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THE EVOLUTION OF PERSONAL VALUES UNDER CONDITIONS OF SOCIOCULTURAL TRANSFORMATION: A SOCIOLOGICAL APPROACH

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Abstract. This article offers a sociological analysis of the evolution of an individual's system of values under conditions of sociocultural transformation. Drawing on foreign theories that explain the dynamics of values — the concept of postmaterialism and the theory of the universal structure of values — the study examines how a person's value orientations change across different stages of societal development. It further addresses the interaction between traditional and modern values amid the socioeconomic reforms currently under way in Uzbek society.

Keywords: sociocultural transformation, evolution of values, postmaterialism, traditional values, collectivism, individualization, social institutions.

Introduction. Each stage of a society's development gives rise to its own particular system of values, which in turn shapes an individual's worldview, behavior, and social relations. Over the past thirty years, Uzbek society has undergone a profound sociocultural transformation: the transition from a centralized planned economy to market relations, the growth of ideological pluralism, the penetration of digital technologies into everyday life, and the processes of globalization — all of these are exerting a serious influence on the traditional system of values.

The relevance of the problem lies in the fact that, on the one hand, the evolution of values is a positive factor ensuring the modernization of society, while on the other hand it may give rise to value conflicts between generations, a crisis of social identity, and the weakening of traditional institutions. For this reason, a systematic sociological study of the dynamics of values is of both theoretical and practical significance.

The purpose of this article is to analyze, on the basis of sociological theories, the evolution of an individual's values under conditions of sociocultural transformation, and to identify the specific features of this process within Uzbek society.

Literature Review. The problem of the dynamics of values has been extensively studied in world sociology. According to R. Inglehart's concept of the "silent revolution," as the level of material prosperity rises in industrialized societies, the value priorities of the population shift from material (materialist) values toward non-material (postmaterialist) values — freedom, self-expression, environmental awareness, and social participation [1]. On the basis of the subsequent World Values Survey, Inglehart demonstrated that this pattern manifests itself in various countries, including the post-Soviet space, though he noted that national and cultural specificities significantly affect the pace of the process [2].

S. Schwartz's theory of the universal content and structure of values divides values into ten motivational types (self-direction, hedonism, achievement, security, tradition, conformity, and others) and demonstrates how they are arranged in opposition along the axes of "openness to change versus conservation" and "self-enhancement versus self-transcendence" [3]. This theory makes it possible to understand the transformation of values not merely as the replacement of the old by the new, but as a redistribution of priorities within the value system.

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Through the concept of "liquid modernity," Z. Bauman describes how, in modern society, social institutions and value orientations become destabilized, shifting into a rapidly changing and "molten" state, in which the individual is compelled to adapt not to a stable system of values but to constantly changing conditions of choice [4]. A. Giddens, for his part, shows that in late modernity a person's self-understanding and identity are no longer constructed through ready-made social patterns, but as an individual "life project" [5].

The problem of values is also being actively studied within Uzbek sociology. In M. Bekmurodov's work on the sociology of culture, sociocultural activity, the system of values, and their place in societal development are analyzed [6]. In the same author's textbook on the sociology of governance, the relationship between institutional change and the transformation of values is examined [7]. Sh. Azizov's textbook "The Individual and Society" substantiates how the acceleration of social development exerts a qualitatively new influence on the relationship between the individual and society, in particular on value orientations [8]. Sh. Sodiqova's study guide on the sociology of change systematizes the theoretical and methodological foundations of transformational processes [9].

Main Part: A Stage-by-Stage Analysis of the Evolution of Values

1. The Transition from Traditional Society to Industrial and Ideological Society

The evolution of values in Uzbek society can be analyzed in terms of three major stages: the period of traditional society, the Soviet period, and the period of independence and market relations. At each stage, an individual's dominant value orientation, family relations model, and dominant social institutions differ considerably. In traditional society, religious-moral norms, clan-based ties, and the institution of the mahalla were the principal factors determining a person's behavior, whereas in the Soviet period ideological collectivism and a state-controlled notion of equality prevailed.

The table below presents a comparative description of the value orientations observed at these three stages:

Criterion	Traditional society period	Soviet period	Independence and market-relations period
Dominant value orientation	Religious-moral norms, customs and traditions	Ideological collectivism, the idea of labor and equality	Personal freedom, entrepreneurship, national self-awareness
Individual–collective ratio	Interests of the community (clan, mahalla) prevail	Interests of the state and community formally prevail	Individual choice has expanded, collectivism partly retained
Family relations	Large families,	Relatively equalized, but	Trend toward the nuclear family,

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model	patriarchal, strict hierarchy	strong state control	though local traditions persist
Economic motivation	Subsistence economy, the need for survival	Planned economy, the idea of material equality	Competition, material prosperity, and self-expression
Dominant social institution	Family, mahalla, religious community	The Party, trade unions, state institutions	Market institutions, mass media, digital platforms

Table 1. Comparative characteristics of an individual's value system at different stages of social transformation

2. Market Relations and the Process of Individualization

The market reforms launched in the years of independence brought about fundamental changes in the system of personal values. Entrepreneurial activity, competition, and the pursuit of personal material prosperity came to be counted among socially acceptable values, which corresponds in part to the materialist-to-postmaterialist shift described by Inglehart, though in Uzbek society this process unfolds in its own distinctive way — while retaining elements of traditional collectivism [1; 8]. In particular, entrepreneurial activity itself is often organized within the framework of the family or the local community, which shows that the process of individualization here has a "hybrid" character, differing from the Western model.

At the same time, the widespread adoption of digital technologies and social media is shaping new value orientations among young people — personal freedom, self-expression, professional mobility, and globalized cultural consumption. This corresponds to the features of "liquid modernity" described by Z. Bauman: the value priorities of young people are becoming relatively unstable, rapidly changing, and adaptive in character [4].

3. Intergenerational Value Differences and Institutional Adaptation

Sociological studies show that in the course of the transformation of values, considerable differences are emerging between generations: while members of the older generation rely more heavily on traditional, collectivist, and religious-moral values, values such as individual freedom, professional achievement, and material prosperity are becoming stronger among the younger generation [9]. Such value differences may to some extent give rise to conflict in family relations, in the education system, and in the labor market, but at the same time they also stimulate the adaptation of social institutions to new conditions.

Measures aimed at managing the transformation of values are also being implemented at the level of state policy; in particular, special attention is being paid to developing the institutions of a modern civil society alongside the preservation of national and spiritual values [10]. This indicates that the evolution of values is not a spontaneous process, but one that is, to a certain degree, subject to institutional regulation.

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Conclusion In conclusion, under conditions of sociocultural transformation, an individual's values are not static but constitute a dynamic system that continuously evolves in accordance with the socioeconomic and institutional changes taking place in society. In Uzbek society, this process corresponds only in part to the general patterns described in foreign theoretical models, and is instead characterized by its own distinctive, "hybrid" character, marked by the persistence of elements of traditional collectivism. In future research, a deeper empirical study of intergenerational value differences, together with the improvement of mechanisms for the institutional management of value transformation, will be of particular scholarly and practical importance.

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