

## DIALECTICS OF TRADITION AND INNOVATIONS IN SHAPING THE MORAL CULTURE OF YOUTH

Tokhirov Abdumalik Ashurali ugli  
Researcher at Andijan State Pedagogical Institute

### Abstract

This article analyzes the dialectical relationship between traditional values and modern innovations in the process of shaping the moral culture of youth from a socio-philosophical perspective. The study substantiates that tradition and innovation are not mutually exclusive but mutually enriching and developing factors. Changes occurring in the moral consciousness of youth, the transformation of traditional norms, and the formation of new moral paradigms under the conditions of contemporary globalization, digital transformation, and cultural pluralism are examined. The article proposes a conceptual model for developing the moral culture of youth based on the dialectical synthesis of tradition and innovation.

**Keywords:** Moral culture, tradition, innovation, dialectics, youth, values, transformation, socialization, digital society.

### INTRODUCTION

The sustainable development of any society is determined by the strength of its spiritual and moral foundation. The issue of the moral culture of youth is of particular relevance in the context of profound changes occurring in all spheres of social life. Today, one of the priority directions of state youth policy in Uzbekistan is to educate them as spiritually, morally, and physically harmonious individuals, fostering in their hearts respect for national and universal values, love for the Motherland, and a sense of devotion. [8] According to the results of a study titled "Youth of Uzbekistan: Life Values, Morality, and Culture" conducted by the "Social Opinion" center, 94.3% of young people consider themselves patriots. At the same time, family, educational institutions, and the neighborhood (mahalla) were cited as the main factors in preserving morals. [1] These data, while demonstrating the loyalty of young people to traditional values, also confirm the important role of traditional institutions in shaping modern moral culture.

However, modern society is characterized by processes such as globalization, the rapid development of information technologies, and cultural pluralism. These processes directly affect the moral consciousness and behavior of young people. Research shows that Generation Z is at risk of moral decline due to exposure to negative digital content and insufficient understanding of traditional values. [2] At this point, the relationship between tradition and innovation becomes a central problem: there is a need to preserve traditional moral norms while simultaneously forming new moral paradigms that meet the demands of the time.

The main purpose of this article is to provide a socio-philosophical analysis of the dialectical interaction of traditions and innovations in shaping the moral culture of youth, to reveal their harmony and contradictions, the mechanisms of their interaction, and to develop practical recommendations.

The scientific novelty of the research consists of the following:

1. The dialectical relationship between tradition and innovation in the context of moral culture is systematically analyzed;
2. The factors of the transformational dynamics of youth moral culture are identified;
3. A conceptual model for shaping the moral culture of youth based on the synthesis of tradition and innovation is developed.

### **LITERATURE ANALYSIS AND METHODOLOGY**

The problem of youth moral culture is the focus of various scientific fields – philosophy, sociology, pedagogy, psychology, and cultural studies. The main theoretical sources for this study can be divided into several groups. Philosophical analysis of tradition and innovation. The philosophical interpretation of the concept of tradition is expressed in the works of thinkers such as Hegel, Durkheim, Weber, and Jaspers. Hegel defined tradition as “the existence of the spirit of the past in the present”, while Durkheim viewed tradition as the main factor ensuring social solidarity. In Eastern philosophical thought, special attention is paid to the issue of tradition. The works of scholars such as Farabi, Avicenna, Beruni, and Yusuf Khos Hajib deeply analyze moral education and the role of tradition. For instance, the work “Qutadg'u bilig” (Wisdom of Royal Glory) details moral virtues, justice, wisdom, chastity, and courage. [8] As Yusuf Khos Hajib noted, "human happiness lies in moral purity and good character." Eastern thinkers interpreted tradition not merely as a legacy of the past but as an important spiritual guide for present and future generations.

Concepts of moral culture. The concept of moral culture was formed in the works of thinkers such as I. Kant, Hegel, and K. Marx. While Kant's concept of “practical reason” emphasizes the autonomy of moral consciousness, Hegel viewed morality as a stage in the transition from "subjective spirit" to "objective spirit." In contemporary philosophy, thinkers like J. Habermas, P. Ricoeur, and C. Taylor analyze moral culture in the context of communicative action, identification, and recognition. Among Uzbek scholars, M. Quroni, Q. Nazarov, O. Musurmanova, Sh. Shodmonova, and others have thoroughly studied the problem of youth moral culture. O. Musurmanova's guide, "Forming a Spiritually Harmonious Personality – The Basis for Societal Development," focuses on shaping the spirituality of youth and educating them as morally and physically harmonious individuals. [5]

Contemporary research on youth moral education. International research shows that traditional educational institutions and local knowledge systems play an important role in the moral development of Generation Z. Fitri Anggraini and colleagues' study examined the internalization of traditional Malay educational values as a foundation for the moral development of Generation Z. According to the results, traditional values such as monotheism (tawhid), noble character, moderation (tawassut), tolerance (tasamuh), and balance (tawazun) are internalized through complex strategies – contextual modeling, project-based learning, spiritual habituation, reflective dialogue, and individual counseling.

Research conducted in South Africa examined the influence of indigenous knowledge systems on youth behavior. The study shows that indigenous knowledge systems significantly influence the moral behavior and decision-making of young people. However, due to modernization and the lack of intergenerational dialogue, the disconnect from traditional structures weakens this influence. [6]

An empirical analysis based on the "Third National Moral Survey" conducted in China shows that adolescents' moral autonomy is formed but not mature: a consensus on values in new areas of morality

has not yet been fully formed; there is a gap between moral action and knowledge; moral perception in adolescent groups is not sufficiently deep. [4]

The literature analysis shows that the problem of youth moral culture is being studied in the following main directions: transformation of traditional values; influence of the digital environment on moral consciousness; intergenerational moral discontinuity; formation of new moral norms. However, the issue of the dialectics of the interaction between tradition and innovation has not been sufficiently studied. While many studies oppose tradition and innovation, the possibilities of their synthesis and mutual enrichment remain overlooked.

The following methodological approaches were used in this study:

1. Dialectical approach – allows analyzing tradition and innovation as a unity and struggle of opposites.
2. Systematic approach – based on studying moral culture as a set of interconnected elements (moral consciousness, moral relations, moral activity).
3. Synergetic approach – allows viewing moral culture as an open, developing system.
4. Comparative analysis – serves to identify the specificity of tradition and innovation in different cultural contexts.

Research methods include critical literature analysis, content analysis, typological and structural-functional analysis. The empirical material includes results of sociological studies conducted in Uzbekistan and foreign countries, statistical data, and documentary sources. Tradition (Latin *traditio* – transmission, narration) is a phenomenon that passes from generation to generation in the life of a society or its individual groups, encompassing certain values, behavioral norms, customs, rituals, and other cultural elements. In social philosophy, tradition is interpreted as a mechanism that ensures the stability of society, expressing the inextricable link between its past, present, and future. Innovation (Latin *innovacio* – renewal) is the process of introducing new ideas, processes, products, or services into practice. In the context of moral culture, innovation refers to the emergence of previously non-existent moral norms, values, and attitudes that correspond to a new stage of societal development.

Tradition and innovation are not mutually exclusive poles. On the contrary, they are two main factors of societal progress, and due to their dialectical interaction, society develops steadily. Tradition determines the direction of changes, while innovation adapts tradition to new historical conditions.

Moral culture is a qualitative characteristic manifested as the unity of the level of moral development of society and the individual, moral consciousness, relations, and activity. Moral culture includes the following components:

1. Moral consciousness – a set of moral concepts, norms, values, ideals, and feelings.
2. Moral relations – relations formed between moral subjects based on moral norms.
3. Moral activity – application of moral norms in practice, moral choice, and behavior.
4. Moral self-awareness – the individual's ability to assess their own moral qualities and improve them.

The specific characteristics of youth moral culture are as follows: dynamism, flexibility, striving for freedom of choice, openness to new information and technologies. At the same time, traditional and modern elements in youth moral culture are manifested in close interconnection.

The dialectical interaction of tradition and innovation is characterized by the following basic laws:

- First law – unity of tradition and innovation. At every stage of societal development, tradition and innovation coexist and complement each other. The success of an innovation largely depends on its harmony with traditional values.

- Second law – struggle of contradictions. There is a certain degree of conflict between tradition and innovation. Tradition resists change, while innovation seeks to alter traditional norms. Society develops through this contradiction.

- Third law – mutual transition. In the process of development, innovations gradually become traditions. What was new in one era becomes customary in the next.

- Fourth law – synthesis. The most effective path of development is the synthesis of tradition and innovation, combining their best aspects.

Considering these dialectical laws is important in shaping the moral culture of youth. On one hand, it is necessary to acquaint youth with traditional values and shape their respect for national and religious traditions. On the other hand, it is necessary to develop innovative approaches that do not hinder, but rather help, young people to live and function in the modern world.

Globalization processes have a dual impact on the moral culture of youth. On one hand, due to globalization, young people have the opportunity to get acquainted with different cultures and values. This broadens their worldview, develops tolerance and intercultural communication skills. On the other hand, negative phenomena such as the expansion of Western culture, the spread of consumerist ideology, and the erosion of traditional values are also observed during globalization.

The transformation of youth moral culture under globalization manifests in the following directions:

- universalization of moral norms – acceptance of universal norms such as human rights, democratic values, environmental ethics;
- moral pluralism – coexistence of different moral systems and the possibility of choice between them;
- weakening of traditional moral authorities – relative decline in the moral influence of traditional institutions like religion, family, neighborhood (mahalla);
- emergence of new moral dilemmas – new moral problems arising in fields like artificial intelligence, genetic engineering, bioethics.

Digital technologies have become an important factor in shaping the moral culture of youth. The internet, social networks, and mobile applications have fundamentally changed the ways young people obtain information, communicate, and express themselves. The positive aspects of this process include:

- free access to moral information;
- opportunity to get acquainted with and compare different moral systems;
- opportunities to participate in socially significant projects;
- opportunity to bring moral issues to wide public discussion.

However, the digital environment also has negative aspects:

- strengthening of moral relativism (the notion that every person can create their own "truth");
- increase in cyberbullying, online violence, and aggression;
- decrease in the sense of moral responsibility under anonymity;
- "dilution" and "gamification" of moral norms.

Research shows that over 80% of young people regularly use the internet, and most of them are active on social networks. Therefore, the issue of shaping digital ethics and information culture is urgent. However, youth subcultures do not completely reject traditional moral culture. Many subcultures (e.g., those focused on restoring national culture) seek to revive traditional values in a modern form.

A tendency towards intergenerational moral discontinuity is observed in modern society. Reasons include rapid social changes, technological development, rapid shifts in values, and insufficient

exchange of experience between generations. Solving this problem requires developing intergenerational dialogue and creating mechanisms for effectively transmitting adult experience to youth. Research in South Africa shows that the lack of systematic dialogue platforms between traditional knowledge systems and modern youth exacerbates this discontinuity.

The conceptual model for developing youth moral culture based on the synthesis of tradition and innovation is founded on the following basic principles:

1. Principle of cultural continuity – innovations must be introduced based on a traditional cultural foundation. This principle means that tradition and innovation are not mutually exclusive but complementary.
2. Principle of freedom of choice – young people should be given the opportunity to get acquainted with different moral systems and choose the most appropriate one. However, this freedom should not lead to moral relativism.
3. Principle of activity – young people should actively participate in shaping their moral culture, being active subjects rather than passive objects.
4. Principle of dialogicality – there must be a constant dialogue between different moral positions, tradition and innovation. This dialogue leads to the enrichment and development of moral culture.

## **RESULTS**

The conducted research led to the following main conclusions:

1. Tradition and innovation are not mutually exclusive but complementary and developing factors in shaping the moral culture of youth. Due to their dialectical interaction, the moral system of society develops steadily.
2. Under contemporary globalization and digital transformation, significant changes are occurring in the moral culture of youth: universalization of moral norms, moral pluralism, weakening of traditional moral authorities, and emergence of new moral dilemmas are observed.
3. The transformation of youth moral culture manifests in two tendencies: on one hand, loyalty to traditional values is maintained (94.3% of young people consider themselves patriots); on the other hand, new moral norms and relations are being formed.
4. The problem of intergenerational moral discontinuity is urgent, and solving it requires creating systematic intergenerational dialogue mechanisms.
5. The integrative model developed based on the synthesis of tradition and innovation determines effective directions for shaping the moral culture of youth.

## **DISCUSSION**

This model is based on the principles of cultural continuity, freedom of choice, activity, and dialogicality. The obtained results share commonalities with the conclusions noted in the literature analysis. Specifically, the research by Fitri Anggraini and colleagues proposed complex strategies for internalizing traditional Malay educational values for Generation Z. In our study, these strategies (contextual modeling, project-based learning, spiritual habituation, reflective dialogue) were expanded and generalized in the context of the synthesis of tradition and innovation. The study conducted in South Africa noted the influence of indigenous knowledge systems on youth behavior and the problem of lack of intergenerational dialogue. Our study analyzed this problem in the Uzbek context and

developed specific recommendations for developing intergenerational dialogue. The conclusion of the Chinese researchers – that adolescents' moral autonomy is formed but not mature, and there is a gap between moral knowledge and action – was also confirmed in our study. The majority of young people know moral norms but face difficulties in adhering to them. Limitations of the study include: the research is primarily theoretical in nature and requires empirical verification; the study mainly relies on the experience of youth in Uzbekistan and the post-Soviet space; the possibility of fully covering all aspects of tradition and innovation in a single study is limited.

## **CONCLUSION**

This article analyzed the dialectics of traditions and innovations in shaping the moral culture of youth from a socio-philosophical perspective. The research led to the following main conclusions:

1. Tradition and innovation are two important factors in the development of youth moral culture that are not mutually exclusive but complementary and developing. Their dialectical interaction – unity, struggle of contradictions, mutual transition, and synthesis – ensures the stable development of the moral system.
2. Under contemporary globalization and digital transformation, the moral culture of youth is undergoing a complex transformational process. Alongside the positive aspects of this process (intercultural dialogue, acceptance of universal moral norms), negative aspects (erosion of traditional values, moral relativism, intergenerational discontinuity) also exist.
3. A conceptual model for shaping the moral culture of youth based on the synthesis of tradition and innovation was developed. The model is based on the principles of cultural continuity, freedom of choice, activity, and dialogicality, and includes mechanisms implemented at the levels of the education system, family upbringing, social institutions, and the information environment.
4. In developing the moral culture of youth, it is advisable to follow these practical recommendations:
  - harmonize traditional moral heritage and contemporary moral issues in educational content;
  - organize regular intergenerational dialogue and experience exchange;
  - pay special attention to shaping digital ethics and information culture;
  - teach traditional values through modern pedagogical technologies;
  - encourage youth's moral activity and participation in social projects.
5. In the future, it is necessary to expand empirical research on this topic, conduct comparative analyses covering different regions and cultures, and study more deeply the specific mechanisms of the synthesis of tradition and innovation.

In conclusion, achieving a dialectical harmony of tradition and innovation in shaping the moral culture of youth is an urgent task of not only theoretical but also practical importance. Only by harmonizing tradition and innovation can we ensure the spiritual and moral development of society and educate young people as harmonious individuals who meet the demands of the time while valuing national and universal values.

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