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**TENDENCIES OF TRANSFORMATION IN THE PARADIGMS OF LIFE GOALS
IN THE INFORMATION AGE**

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Abstract

This article analyzes the tendencies of transformation in the paradigms of life goals in the information age. While life goals in traditional society were based on national values and social traditions, it is emphasized that in the modern global context, personal freedom, individual interests, and technological opportunities are becoming of primary importance.

Keywords: Life goals, paradigm, informatization, globalization, personal freedom, individual interests, national values, universal principles, motivation, reflection, innovation.

Introduction

The processes of globalization and informatization have profoundly penetrated all spheres of human life, fundamentally transforming the individual's consciousness and spiritual world. In particular, life goals are no longer shaped, as in traditional societies, solely on the basis of national values, social traditions, and collective interests. On the contrary, in the information age, personal freedom, individual interests, and global opportunities have gained primary significance.

This process is interpreted in contemporary philosophy through the concepts of "identification" and "individualization." On the one hand, the individual strives to preserve national identity, while on the other hand, attempts to take advantage of opportunities offered by the global arena. As Manuel Castells emphasizes, "information networks are redefining the social structure of society", which directly influences individuals' life goals.

Therefore, studying this phenomenon is of crucial importance from philosophical, pedagogical, and sociological perspectives. Understanding the transformation of life-goal paradigms ensures the social activity and moral stability of youth, while also contributing to their upbringing in accordance with national and universal values.

The purpose of this article is to analyze the tendencies of transformation in the paradigms of life goals in the information age and to reveal their impact on both personal and social development.

Methods

In the course of analyzing the tendencies of transformation in the paradigms of life goals within the information age, the following methods were employed:

Theoretical analysis – local and foreign literature on life goals, informatization, and the paradigm of individual and society was studied.



Comparative approach – the paradigms of life goals in traditional societies were compared with those in contemporary information societies.

Content analysis – the views of modern philosophers and sociologists (M. Castells, Z. Bauman, A. Toffler, R. Inglehart, and others) were examined, focusing on their ideas regarding goal-setting and life orientations.

Research object – the life goals of individuals emerging in the context of the modern information society.

Results

The comprehensive analyses conducted have shown that a number of relevant theoretical conclusions and scientific-practical results have been formulated, which made it possible to further clarify the main aims and objectives of the study. Based on the analyses carried out, the following results were identified:

1. Traditional Paradigm. The traditional paradigm of life goals is primarily determined by national values, customs, and social obligations. This process serves to consolidate the individual's place in society and adapt them to certain social norms and moral principles. According to the American scholar Clifford Geertz, who is known for his research in the field of cultural anthropology: "Culture is the symbolic system through which people perceive the world and find their place in it" [1, p. 89]. Thus, in traditional societies, life goals were not based solely on personal views or individual needs, but rather shaped by cultural symbols, social traditions, and historical values.

The advantage of such a paradigm is that the life goals of individuals were harmonized with the interests of society. For example, goals such as strengthening the family, gaining prestige in society, and achieving stability in one's profession were more aligned with social values. Therefore, the essence of the traditional paradigm is based on the principle of "living for society." In his research in social philosophy and sociology, the French scholar Émile Durkheim also emphasized the interdependence between the individual and society in traditional contexts, stating: "Society gives individuals purpose; without purpose, individuals inevitably lose their way" [2, p. 210]. This idea demonstrates that in the traditional paradigm, life goals were directed by norms established by society.

Moreover, in traditional societies, religious values also served as a major source of life goals. For instance, in the views of historical thinkers such as Alisher Navoi, Ahmad Yassawi, and Jalaluddin Rumi, life goals were often linked to spiritual purification, striving for perfection, and sowing the seeds of goodness in society.

However, it should also be noted that the possibilities of free choice for individuals were limited within the traditional paradigm. Life goals were mainly shaped by social values and traditions passed down from generation to generation, and personal interests were often subordinated to the interests of society.

Thus, the traditional paradigm shaped the life goals of individuals on the basis of national values and symbolic systems, integrating them into social life. Here, culture functioned as a "symbolic compass" directing the individual's orientation. The views of scholars such as Clifford Geertz and



Émile Durkheim confirm that the primary function of life goals in traditional societies was to integrate individuals into society and ensure social stability.

2. The Informatized Paradigm. In the contemporary informatized context, personal freedom, creativity, and individual interests have become the main driving forces of life goals. Nowadays, when determining their life course, individuals rely less on traditions passed down from generation to generation or rigid social norms, and more on personal choices and subjective perspectives. This process reveals life goals not as stable, but as constantly changing.

The contemporary Polish sociologist Zygmunt Bauman, in his well-known work *Liquid Modernity*, writes: “In liquid society, the life goals of individuals are forced to be fast, changeable, and adaptable” [3, p. 8]. Through the metaphor of “liquidity,” he expresses the erosion of stable social structures, showing that life orientations are continuously reshaped. This indicates that within the informatized paradigm, goals manifest not as static entities but as dynamic processes.

Spanish scholar Manuel Castells, renowned for his studies in communication theory, also analyzes the informatized society and explains the expansion of personal freedom through global networks: “In the information age, identity and life orientations are shaped through networks, and they are constantly adapting to global flows” [4, p. 22]. This view complements Bauman’s concept, showing that instability in life goals within the informatized paradigm is a natural process.

The German sociologist Ulrich Beck, one of the most influential representatives of modern social theory, sheds further light on this through his “risk society” concept. He states: “In the second stage of modernity, life decisions and goals are increasingly based on uncertainty, risks, and probabilities” [5, p. 34]. Thus, in the informatized paradigm, life goals function not as stable anchors protecting the individual, but as mechanisms of continuous adaptation.

At this point, it is worth recalling the opinion of the American educator and psychologist Seana Moran: “Goals are the compass that guides human activity; they allow individuals to discover the meaning of their lives and reinterpret it over and over again” [6, p. 57]. According to Moran, the variability of goals in the information age should not weaken individuals, but rather provide them with the opportunity to reorganize their lives in different conditions, to adapt, and to find new meaning.

In the informatized paradigm, life goals thus acquire a dynamic and adaptive character. While Bauman highlights their frequent changes through the metaphor of “liquidity,” Castells ties them to global networks, and Beck interprets them as rooted in risks and uncertainties. Moran, however, views this variability as a positive aspect, stressing that goals serve as a “compass” for individuals in navigating their lives. Consequently, in the information age, alongside the instability of life goals, their potential to enhance creativity, freedom, and adaptability is also evident.

3. Global Tendencies. Today, technologies, digital culture, and social networks directly influence the formation and transformation of life goals. Life goals are no longer shaped primarily by national or local values, but rather through global information flows, digital communication, and virtual communities.

Manuel Castells explains this process through his theory of the “network society,” stating: “In the information age, human identity and life goals are shaped through networks, and their stability depends on the strength of global connections” [4, p. 23]. This indicates that individuals’ life



orientations are now formed in harmony with global information flows, and their level of stability is tied to the resilience of global networks.

The strengthening of digital culture also causes life goals to change more frequently. As American scholar Henry Jenkins, known for his research in media and cultural studies, emphasizes: “Convergence culture changes people’s perspectives; they now reshape their life goals based on media flows” [8, p. 15]. This implies that mass media and social networks play a central role in redefining individual goals.

Similarly, American scholar Sherry Turkle, in her studies on digital culture and psychology, analyzes individuals’ attachment to virtual life and notes: “We are learning to live more and more ‘alone together’ through technology, and this process is transferring our goals into the digital space” [9, p. 12]. This suggests that personal goals are increasingly being defined according to the demands and indicators of the virtual world rather than real-life values.

Furthermore, the formation of a global community has pushed personal goals beyond national borders. Ronald Inglehart, an American scholar renowned for his research on the evolution of values, while analyzing postmodern values, asserts: “Global cooperation and solidarity are becoming integral parts of personal goals in post-industrial societies” [7, p. 41]. This indicates that life orientations are now grounded not only in individual fulfillment but also in international solidarity and cooperation.

Thus, global tendencies are bringing about a new paradigm in the formation of personal life goals. This paradigm is characterized by the following features:

Technologies and social networks make life goals more frequently changeable;

Digital culture ties individuals to virtual indicators and media flows;

Global connections integrate personal goals with the values of international cooperation and solidarity.

In conclusion, in the information age, the process of forming life goals is increasingly shaped by the influence of digital space, transnational connections, and global values.

4. Personal and Global Solidarity. In the information age, life goals are directed not only toward individual fulfillment but also toward global cooperation and international values. This represents a new paradigm that has emerged as a result of the synthesis of personal interests and global social responsibility.

Ronald Inglehart, the author of the theory of value shift, in his study on postmodern values, writes: “In postmodern societies, the values of personal freedom and self-expression are integrated with social cooperation and global solidarity” [7, p. 33]. Within the framework of Inglehart’s theory, this quotation reveals the profound socio-philosophical essence of modern society. According to him, in the postmodern era, individuals’ primary life goals are not limited to personal freedom and self-expression but are increasingly harmonized with universal values such as social cooperation and global solidarity.

The key point here is that Inglehart emphasizes that an individual’s life orientation can no longer exist independently and in isolation. That is, while a person manifests their freedom, they simultaneously acknowledge their responsibility toward other people, societies, and humanity as a whole. As a result, in postmodern society, a new harmony emerges between “personal goals and social unity.”



In other words, today, individual values such as freedom and creativity intersect with universal values such as global cooperation, solidarity, peace, and ecological sustainability. This process makes personal life goals more complex and responsible: individuals not only strive for self-realization but also recognize their belonging to the destiny of all humankind.

The American political scientist Francis Fukuyama, well-known for his work *The End of History*, also highlights the role of social solidarity in modern societies, noting: “Social trust and cooperation are among the main pillars of the stability of capitalist societies and of personal success” [10, p. 7].

Fukuyama stresses the decisive role of trust and solidarity in contemporary societies. In his view, capitalist societies achieve stability not only through economic systems and market mechanisms but also through mutual trust and cooperation among individuals. Social trust serves as the “invisible capital” that unites people and ensures the harmonious functioning of society.

From this perspective, personal life goals must also rest on a solid social foundation. If solidarity, cooperation, and social capital are strong, personal goals will also be stable and consistent. Otherwise, goals may become unstable, volatile, and restricted to an individual level. In other words, as Fukuyama emphasizes, personal success and social stability are inseparable: genuine stability can be achieved only when individual aspirations are harmonized with social trust, solidarity, and global cooperation.

German philosopher Jürgen Habermas explains this process through communicative practice. He argues: “Personal freedom and social solidarity are harmonized only through communication and mutual understanding” [11, p. 101]. This indicates that life goals are formed globally through dialogue, cooperation, and shared perspectives.

In Habermas’s perspective, communicative practice is the most important link between society and the individual. He maintains that personal freedom acquires meaning not solely through individual decisions but through social consensus and mutual communication. Similarly, social solidarity does not emerge from coercion or force but from dialogue and understanding. Thus, life goals are formed not in isolation, but in interaction with others, considering their views and values. In today’s globalized world, this process unfolds not only locally or nationally but on a global level, through worldwide dialogue and cooperation.

Accordingly, Habermas’s view suggests that in forming life goals, individuals must integrate their freedom with societal interests, and the primary means to achieve this is communication, consensus, and shared perspectives. This ensures that personal goals align with social and global values.

In addition, Anthony Giddens, in his theory of “reflexive modernity,” presents the unity of personal and social dimensions as a new stage of modernity: “Unless the individual takes into account the global environment in the process of self-identity, his or her life goals will not be fully formed” [12, p. 214]. This confirms that life goals are now going beyond national boundaries and becoming aligned with global values.

Giddens’s theory of reflexive modernity describes a new stage of contemporary society. According to him, people now orient their lives not according to simple, traditional rules but through continuous reflection and reinterpretation of the self. This reflective process plays a decisive role in shaping life goals. He emphasizes that, in the modern era, individuals must consider the global environment—economic, political, ecological, and cultural processes around the world. Life goals



detached from this global context cannot be fully realized. For instance, global challenges such as environmental security, human rights, or technological development directly influence individuals' orientations and goals.

From this perspective, personal and social harmony is now interpreted not only as national unity but also as global unity. Consequently, personal life goals extend beyond national borders and are directly connected to global values such as peace, solidarity, sustainable development, and respect for human rights.

Overall, Giddens's approach to reflexive modernity confirms that life goals are dynamic, continuously reshaped, and integrated with global values.

From the above analyses, it can be concluded that personal and global solidarity represents a new stage in the paradigm of life goals. The perspectives of Inglehart on postmodern values, Fukuyama on social trust, Habermas on communicative practice, and Giddens on reflexive modernity all demonstrate that:

- personal freedom is being harmonized with global solidarity;
- life goals rely on social capital and trust;
- communication and global cooperation ensure stability;
- individuals now form their goals within a global context.

Thus, this integration prepares the individual not only for personal achievement but also for global social responsibility.

Discussion

The findings show that the processes of informatization are fundamentally transforming the paradigm of life goals. Moreover, this process embodies both positive and negative aspects.

Positive aspects include:

1. Expansion of individual freedom and choice. The process of informatization has broadened the opportunities for individuals to freely determine their life course. As Manuel Castells emphasizes: "In the information age, personal identity and the possibilities of choice are shaped through networks, and they provide individuals with a global degree of freedom" [4, p. 22]. This means that in the modern context, individuals can define their life goals not only within a national environment but also on the basis of global opportunities.

2. Development of creativity and innovative thinking. In contemporary conditions, freedom of choice fosters the realization of creative potential. American scholar Richard Florida, the author of the "creative class" theory, in his work *The Rise of the Creative Class* writes: "The strength of an innovative society rests on individuals' creativity and their ability to freely implement new ideas" [13, p. 4]. This demonstrates that in the informatization era, life goals are closely interconnected with creativity and innovation.

3. Formation of life goals harmonized with the global community. According to Ronald Inglehart: "In postmodern societies, the values of personal freedom are integrated with the principles of global solidarity and cooperation" [7, p. 33]. This shows that individuals' life goals are now adapted not only to personal but also to global social needs.



Negative aspects include:

1. **Instability and frequent change of goals.** Zygmunt Bauman characterizes contemporary society through the metaphor of “liquidity,” writing: “In liquid times, no life project is stable; it always turns into a process of change and reshaping” [3, p. 8]. This quotation scientifically substantiates the frequent alteration of life goals in the informatization process.

2. **Strengthening of consumerist attitudes.** Jean Baudrillard explains this phenomenon in his theory of the consumer society: “In modern society, goals are increasingly turning into objects of consumption, and the meaning of life becomes dependent on the process of consumption” [14, p. 46]. Thus, in the informatization era, life goals often become products of consumerist tendencies.

3. **“Crisis of meaning.”** As Bauman states: “In liquid times, the disappearance of stable values leaves individuals in a void of meaning” [3, p. 12]. This “crisis of meaning” results in instability in youth’s life goals, difficulties in future planning, and social alienation.

The presented scientific approaches show that while informatization enriches life goals positively with personal freedom, creativity, and global cooperation, it also generates negative tendencies such as instability, consumerist orientation, and a crisis of meaning. Therefore, for pedagogy and philosophy, the strategic task remains to guide young people toward stable, meaningful life goals grounded in global and universal values.

Conclusion

The overall results highlight both positive and negative dimensions of the informatization process. On the one hand, it expands freedom of choice, fosters creativity and innovation, and aligns personal goals with global cooperation. On the other hand, it generates instability, strengthens consumerist attitudes, and contributes to a “crisis of meaning.”

Therefore, the transformation of life-goal paradigms reflects not only the shift from stability to dynamism but also the integration of personal aspirations with global responsibilities. For philosophy, sociology, and pedagogy, the strategic task is to guide younger generations toward stable, meaningful, and globally responsible life goals, harmonizing individual self-realization with the values of solidarity, sustainability, and human dignity.

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