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## THE IMPACT OF GLOBALIZATION AND MODERNIZATION PROCESSES ON FAMILY TRADITIONS

Sultonov Akmaljon Hasanovich

Senior Lecturer, Department of “Economics and Social Sciences,”

Yangiyer Branch of Tashkent Institute of Chemical Technology;

Doctor of Philosophy (PhD) in Philosophy

akmalsultonov557@gmail.com

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### Abstract

This article examines the impact of globalization and modernization processes on family traditions in contemporary society. Globalization, characterized by the intensification of economic, cultural, and informational exchanges across borders, alongside modernization driven by technological advancement and social transformation, has significantly reshaped family structures, roles, and value systems. The study analyzes how traditional family norms—such as intergenerational relations, marriage practices, gender roles, and child-rearing patterns—are influenced by global cultural flows, urbanization, labor mobility, and digital communication. Particular attention is given to the tension between the preservation of cultural identity and the adaptation to modern lifestyles. Using a qualitative analytical approach based on sociological and cultural theory, the article highlights both the challenges and opportunities that globalization and modernization present for family traditions. The findings suggest that while certain traditional practices are weakened or transformed, new hybrid forms of family traditions emerge, reflecting a dynamic balance between continuity and change. The article contributes to a deeper understanding of how families navigate social change in an increasingly interconnected world.

**Keywords:** Globalization, modernization, family traditions, cultural transformation, social change, family values, intergenerational relations, cultural identity.

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## *Modern American Journal of Social Sciences and Humanities*

ISSN (E): 3067-8153

Volume 01, Issue 09, December, 2025

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### **Introduction**

In contemporary socio-philosophical thought, the processes of globalization and modernization are being extensively studied as one of the fundamental characteristics of human development. These processes simultaneously exert both direct and indirect influence on all spheres of social life, including the most important social institution—the family. Although the family, as the most ancient and natural institution of society, has played a significant role at all stages of human history, under the conditions of present-day globalization and modernization the concept of the family and its traditional values are acquiring new forms and meanings. For this reason, the impact of globalization and modernization on family traditions has become one of the priority directions of modern philosophical and pedagogical research.

Globalization is primarily characterized by the acceleration of political, economic, cultural, and informational exchange processes among different regions of the world, the relative openness of borders, and the formation of common moral and cultural values. Modernization, in turn, refers to the renewal of societies—especially social institutions—technological advancement, the widespread introduction of information and communication technologies, and transformations in traditional ways of life. The family remains at the center of these processes, as it is not only a biological unit but also a sociological and cultural-legal institution that determines an individual's position in society, ensures socialization, and facilitates the continuous transmission of values from generation to generation.

Under conditions of globalization, the interpenetration of values among peoples living in different regions of the world, as well as intercivilizational dialogue and cultural exchange, is intensifying. This process has a dual impact on family traditions. On the one hand, advanced practices, democratic principles, gender equality, and respect for human rights are being formed as universal values and are penetrating local societies. This contributes to the softening of patriarchal relations within the family and to the establishment of an atmosphere of equality and mutual respect between spouses. On the other hand, globalization also gives rise to negative consequences, such as the erosion of certain traditional values, the strengthening of individualism, and the weakening of educational and moral



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ISSN (E): 3067-8153

Volume 01, Issue 09, December, 2025

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mechanisms. For instance, the weakening of close family ties, the decline of national customs and values, the excessive orientation of the younger generation toward foreign cultures, and the risk of losing cultural identity may be observed. Modernization, in turn, is leading to the structural and substantive renewal of the family institution. Changes in family composition, the redistribution of roles and functions within the household, transformations in child-rearing practices, and the reconfiguration of gender roles are all outcomes of the modernization process. In particular, the widespread integration of information technologies into everyday life, alongside urbanization and economic transformations, has resulted in the reassignment of traditionally established occupations and responsibilities within the family. The contemporary family model is increasingly characterized by a nuclear structure with fewer members, greater adaptation to urban living conditions, economic independence, and a stronger emphasis on social protection and well-being. Consequently, this has contributed to the weakening of traditional values such as large families, strong parental social control, and institutionalized care for the elderly.

It is important to emphasize that the transformation of family traditions as a result of globalization and modernization is not a unilateral process but rather a complex, contradictory, and multidimensional phenomenon. On the one hand, these processes may be interpreted as indicators of progress, the expansion of human rights, and the emergence of new opportunities for improved living standards. On the other hand, they entail risks such as the erosion of national identity, the loss of customs and traditions, moral crises, and the weakening of social bonds. Therefore, a comprehensive analysis of the dialectical impact of these two factors on the family institution, as well as the identification of effective ways to preserve and enrich contemporary family traditions, constitutes an important scholarly task.

Globalization and modernization are interrelated processes that continuously create a kind of “experimental field” affecting society’s most ancient institution—the family. By its very nature, the family represents an intersection where subjective and objective needs converge: on the one hand, it ensures biological reproduction, and on the other, it facilitates the intergenerational transmission of cultural and moral heritage. In the twenty-first century, these two



functions are being reshaped under the fluctuating “digital veil” of the global market. At this juncture, the idea of a pre-marital “test of responsibility” articulated by the Jadid thinker Abdurauf Fitrat in his treatise Family acquires particular philosophical significance under conditions of contemporary mediatization. Fitrat emphasized that prospective spouses should determine their “moral compatibility” not through blind conformity, but through conscious choice.

### **Methods**

In our view, this idea has become even more relevant in the present era, especially in the context of intensified mediatization. A substantial proportion of young people’s decisions today are shaped by the influence of mass media, social networks, and advertising. As a result, personal choices are sometimes made superficially and hastily. The concept of a “test of responsibility” proposed by Fitrat encourages young individuals to make conscious decisions grounded in moral criteria, life values, and personal compatibility. Moreover, Fitrat’s perspective remains crucial for ensuring family stability in the context of contemporary global processes, as conscious choice, moral harmony, and the prior assessment of responsibility form the foundation of a resilient family structure. This approach should be more widely incorporated into the reform of marriage and family values in modern Uzbek society, as well as into youth preparation for family life and educational curricula.

Researchers led by the contemporary Uzbek scholar M. S. Hajiyeva, in contrast, conceptualize the family as a sphere of spiritual security and propose mechanisms for filtering global extremist threats “primarily at the level of the family and the neighborhood (mahalla).” From our perspective, this approach elevates Fitrat’s concept of a “moral foundation” to an institutional level and offers a practical social instrument for preventing the dissolution of local identity within global flows. However, the analysis provided by Hajiyeva and her colleagues remains largely confined to socio-political and security-related dimensions, without sufficiently addressing the dialectics of familial intimacy and subjective freedom. For this reason, we argue that their framework requires further phenomenological deepening.



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ISSN (E): 3067-8153

Volume 01, Issue 09, December, 2025

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Doctor of Philosophy O. Nishonova conceptualizes the aesthetics of national ethnoculture as an “immune system” within the global space. She emphasizes that even in a field of intensive intercultural interaction, the family is capable of preserving the “national core” while simultaneously introducing a positive spiritual impulse into the global structure. Nishonova’s position—representing the paradigm of constructive globalism—is one that we support, as it is grounded in the principle of “dialogue rather than isolation” and connects the notion of “national-moral sovereignty,” evident in Fitrat’s thought, with contemporary processes of cultural transition.

Russian scholars B. M. Bim-Bad and S. N. Gavrov explain the functional and structural redistribution of the family in the process of modernization, demonstrating that functions such as education, economic support, and emotional assistance are gradually being transferred to social institutions, while the family is increasingly assigned the role of an “emotional center.” Their analysis provides a scholarly justification for the claim that the contemporary family is being shaped within the triangle of emotional climate, economic independence, and reproductive function. While we acknowledge the analytical strength of this argument, we only partially agree with the conclusion that the family should be reduced primarily to an emotional function. In the context of Uzbekistan, for instance, neighborhood (mahalla) and kinship-based support systems continue to actively preserve the family’s economic and moral functions. Thus, the model proposed by Bim-Bad and Gavrov is largely derived from a post-Soviet urban context and does not sufficiently account for the complementary mechanisms characteristic of Eastern societies.

I. Kon and other Russian sociologists argue that modernization transforms the family into a more negotiation-based partnership through the diffusion of social and gender roles. This perspective is evident in their interpretations of the integration of educational and emotional functions within the family. While this approach contributes to the promotion of gender equality in many post-Soviet urban families, it also entails the risk of excessive “psychologization,” that is, a tendency to frame family conflicts predominantly as psychotherapeutic problems. We therefore approach Kon’s psychological reductionism with caution.



The British social theorist A. Giddens, through the concepts of “plastic sexuality” and the “pure relationship,” reveals key problems of the modern family by emphasizing the necessity of transforming family unity into a form of “democratic negotiation.” According to Giddens, “intimate democracy” liberates the family from authoritarian governance; however, it simultaneously turns stability into the outcome of continuous negotiation, thereby rendering the family a system that requires constant rebalancing. While this idea may be morally and ethically inspiring, in the context of Uzbekistan the “multi-subject control” generated by neighborhood and kinship structures significantly constrains individual choice. Consequently, the uncritical transfer of Giddens’s model into this context appears problematic.

U. Beck, within the framework of the “risk society” concept, links globalization to the necessity of managing “unexpected collective risks” (ecological, epidemiological, migratory). Drawing on Beck’s ideas, Hajiyeva and her colleagues advance the notion of “family–mahalla immunity.” This theoretical and practical linkage is particularly valuable for conceptualizing the family as a subject that filters risks rather than disseminating them.

Thus, three major conceptual trajectories can be identified within the philosophical debate:

- (1) the Fitrat–Nishonova–Hajiyeva line, which views the family as a mechanism for preserving the national-moral core;
- (2) the Bim-Bad–Kon line, which emphasizes the functional transformation of the family and changes in gender differentiation under modernization;
- (3) the Giddens–Bauman–Beck line, which analyzes global intimate ties as “democratic” yet inherently “fluid” phenomena.

In our view, the synthesis of the first and third trajectories—namely, balancing the risks of fluidity warned about by Bauman with the moral-spiritual immune system proposed by Fitrat and Nishonova—represents the most effective strategy. The functional-psychological models of Bim-Bad and Kon can be productive only if they are adapted to the local mental and cultural context; otherwise, they risk transforming the family into an overly “private subject,” thereby weakening the symbiotic relationship between society and the family.



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## Results

A deeper analysis of the impact of globalization on the family reveals, first and foremost, that the openness of the information space and the rapid development of modern communication technologies contribute to the expansion of the worldview of the younger generation and facilitate the rapid acquisition of new knowledge and skills. Through the internet, social networks, and contemporary media platforms, access to information about the cultures, customs, and family values of different nations has become widely available. On the one hand, this process promotes the broadening of perspectives among family members and the assimilation of modern knowledge and experience. On the other hand, the globalized flow of information may also generate negative effects in the consciousness of the younger generation, such as indifference toward traditional and national values, superficial attitudes, imitation of foreign cultures, and the risk of losing one's cultural identity.

The traditional form of the family institution is primarily based on the principles of collectivism, generational continuity, mutual respect, obedience to elders, and shared responsibility. However, as a result of globalization, tendencies such as the strengthening of individualism, prioritization of personal freedom and autonomy, and attempts to limit family obligations have become increasingly prominent. This, in turn, leads to the weakening of traditional family values such as harmony, solidarity, and mutual support. It should be noted that while the introduction of individualistic ideas, on the one hand, contributes to the development of personal freedom, on the other hand, it may result in the weakening of bonds among family members.

Modernization processes are closely linked to the development of urban life, urbanization, and contemporary lifestyles. Whereas in the past many families lived in extended, multi-generational forms closely connected within the framework of neighborhoods or rural communities, today the number of nuclear families consisting solely of parents and children is steadily increasing. This transformation is largely обусловлено economic, social, and cultural conditions. Economic independence of family members, increased participation of women in the labor market, and the strengthening of democratic principles in family governance are regarded as positive outcomes of modernization. At the same



## *Modern American Journal of Social Sciences and Humanities*

ISSN (E): 3067-8153

Volume 01, Issue 09, December, 2025

Website: [usajournals.org](http://usajournals.org)

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time, these processes may contribute to the weakening of family traditions, particularly respect for the elderly, parental responsibility in child upbringing, emotional warmth within the family, and the continuous transmission of national values and customs.

In today's globalized society, the issue of modern forms and values of family traditions is especially relevant from the perspective of educating the younger generation. Youth represent the driving force that shapes the future of any society; if their moral, cultural, and ethical upbringing is not properly organized, the risk of social crisis and instability increases. Therefore, under conditions of globalization and modernization, the transformation of the family institution must be deeply studied from the perspectives of contemporary pedagogy, sociology, and philosophy. Achieving harmony between national and universal values, embracing positive aspects, and preventing negative tendencies emerge as important scholarly and practical tasks.

In this regard, the analysis of the sociological, psychological, and cultural characteristics of the family institution, as well as comparative studies of contemporary family models and traditions, is of particular significance. This includes comprehensive examination of the traditional family model and its socio-economic foundations, the psychological climate of modern families, changes in youth worldviews, the development of social communications, transformations in gender roles, educational values, and moral norms.

It should be particularly emphasized that under conditions of globalization and modernization, the sustainability and stability of the family institution largely depend on the preservation of national identity and traditional values. The family represents the "basic cell" of society, through which national mentality, customs, moral, and cultural values are transmitted from generation to generation. Family traditions, methods of family upbringing, respect for elders, close relationships between parents and children, cohabitation, compassion, and national holidays and rituals all constitute an integral part of the cultural and moral life of a people. At the same time, the innovative renewal of the family institution in modern society cannot be denied. Progress, technological development, global information flows, international integration, and the introduction of new communication tools inevitably lead to the formation of new traditions, values,



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and social roles within the family. For instance, contemporary approaches to child upbringing, acquisition of knowledge and skills, adaptation to modern professions, digital and information literacy, competitiveness in the global society, personal freedom, and the development of gender equality principles are increasingly becoming integral components of new family traditions.

From a philosophical and scholarly perspective, particular attention should be paid to the principles of continuity, adaptability, and harmony in the process of transforming family traditions. Ensuring a balance between traditional values and modern innovations constitutes one of the most important tasks of contemporary philosophy, pedagogy, and sociology. In order to prevent social problems such as moral crises, spiritual vacuums, family divorces, indifference toward the elderly, and difficulties in child upbringing, it is necessary to adapt the family institution to modern social demands while simultaneously preserving national values, customs, and historical memory.

To this end, modern education and upbringing systems must prioritize the in-depth study and internalization of family values, national traditions and customs, culture, and spirituality among the younger generation. At the same time, social policies and legal frameworks should focus on protecting the family institution, ensuring its social, economic, and legal stability, and providing comprehensive support for the family's sustainability within the context of contemporary civilization.

The expansion of international migration as a result of globalization also plays a significant role in transforming family traditions. For example, the growing number of labor migrants and the increasing tendency to live and work abroad have forced many families to experience temporary separation or adopt a "transnational family" model. This situation is characterized by reduced parental involvement in child upbringing, increased reliance on distance communication, weakening of family ties, and the introduction of new cultural influences. At the same time, the transnational family model is becoming increasingly universal in global society: long-distance communication, intercultural family interaction, and marriages between representatives of different nations and religions are becoming more common. This, in turn, leads to the interpenetration of values,



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traditions, and rituals of different cultures and to the emergence of new “hybrid” (mixed) family traditions.

Within the process of modernization, changes in gender roles constitute one of the most noticeable transformations within the family institution. In contemporary society, the roles, responsibilities, and rights of women and men within the family are being redefined. In particular, women’s access to higher education and professional activity has expanded, leading to new dynamics in family decision-making, child upbringing, and economic independence. At the same time, men’s active participation in child upbringing, modern approaches to family responsibility, and the development of a “new fatherhood” model are becoming increasingly evident. While these trends strengthen principles of equality, democracy, respect, and cooperation within the family, they may also contribute to the weakening of traditional gender norms, rituals, and customs.

A particularly noteworthy aspect is that the influence of global mass culture penetrates family traditions rapidly and actively through modern media channels. Television programs, films, internet blogs, and the lifestyles promoted by social media influencers contribute to the formation of new values and stereotypes among the younger generation. For example, a superficial attitude toward marriage and family life, Western notions of “freedom” in relations between men and women, increased emphasis on intimacy, and personal autonomy often exert a contradictory influence on local mentality and traditions. Moreover, in mass culture the form and content of the family are frequently represented through idealization or stereotyping, which may generate distorted perceptions and unrealistic expectations in the minds of young people.

Another pressing issue within the contemporary family institution is the balance between individual and collective values. In Eastern societies, including Uzbekistan, collectivism, neighborhood (mahalla) solidarity, kinship cohesion, and the extended family model have historically been predominant. However, as a result of globalization and modernization, individual interests, personal freedom, and principles of independent living are becoming increasingly prominent. Such transformations may negatively affect the family’s social capital, internal cohesion, and its role within the local community. At the same time, the strengthening of individual values also creates favorable opportunities



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for personal development and the realization of talents and potential within the family under modern socio-economic conditions.

Significant changes are also observed in the role of the family in the sphere of education and knowledge acquisition as a result of globalization and modernization. Whereas in the past knowledge and skills were primarily transmitted from generation to generation through the family, neighborhood, and local environment, today modern schools, higher education institutions, foreign educational programs, and online courses have become the main sources of knowledge for the younger generation. On the one hand, this process enhances the educational and professional capacities of family members; on the other hand, it may lead to the weakening of traditional family upbringing, a reduction in parental involvement in child education, and the cooling of emotional bonds and mutual care within the family.

### **Discussion**

International experience demonstrates that in many developed countries the transformation of the family has resulted in the widespread emergence of “alternative” family models, such as cohabitation without marriage, single-parent families, childfree families, and same-sex marriages. These tendencies are often perceived as socially, morally, and culturally risky for traditional societies. Therefore, in Uzbekistan and other Eastern countries, preserving national and religious values, adapting modernization and innovation to the local mentality, and developing appropriate socio-political strategies constitute an important task in managing the transformation of the family institution.

The development of information and communication technologies and the transition to digital life are also reshaping family traditions. The emergence of the “digital family” model—characterized by online communication, the management of household affairs through smart devices, continuous long-distance contact with relatives, children’s education through digital schools and online courses, and electronic management of family budgets—illustrates this transformation. While these technological innovations accelerate the family’s adaptation to modern society, they may simultaneously hinder interpersonal



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closeness, emotional intimacy, face-to-face communication, and the natural intergenerational transmission of customs and values.

It should also be emphasized that ecological awareness and principles of sustainable development are emerging as new values within the contemporary family institution. In response to global challenges, environmentally friendly lifestyles, care for children and the elderly, healthy living, sustainable consumption and production, and responsible attitudes toward the environment are increasingly occupying a central place in family upbringing. These tendencies represent new traditional values formed through the synthesis of global cultural influences and local customs.

Pandemics and emergency situations, as global experiences, have once again profoundly transformed family life. In particular, the COVID-19 pandemic led to prolonged home confinement, remote education and work, increased family time, and the elevation of intra-family relationships to a new level. In many countries, this resulted in a reassessment of family values, marked by increased mutual attention and support among family members. At the same time, economic crises, unemployment, psychological stress, domestic violence, and rising divorce rates exposed the vulnerabilities of the family institution. Drawing appropriate lessons from these experiences and strengthening systems of social protection, psychological assistance, and family support remain urgent issues for both global and local policy agendas.

Furthermore, the legal status of the family and state protection mechanisms are undergoing significant changes in modern societies. In democratic and rule-of-law states, the legal foundations of the family, the protection of children's and women's rights, measures against domestic violence, and systems of social assistance and benefits are being expanded. However, alongside these positive developments, tensions sometimes arise between national customs and values and universal human rights norms, raising challenges related to balancing local mentality with global legal standards.

As a result, it becomes evident that the impact of globalization and modernization on family traditions is a multifaceted, contradictory, and complex process. In order to steer this process in a positive direction, it is essential to develop new strategies based on contemporary scholarship in philosophy, pedagogy, law, and



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ISSN (E): 3067-8153

Volume 01, Issue 09, December, 2025

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sociology; to manage the transformation of the family institution; to harmonize national and global values; and to transmit both modern and traditional values simultaneously to the younger generation. These tasks remain among the most pressing challenges facing contemporary society.

In conclusion, the processes of globalization and modernization are profoundly transforming the traditional forms and content of the family institution. As a result, family traditions are being renewed in accordance with the demands of modern life, and a synthesis of national and global values is taking place. At the same time, risks such as the weakening of family traditions and values, the erosion of national identity, moral crises, and the fragmentation of social ties persist. Under such complex and contradictory conditions, ensuring the stability and resilience of the family institution, harmonizing traditional and modern values, fostering the moral, cultural, and ethical development of the younger generation, and preserving national identity remain among the central tasks of contemporary philosophy, pedagogy, and sociology.

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