



GLOBALIZATION AND SOCIOLOGY: THE EMERGENCE OF NEW PARADIGMS IN THE CONTEMPORARY WORLD

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Abstract. *This article analyzes the substance of the concept of globalization, its impact on social life, and its role in the formation of new paradigms in sociology. The positive and negative dimensions of global processes are examined through the lenses of different disciplinary approaches, with a special emphasis on sociological interpretations. Particular attention is paid to the influence of globalization on social order, human relations, and universal values, as well as to the problems associated with the emergence of new paradigms in contemporary sociological theory.*

Keywords: *globalization; sociology; new paradigm; universalization; integration; social problems; risk society; transnational processes.*


Introduction

In order to understand the essence of any historical period and the regularities of its development, it is crucial first to identify the key processes and concepts characteristic of that era. Today, the concept of “globalization” is widely used across all spheres of life—social, economic, political, cultural, and spiritual—and remains at the center of attention for many politicians, philosophers, and sociologists. Humanity is living through an age of unprecedentedly rapid and profound transformations. Some describe it as the “age of high technologies,” others as the “era of thinking,” and still others as the “period of total informatization.” Under these conditions, the following questions become especially relevant: What is globalization? What distinguishes a sociological approach to it? What meaning does the concept of globalization contain?

The Concept of Globalization and Sociological Approaches

Globalization is a process through which a single global system is formed at the scale of the world. The term is interpreted differently across academic disciplines. For example, Marshall McLuhan introduced the notion of the “global village” in 1960, emphasizing that new communication technologies effectively compress the world by accelerating the circulation of information and symbols [1].

Although the heightened relevance of globalization is often associated with the 1990s, sociologists began debating its premises already in the 1960s–1970s. Many scholars note that the term “globalization” was first used in a systematic way by the American economist Theodore Levitt in his 1983 article “The Globalization of Markets” [2]. Globalization is a complex and multifaceted process linked to transformations in the economy, politics,



culture, law, labor markets, communications, and information systems. It is characterized by the global division of labor, planetary mobility of capital, economic standardization, and cultural convergence.

Over the past three to four decades, the sociology of globalization has developed into a distinct analytical field. Global society theories, processual concepts, and models of historical development have been formulated to explain this phenomenon. Globalization becomes visible in cross-border social and economic ties, mass migration, the intensification of cultural contacts, and the relatively free global movement of information. Internet technologies, telecommunications infrastructure, and the activity of transnational corporations have significantly accelerated globalization. In sociology, globalization is not only an object of analysis but also a source of new theoretical approaches.

Positive and Negative Consequences: Social Change and Cultural Tensions

Globalization has both positive and negative dimensions. Among its positive outcomes are the rapid diffusion of scientific and technological achievements, the expansion of shared languages of communication and mutual understanding, and the universalization of worldviews and lifestyles. At the same time, globalization may contribute to the erosion of national cultures and values, the dominance of Western cultural patterns, the rise of individualism, and the weakening of communal bonds.


In Uzbek society, these dynamics are particularly noticeable among young people. One of the core national values—collectivism, that is, a worldview grounded in prioritizing the interests of family, neighborhood (mahalla), and the wider community over individual interests—has been gradually weakening in recent years. In its place, individualism—emphasizing personal freedom, autonomy, and self-realization—has become more prominent.

This tendency is driven, first and foremost, by the influence of mass media, social networks, foreign media content, and the internet, through which Western lifestyles and ideas circulate. Such information flows foster attitudes among youth that privilege self-expression, independent decision-making, and personal success. In addition, the relative weakness of value-based educational work aimed at strengthening national identity can intensify this process. As a result, young people may distance themselves from national values and enter a trajectory of cultural unification (standardization), where diversity of cultural expression decreases and societies adapt to a single, often Western-centric, template.

These changes also affect social relations. Traditional local institutions and mechanisms—such as the mahalla, respect for elders, and forms of community solidarity—can lose influence. From the standpoint of preserving national identity, cultural heritage, and social cohesion, such transformations require careful, long-term sociological analysis.

Global Risks and the Emergence of New Paradigms

Globalization not only fosters convergence; it also generates complex global problems. As Anthony Giddens observes, globalization is a process that turns people into “citizens of one world,” where mutual interdependence becomes unavoidable: what we do affects the



lives of others, and their actions affect ours [3]. Among the issues requiring coordinated global solutions are ecological problems (climate change, ozone depletion), demographic pressures, pandemics, food security, migration, and resource scarcity.

According to Ulrich Beck's concept of the "risk society," globalization is not merely a source of opportunities; it is also a generator of new hazards and uncertainties that transcend national borders [4]. In this context, sociology faces the task of revising its conceptual tools, because conventional approaches often prove insufficient for capturing the scale and complexity of transnational risks and networked forms of social life.

The term "paradigm" was introduced into the philosophy of science by Thomas Kuhn, who in *The Structure of Scientific Revolutions* (1962) defined a paradigm as a theoretical model accepted by the scientific community and characteristic of a particular period of research practice [5, p. 21]. In sociology, major paradigms traditionally include: (1) the positivist paradigm, which analyzes social life as if it were analogous to natural processes; (2) the psychoanalytic paradigm, which explains social behavior through unconscious processes and personal motives; and (3) the functional paradigm, which views society as an integrated system.

However, globalization's impact on social order, the emergence of transnational societies, and the formation of virtual communities demand the renewal and transformation of these paradigms. New concepts—such as the "sociology of mobilities"—have gained visibility as scholars attempt to analyze flows, movements, and networks as central features of contemporary social reality [7].

Conclusion: Globalization is simultaneously a process of integration and differentiation. It produces new forms of social order and universal values while also generating risks, tensions, and complex social problems. Sociology, as a system of knowledge, must respond to these transformations by analyzing their mechanisms and proposing updated theoretical and methodological approaches. Therefore, the relationship between globalization and sociology is becoming increasingly robust, and this interdependence creates a foundation for the formation of new paradigms in contemporary sociological thought.

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