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SOCIO-CULTURAL TRANSFORMATIONS AS A CULTURAL AND HISTORICAL PHENOMENON OF POSTMODERN SOCIETY

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Annotation: Here on statement written that today, the development of the era has moved away from the conventionally accepted linear direction. On the contrary, it is moving in a boundless, multifaceted rhythm. At the core of this process stands the human being, participating not merely as a witness observing the continuous changes in society and culture, but as the active force that sets and creates this infinite rhythm.

Keywords: tradition, rhythm of life, spiritual harmony, garment of dreams, eternal necessity, foundation of society, wind of the century, old order, information flow, global culture.

СОЦИОКУЛЬТУРНЫЕ ТРАНСФОРМАЦИИ КАК КУЛЬТУРНО-ИСТОРИЧЕСКИЙ ФЕНОМЕН ОБЩЕСТВА ПОСТМОДЕРНА

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Аннотация: В этой статье написано, что сегодня развитие времени вышло за рамки традиционно принятого однолинейного направления. Напротив, оно движется в безграничном, многогранном ритме. В самом центре этого процесса находится человек, который участвует в нем не только как наблюдающий свидетель непрерывных изменений общества и культуры, но и как активная сила, определяющая и создающая этот бесконечный ритм.

Ключевые слова: сотрудничество, интеграция, взаимозависимость, синхронизация, конвергенция, управление, гармонизация, координация.

SOTSIOMADANIY TRANSFORMATSIYALAR – POSTMODERN JAMIYATINING MADANIY-TARIXIY FENOMENI SIFATIDA

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Аннотация: ushbu maqolada yoziladiki, bugungi kunda zamonning rivojlanishi anʼanaviy ravishda qabul qilingan bir chiziqli yoʻnalishdan chiqib ketdi. Aksincha, u chegarasiz, koʻp qirrali ritmda harakatlanmoqda. Bu jarayonning asosiy markazida inson turadi, u jamiyat va madaniyatning uzluksiz

o'zgarishlarini kuzatib boruvchi guvoh sifatida emas, balki bu cheksiz ritmni belgilovchi va yaratuvchi faol kuch sifatida ishtirok etmoqda

Kalit so'zlar : hayot ritmi , ruhiy ohang , jamiyat poydevori , eski tuzum , axborot oqimi , global madaniyat , raqamli tasvir , raqamli oqim , global tarmoq, industrial jamiyat, chegarasiz ritm

Introduction. The history of humanity is a chain of continuous movement, renewal, and fundamental change. The world never remains static; it always submits to the law of evolution. Culture is the heart and the spiritual rhythm of this process, breathing, changing, and seeking its place alongside the change of generations. From a philosophical perspective, our lives always proceed between two worlds: we strive to find a balance between old tradition and renewal.

In the past, the strongest pillar of human life was tradition, based on lineage and values. However, the wind of the 21st century—the global information flow, the Internet, mobile communication, and artificial intelligence—are rapidly developing technological revolutions. The growing rate of internet usage among the population in countries like Uzbekistan demonstrates that global culture has breached national boundaries.

In this text, modern man becomes a bridge between history and the future. He simultaneously cherishes his heritage and strives for reform and freedom. These sociocultural changes are reflected not only in culture but also in the fundamental foundation of society—the education system.

The introduction of 12-year compulsory education based on the "National Personnel Training Program" had a direct impact on socio-economic processes. Local scholars, such as Professors E. Turdimatov, K. Khonaimov, G. Mukhamedov, and others, analyzed the influence of these reforms on the consciousness and values of youth, and the process of instilling new national values like the national idea and humanism. In particular, they focused on studying the new system's impact on increasing social mobility or reinforcing social inequality, as well as the differences between urban and rural populations and various social groups.

Thus, this analysis is aimed at uncovering the essence of cultural fragmentation under the influence of technological globalization and social transformations implemented through education in the modern era.

Methodology. The world never stands still—it is constantly in motion, perpetually changing. Every person, whether a resident of the past or a child of modernity, possesses their own unique voice, heartbeat, and rhythm of life. Culture and society are the heart of humanity, its spiritual melody. They breathe with man, change, and renew themselves. Each era, each generation adds its trace, its voice to this heart.

Society is a living form of human thought and values. Culture is the expression of this thought, the language of feelings, the attire of dreams. It seeks its path between the experience of the past and the dreams of the future, trying to find its place. Every innovation is a reflection of old values, and every tradition is the seed of new meanings. That is why humanity always lives between two worlds: between the memories of yesterday and the dreams of tomorrow. Change is the natural law of life, and renewal is the eternal need of man. As the world changes every moment, man also grows in this rhythm, rediscovering himself.

In the past, the most stable support of human life was tradition. For people, what mattered was not who they were, but where they came from, to which dynasty and values they belonged. Every deed performed was a following in the footsteps of ancestors, and every word spoken was a desire to preserve and cherish tradition. Culture was eternal and unchanging, like history carved in stone.

In that era, the science of language instruction was also based on a traditional-grammatical approach. Language was primarily studied as a set of vocabulary and rules. The main goal of teaching was memorizing the literary standard language, as social status and language form were considered relatively immutable. But the wind of the 21st century shook the old foundations. The information flow now circles the entire world not in minutes, but literally in seconds. Mobile devices, the internet, artificial intelligence, and global culture—all of this has already become an inseparable part of modern life. 94.2% of the population of Uzbekistan uses the internet. We can see that this indicator has significantly grown by now. The provided linear chart shows the distribution of internet users in percentages over the period from 2021 to 2025. It is clearly visible from the graph that the level of internet usage among the population of Uzbekistan is rapidly increasing year by year. This signifies the development of global culture.

Modern man is a bridge between history and the future. On the one hand, he honors traditions, and on the other, he strives for novelty and freedom. These two opposing forces—heritage and reform, constancy and change—determine his life path.

Now culture develops not in one direction, but in thousands of directions, in various forms and speeds. It transcends national boundaries, finding its expression in global networks. Every person, every idea, even a simple digital image, becomes part of the common cultural flow.

These sociocultural changes also had a cardinal impact on foreign language teaching, forming new requirements for linguistics. Examples of these changes are given below:

Language as Practice: Traditionally “read” and “translated” language is now studied as a communicative practice. The goal has become not grammatical correctness, but the ability to understand and speak in various situations.

Coverage of Variability: In global networks, alongside the standard form of the language, there are numerous dialects, jargons, online slang, and subculture discourses. Linguodidactics must now prepare the student to understand not only official but also informal, changeable variants of speech.

Integration of Technologies: Mobile devices and the internet have taken language learning beyond the classroom. Now, learning is carried out individually and actively with the help of artificial intelligence, virtual reality, and online platforms. The student is no longer merely a listener, but an active participant, independently constructing their knowledge through digital resources.

Intercultural Diversity: In the flow of global culture, language learning is not just memorizing words and sentences, but also understanding the worldview, values, and communication ethics of another people. Therefore, intercultural communicative competence has become the central requirement of language education.

This situation shows that the main characteristic of post-industrial society—speed, diversity, and interconnectedness—has radically changed language education as well. The era is moving not in one direction but in a boundless rhythm, and the linguist is at the center of this rhythm—as a researcher and teacher of a complex and dynamic language system.

From the perspective of philosophy and sociology: Professors E. Turdimatov, K. Khonaimov, and G. Mukhamedov analyzed the influence of the program on social processes, consciousness, and values of youth. They investigated the impact of the new system on the differences between social groups. The introduction of 12-year compulsory education in the education system changed the age of entry of youth into the labor market, which had a direct impact on socio-economic processes. The influence of education on instilling the national idea, forming new national values such as patriotism and humanism, and developing the capacity for free thinking in youth was studied. It was investigated how the opportunities for receiving quality education changed for youth from cities and villages, for boys and girls, as well as for children from families with different income levels after the introduction of the system of continuous education (for example, colleges and lyceums). That is, the question was sought: did the educational reform increase social mobility or strengthen social inequality.

Conclusion. This is a philosophical reflection that humanity, society, and culture are in eternal motion and change. The text clearly depicts the process of sociocultural transformation—the transition from the past, based on traditions, to contemporary and global life. Human life obeys the law of change. Culture and society are the spiritual rhythm of humanity; they breathe, change, and renew themselves alongside man. Every new idea arises from the soil of old values, and every tradition is born as the seed of new meaning.

In the past, the most stable pillar of human life was, undoubtedly, tradition. For people, belonging to a lineage and values was more important than who they were.

- **Globalization and Cultural Integration:** The interaction and unification of all cultures.
- **Digital Transformation:** The fundamental change of society and culture under the influence of information technologies.
- **Postmodern Current:** The relativization of truth, the crisis of grand narratives, the fragmentation of culture.
- **Transition to the Information Society:** A society where the main economic resource has shifted from material production to knowledge and information.

Humanity is at such a stage of sociocultural transformation where traditional values and modern global technologies collide, forming a new, complex, and constantly changing cultural system. This change stems from the eternal need of man for renewal.

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ЗНАЧЕНИЕ РЕАЛИЗАЦИИ СОЦИАЛЬНЫХ ИНТЕРЕСОВ МОЛОДЕЖИ В ОБЕСПЕЧЕНИИ СОЦИАЛЬНОЙ СТАБИЛЬНОСТИ

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Аннотация: В данной статье в условиях стабильного развития общества обеспечение социальных интересов молодежи приобретает социально-философскую сущность, воплощает в себе важные особенности, которые служат удовлетворению ее материальных и духовных потребностей, оказывают всестороннюю поддержку, повышают их благополучие.

Ключевые слова: общество, молодежь, социальные интересы, социальная стабильность, материальные потребности, поддержка, гуманизм, справедливость, благополучие, жизненные ценности, социальные традиции.

THE IMPORTANCE OF REALIZING YOUTH'S SOCIAL INTERESTS IN ENSURING SOCIAL STABILITY

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Abstract: In this article, in the conditions of stable development of the society, ensuring the social interests of young people acquires a socio-philosophical essence, it embodies important features that serve to satisfy their material and spiritual needs, provide all-round support, and increase their well-being.

Keywords: society, youth, social interests, social stability, material needs, support, humanitarianism, justice, well-being, life values, social traditions.

JAMIYAT BARQARORLIGINI TA'MINLASHDA YOSHLAR IJTIMOYIY MANFAATLARINI RO'YOBGA CHIQRISHNING AHAMIYATI

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Annotatsiya: Mazkur maqolada jamiyat barqaror rivojlanishi sharoitida yoshlar ijtimoiy manfaatlarini ta'minlash ijtimoiy-falsafiy mohiyat kasb etishi, bu ularni moddiy va ma'naviy ehtiyojlarini qondirish, har tomonlama qo'llab-quvvatlash, turmush farovonligini oshirishga xizmat qiladigan muhim xususiyatlarni o'zida mujassam qilishi kabi jihatlar falsafiy tahlil etilgan.

Kalit so'zlar: jamiyat, yoshlar, ijtimoiy manfaatlar, ijtimoiy barqarorlik, moddiy ehtiyojlar, qo'llab-quvvatlash, insonparvarlik, adolat, turmush farovonligi, hayotiy qadriyatlar, ijtimoiy an'analar.

Введение. Обеспечение социальных интересов в обществе является специфическим принципом реформ и связано с утверждением и реализацией новых принципов, присущих общественной культуре населения страны, которая формировалась на протяжении многих эпох.