the institution of family and marriage. According to data from the Statistical Agency, the increasing proportion of higher-educated youth—especially among women—is altering the traditional distribution of roles within families. Sociological studies show a growing demand among Uzbek youth for transitioning from a "patriarchal family" model to an "egalitarian family" model. In response to the question "Who should hold the primary role in family decision-making?", 85% of respondents answered that "husband and wife should have equal rights." This reflects the democratic transformation of the traditional concept of the "head of the family."

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However, a certain contradiction exists: while youth strive for independence, they still rely on family and kinship networks for support during difficult times. This represents a form of “collectivist individualism” characteristic of Uzbek society—young people seek to build their own individual world but do not wish to detach from traditional social safety nets.

From a global perspective, this is not unique to Uzbekistan. In countries such as Japan and South Korea, youth have preserved national clothing and cuisine by elevating them to the level of pop culture. Similarly, Uzbek youth are integrating traditional fabrics like adras and atlas with modern design, promoting them at a global level. This process is known in sociology as “glocalization,” where global ideas are adapted to local contexts. National traditions are no longer perceived as “ancient heritage” but as “modern style,” ensuring their sustainability.

In the final part of the survey, when asked “Will national traditions be preserved in the future?”, over 90% of respondents answered: “Yes, but in a renewed form.” This reflects a positive outlook on the transformation process.

**Conclusion:** The transformation of national traditions in the social consciousness of youth is a natural process indicating that society is a living organism. The priority in this process is the formation of “cultural immunity”—that is, conveying not only the external forms of traditions but also their intrinsic values such as humanity, honesty, and compassion. Sociological analysis confirms that Uzbek youth are successfully integrating their national identity with a modern worldview, which ensures the preservation of the nation’s spiritual gene pool.

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