

National lifestyle: Essence and content

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Article History:

Received on 10 November 2025

1st Revision on 19 November 2025

Accepted on 26 November 2025

Abstract

Purpose: This study aims to examine the transformation of lifestyles within the framework of socio-historical development, focusing on how ecological, economic, and cultural factors influence the evolution of human living patterns. The research seeks to identify the underlying causes of lifestyle diversity within the same historical period and to analyze its social and moral implications.

Research Methodology: The study employs a historical-sociological approach combined with comparative and analytical methods. Data were gathered from archival sources, policy documents, and previous sociological studies that address social stratification, economic change, and cultural adaptation. By comparing different socio-economic groups and historical stages, the research explores how shifts in environmental conditions and economic systems reshape everyday life.

Results: Findings reveal that variations in lifestyle are closely linked to the interaction between economic progress, environmental conditions, and cultural continuity. Rapid modernization and urbanization have altered traditional social values, creating disparities in living standards and forms of social behavior. However, national traditions and collective ethics continue to function as stabilizing forces that preserve cultural identity.

Conclusions: The coexistence of multiple lifestyles within the same period reflects the transitional nature of modern society, where traditional and modern values intersect. Sustainable development requires balancing economic growth with cultural preservation and environmental awareness.

Limitations: The study is primarily descriptive and limited to qualitative data without extended longitudinal measurement.

Contribution: This research provides an integrative perspective on how socio-historical dynamics shape lifestyle transformations and offers insights for policymakers in social and cultural development.

Keywords: *Culture, Development, Economy, Lifestyle, Society*

How to Cite: Shokirovich, B. Z. (2025). National lifestyle: Essence and content. *Journal of Multidisciplinary Academic and Practice Studies*, 3(4), 345-354.

1. Introduction

A national lifestyle is based on the traditions, culture, social structure, and mentality of a nation. It includes traditional and changing aspects that are passed down from ancestors to descendants, affecting the formation of national values, customs, and national consciousness. There are several determinants that cause differences in the lifestyles of representatives of different social groups, classes, and classes who lived in the same era. When researching changes in the lifestyle of any social group, including young people, these two laws should not be overlooked. The main aspects of the national lifestyle are as follows: Traditions and Customs: Each nation has its own customs, rituals, holidays, and habits in everyday life. Culture: the National way of life is manifested in manifestations of nationwide culture, including music, art, literature, food and clothing. The main aspects of the national lifestyle are as

follows: Traditions and Customs: Each nation has its own customs, rituals, holidays, and habits in everyday life. Culture: the National way of life is manifested in manifestations of nationwide culture, including (Karimov, 2010; Šapić, Lazarevic, & Marinković, 2021).

Throughout history, national lifestyles have played a fundamental role in shaping the collective identity and continuity of a nation. They act as a unifying force that preserves moral values, family structures, and social harmony in communities. The national lifestyle evolves alongside political, economic, and cultural transformations; however, it remains anchored in traditional norms that provide moral direction and a sense of belonging. This duality between continuity and adaptation makes the study of national lifestyles particularly important for understanding social evolution and modernization processes. The national lifestyle is reflected not only in material culture, such as housing, clothing, and cuisine, but also in immaterial dimensions, such as language, moral principles, hospitality, and interpersonal communication.

For instance, in Eastern societies, especially among Central Asian nations, respect for elders, collective responsibility, and hospitality are integral to daily life. These values embody the spiritual and ethical foundations of the national culture. In contrast, Western lifestyles, while rooted in their own historical and cultural contexts, often emphasize personal freedom, individuality, and rational organization. This comparison illustrates how cultural environments determine social behavior, work ethics, and the meaning of success (Choriyev, 2021; Sobirovich, 2021). The social structure of a nation also significantly influences lifestyle. In agrarian societies, cooperation, solidarity, and interdependence are necessary for survival.

Agricultural labor traditions foster communal living and collective rituals, such as harvest festivals and shared celebrations. In contrast, industrial societies are characterized by urbanization, occupational specialization, and more individualistic patterns of interaction. The transition from rural to urban life transforms not only economic relationships but also family roles, communication styles, and leisure practices. Another key element of a national lifestyle is mentality, which refers to a collective way of thinking, feeling, and interpreting the world. Mentality shapes how people react to social change, perceive their moral obligations, and interact with others. It encompasses attitudes toward work, authority, gender roles and religion. In the Uzbek context, for instance, the national mentality is deeply intertwined with hospitality (*mehmondo'stlik*), respect for elders (*kattalarga hurmat*), and the principle of communal unity (*hamjihatlik*). These features continue to define Uzbek society amid rapid globalization and technological transformation (Sobirovich, 2020; Turdiyev, 2019).

In the modern era, globalization has introduced new challenges and opportunities to national lifestyles. Exposure to global communication, digital culture, and international trade fosters cultural exchange and innovation (Buribayev, Khamzina, & Buribayeva, 2025; Ciftci, Nawaz, & Sydiq, 2015). However, it risks diluting traditional norms and weakening the transmission of national heritage to younger generations. The spread of mass media, consumer culture, and online interaction has created hybrid lifestyles that combine local and global elements, sometimes called “glocal” cultures. This hybridization demonstrates adaptability but raises concerns about the erosion of national identity. Education and family institutions play a decisive role in maintaining and transmitting national lifestyle values. Through schooling and upbringing, children learn social etiquette, respect for cultural heritage, and appreciation of national symbols (Hölscher, Schachner, Juang, & Altoè, 2024).

Cultural education that incorporates history, literature, and traditional arts ensures intergenerational continuity. Moreover, including cultural subjects in modern curricula reinforces awareness of national roots while preparing youth for global citizenship. Religion and spirituality are vital aspects of the national lifestyle. Religious rituals, holidays, and moral teachings shape community behavior and strengthen social solidarity in the same way. In Uzbekistan, Islamic values coexist with national traditions, forming a distinct moral system that promotes compassion, discipline, and respect for social harmony. Similar syntheses can be observed in other nations, where religion provides an ethical framework that guides daily practices, social interactions, and family relationships (Arsenijević & Perić, 2025; Tabatabaei, 2020).

Economics and technology have further diversified our lifestyles. The shift toward a digital economy has transformed communication, work habits, and consumer patterns. Online education, remote work, and digital entertainment have altered the traditional rhythm of life, often reducing direct social interactions. Nevertheless, technology also allows for the preservation and dissemination of national culture through virtual museums, online archives, and digital art platforms (Mendoza, De La Hoz Franco, & Gómez, 2023; Vlasov, Polbitsyn, Olumekor, Haddad, & Al-Ramahi, 2024). Thus, technology should not merely be viewed as a disruptor but as a potential instrument for cultural sustainability. Youth represent a key vector of change in national lifestyle dynamics. Their lifestyles are shaped by digital literacy, global media exposure and changing aspirations.

However, if properly guided, young people can become transmitters of cultural heritage in modern formats. Initiatives such as cultural festivals, creative industries, and intercultural dialogues encourage youth to reinterpret national traditions within contemporary frameworks, thereby ensuring preservation and innovation. The preservation of the national lifestyle in the 21st century requires a balanced approach that harmonizes modernization with cultural continuity. Policymakers, educators, and community leaders must collaborate to design cultural policies that protect traditional values while encouraging progressive adaptation to modernity. For instance, cultural tourism and heritage industries can serve as powerful tools for sustaining national lifestyles economically while showcasing them globally.

Furthermore, the media and creative sectors play crucial roles in representing and revitalizing national lifestyles (Rentschler, Fillis, & Lee, 2023). Films, music, literature, and digital storytelling can communicate cultural identity to domestic and international audiences. By highlighting national symbols, historical narratives, and moral values, media content can strengthen citizens' collective identity and pride. Another important consideration is urbanization, which often alters the lifestyle patterns. Traditional practices may decline as populations migrate from rural areas to cities. Urban planning that incorporates cultural spaces, such as local art centers, traditional markets, and public celebration areas, helps maintain community spirit and cultural expression. Similarly, policies promoting cultural education in urban schools can bridge the gap between modern life and traditional roots (Abdurahiman, Kasthurba, & Nuzhat, 2024; Oktay, 2024).

National lifestyle also interacts with language and communication styles, as language carries the worldview and emotional codes of a nation. Preserving linguistic richness is essential for maintaining a national consciousness. Proverbs, idioms, and oral storytelling traditions embody moral lessons and historical experiences, serving as cultural memories that connect generations. Thus, the gradual disappearance of traditional expressions due to linguistic homogenization is a significant threat to national identity. In addition, the role of women in the national lifestyle deserves special attention. Historically, women have been the custodians of cultural transmission through family education, folklore, and rituals. Socially and economically empowering women strengthens their ability to preserve and adapt cultural practices. Modern gender equality policies, when integrated with respect for cultural identity, ensure that women remain active agents in both modernization and heritage preservation (Arslan, Abrar, Ullah, & Haroon, 2024).

Finally, the sustainability of the national lifestyle depends on collective awareness and civic participation. Cultural preservation is not solely the task of the state but also a shared responsibility of citizens, artists, educators, and communities. Public participation in cultural programs, heritage conservation, and local governance fosters a sense of ownership of national traditions. Civic engagement rooted in cultural pride promotes social cohesion and resilience to cultural homogenization. In conclusion, the national lifestyle embodies a synthesis of tradition and progress, serving as the moral and cultural compass of a nation. It defines how people live, think, and relate to each other, shaping their collective destiny. Preserving and adapting it in the context of globalization requires a holistic strategy that integrates education, culture, the economy, and technology. Nations that successfully balance these dimensions not only protect their heritage but also project a distinctive identity in the

global community, proving that cultural authenticity and modern development can coexist harmoniously (Stache, 2024).

2. Literature Review

It can be seen from scientific sources on the subject that Mollborn, Lawrence, and Saint Onge (2021), Cockerham (2005), Mollborn et al. (2021), Akkaya (2021) any lifestyle includes a number of parameters. These parameters were derived from the main directions of human activity. First, lifestyle is a product of socio-historical development. As society developed under the influence of various factors, the lifestyle of its members also changed. In the early stages of development, the human lifestyle was mainly dependent on natural conditions. For this reason, the first communities, tribes, and clans were formed in areas with favorable natural conditions. These conditions determine the shape of the places where people live, the types of activities they engage in, the nature of the tools used in these activities, and the products they consume. The mastery of fire, improvement of labor tools, and development of language have brought serious changes to the human way of life.

However, for a long time, the lifestyle of *Homo sapiens* has consisted of adaptation to natural conditions. However, over time, humanity began to exert increasing control over its environment, marking a turning point in the evolution of the human lifestyle. As production developed, people learned to adapt to nature and transform it according to their needs. This transformation has led to a qualitative shift in human relationships with the environment, from passive adaptation to active participation. The development of agriculture marked a decisive stage: people transitioned from nomadic hunting and gathering to a sedentary way of life. Agriculture required organized labor, land ownership, and communal cooperation, which in turn laid the foundation for social differentiation and the formation of early civilizations.

The emergence of private property and class stratification also affected the lifestyle patterns. Members of different classes or professions began to live in distinctive ways, dictated by their economic status and social functions. Aristocrats, for instance, adopted a lifestyle associated with leisure, refinement, and governance, whereas peasants maintained one centered on physical labor and collective survival. The evolution of trade and craft production further diversified social life, introducing a culture of specialization and exchanges. Markets became not only economic centers but also spaces of cultural interaction, where various lifestyles intersected and influenced each other. Cultural and spiritual life has also expanded in parallel with economic development. The invention of writing, the rise of education, and the spread of religion have each left a deep imprint on human behavior. Religion, in particular, plays a major role in defining moral codes and regulating social life. It influenced clothing, diet, family organization, and daily routines. For example, religious rituals and festivals structure the calendar of work and leisure, while ethical teachings shape interpersonal relationships and community obligations (Aulia & Dewi, 2025).

The transition from the medieval to the modern era has brought about further lifestyle transformations. The Renaissance, Enlightenment, and Industrial Revolution accelerated the pace of change. Urbanization and mechanization have redefined the rhythm of daily life. Industrial workers now lived according to the logic of the clock—labor hours, wages, and mechanical regularity replaced the seasonal rhythms of agrarian societies. New forms of leisure and cultural consumption, such as theater, newspapers, and later, cinema, emerged. As technological progress has expanded, human lifestyles have become increasingly urban, rationalized, and interdependent (Ervina et al., 2025).

However, even in the industrial age, regional and national variations in lifestyle persisted. Geography, climate, and cultural traditions continue to determine many aspects of life. People in mountainous regions, deserts, and coastal areas have developed distinctive habits, architecture, and food culture that reflect their environment. For instance, nomadic traditions remained strong in some regions, whereas others embraced urban modernity more rapidly. This coexistence of multiple lifestyles within a single civilization demonstrates the resilience of cultural diversity amid globalization (Amin, Heryanto, Athaya, & Fitri, 2025).

The twentieth century introduced new dynamics that reshaped lifestyles more profoundly than any previous era. Technological innovations, such as electricity, automobiles, telecommunications, and computers, have revolutionized how people work, learn, and interact. The rise of the welfare state and the spread of education have increased mobility and broadened social horizons. The concept of “quality of life” gained prominence, encompassing not only material wealth but also health, leisure, education, and environmental wellbeing. These indicators reflected the growing awareness that a good life depends on the harmony between economic progress and social development (Amin, Mustafidah, Nabila, & Maharani, 2025).

Simultaneously, industrialization and urban concentration have created new challenges, such as pollution, overpopulation, and psychological stress. Sociologists have begun to explore how these phenomena affect lifestyle satisfaction, family cohesion, and mental health. The shift toward a consumer society in the mid-twentieth century further complicated this picture. Advertising, fashion, and mass media have introduced new ideals of comfort and success, often emphasizing material acquisition over communal solidarity. As a result, traditional lifestyles—rooted in collective identity and moral restraint—started to erode under the influence of market-driven individualism (Amin, Supriatna, Ardian, & Abdurrahman, 2025).

However, the late twentieth and early twenty-first centuries have witnessed a countermovement: a revival of interest in sustainable and culturally grounded ways of life (Perea, Piedrahita, & Alzate, 2025; Shutaleva et al., 2022). People have begun to recognize that unrestrained modernization leads to environmental degradation and social alienation. Movements promoting ecological living, local culture, and healthy lifestyles have emerged in response. Scholars such as Ronen and Kerret (2020) and Baran and Berkowicz (2020) emphasize the importance of integrating psychological, pedagogical, and ecological awareness into lifestyle formation. They argue that true well-being arises not merely from economic growth but from a balance among the body, mind, society, and nature.

While globalization creates unprecedented connectivity, it also fosters cultural homogenization. The spread of digital media, entertainment, and international consumer brands tends to standardize behaviors and aspirations across societies. However, local cultures continue to adapt creatively. Many societies now maintain a “dual lifestyle,” combining modern technologies with traditional customs—what anthropologists call cultural hybridity. For example, digital communication has not eliminated community gatherings or family rituals; rather, it has transformed how they are organized and experienced. Technological advancements continue to redefine lifestyle parameters.

The digital revolution has altered the structure of time, space, and social interactions. Online learning, teleworking, and e-commerce have created new modes of production and leisure activities. This virtual dimension of life has blurred the boundaries between work and rest, and public and private spheres. While it offers convenience and efficiency, it raises concerns about reduced physical interaction and weakened community ties. Therefore, the modern lifestyle is marked by paradoxes: connected yet isolated, informed yet overstimulated, and comfortable yet fragile. Despite these rapid changes, the fundamental principles of human lifestyles remain rooted in the same parameters identified by early sociologists: work, family, leisure, communication, and culture. Each generation modifies these elements to suit its conditions but inherits its core structure from the past. The study of lifestyle thus provides a bridge between anthropology, sociology, and history—a holistic framework for understanding human adaptation and creativity across time (Gil García, Alemán Ramos, Quintana, & Santana, 2022; Li, 2024).

In conclusion, lifestyle should be understood as a dynamic system shaped by the constant interaction of nature, the economy, culture, and technology. Its evolution, from primitive adaptation to complex modernity, illustrates humanity’s capacity to respond to environmental and social challenges. While modernization continues to accelerate change, preserving cultural diversity and ecological harmony remains essential. The lessons of history show that sustainable progress depends not only on material achievements but also on maintaining moral values, communal solidarity, and respect for nature. Thus,

lifestyle becomes not merely a reflection of external conditions but an expression of human purpose, dignity, and creativity (Amin, Azijah, & Gunawan, 2025; Amin, Pujiyani, Rusiyana, & Azzahra, 2025).

3. Research Methodology

Another reason for changes in human lifestyles is related to the development of crafts. The development of productive forces has radically improved the techniques and skills of artisanal labor. As a result, handicrafts, which were previously a unique aspect of the labor of farmers and herders, became a separate field of labor activity. Moreover, artisans eager to sell their products gradually began to gather in cities. In this way, cities that existed mainly as residences of feudal and religious leaders became settlements with their own lifestyles and styles. These social processes have created urban and rural lifestyles.

The Renaissance, which stood out as a period of cultural development in the East, and a few centuries later, the Renaissance, inspired by the powerful development of literature and art in Western countries, further enriched human life. During this period, there were classes that did not participate in the existing relations of the material production. These classes turned their life activities related to literature and art into a separate way of living. Consequently, a lifestyle typical of only intellectuals and creative people was decided. Simultaneously, the humanitarian ideas developed and promoted by the representatives of this class influenced the lifestyle of the representatives of all classes and groups during this period. "In the conditions of intense social life and business activity, a spiritual environment emerged where individuality and originality were valued. A dynamic, ambitious, and active person who won his social status not because of his famous ancestors but because of his efforts, perseverance, intelligence, knowledge, and luck came to the stage of history. Man began to look at himself and nature with new eyes, and his aesthetic taste, attitude to the environment, and the past changed" (Слепцова, 2010).

4. Result and Dscussion

So, during the development of human society, the lifestyle of a person, on the one hand, has become richer in content, on the other hand, it has been continuously differentiated. At the same time, there are certain differences in the way of life of social groups, classes, and even people who lived in the same historical period. Of course, such differences, which are often observed in modern societies, do not appear independently. These determinants differ. Their group includes natural determinants. The role of a natural determinant is the ecological situation prevailing in the area where a person resides. "Ecological situation refers to natural conditions and resources in a certain area, the degree of acceptability of conditions for human life, a set of factors that change it in a positive or negative direction and can change it" (Shokirovich, 2025). It is not appropriate to consider each of these factors as separate situations. The ecological situation is an integrated system of these factors. The following criteria are typically used to determine the ecological situation in a particular region:

- a) The condition of the soil in the area and the condition of the land used in agriculture.
- b) The condition of water bodies in the area and the practice of their use
- c) Specific characteristics of the climate in the area
- g) plant species in the area.
- d) Fauna in the area
- e) The state of natural resources and their use in the area.
- j) the degree of acceptability of natural conditions in the area for human life" (Shokirovich, 2025).

The ecological situation primarily determines the content and form of labor. It is known that any work relies on certain natural resources. The lifestyle of the people living in an area is determined by the work activities based on the resources available in that area. For example, agriculture develops in areas with good soil and water conditions, animal husbandry in desert zones, and fruit and vegetable growth in areas with rich flora. True, on the eve of the new century, the acceleration of the trend of globalization in the world activated the movement of natural resources - export and import. Consequently, production based on them is being created even in areas where there are no specific natural resources. However, labor activities based on local natural resources continue to gain priority in people's lifestyles.

The ecological situation of the region also affects people's social activities and mutual relations. In short, the reasons for the formation of a way of life based on the principles of collectivism in the East and an individualistic way of life in the West are partly rooted in natural conditions. This situation is vividly described in I. Karimov's work "High spirituality - invincible power": "It is known from history that people in Central Asia have been living in valleys, on the banks of large water sources - rivers and streams. The conditions of the region, surrounded by deserts and deserts, with an extremely complex nature and climate, have led to these peoples and nations adapting to each other for thousands of years, and they have become close friends. He insists that his wife should live lightly" (Shokirovich, 2025). The moderate climate in the West created favorable natural conditions for economic activities. Therefore, the improvement of mutual assistance between the members of society is no longer a matter of life and death, and an individualistic way of life has been decided. "As a result, people have become used to not caring about the interests of society, but living only with their own needs and interests" (Choriyev, 2021).

The dependence of human life on the ecological situation is particularly evident in the construction of buildings and structures. For example, experts consider the climatic conditions of the area, the quality of soil, water, and air, and other elements of the ecological situation before building any structure. "The projects of the houses should be sharply differentiated from each other depending on the region in which they are built - in the desert, in the tropics, in the central region of the country. Universal houses that can be built under any conditions are ineffective from economic and engineering perspectives; therefore, it is necessary to develop a project based on the climatic characteristics of a specific region" (Ливенцов, 2018).

The unique features of nature in the region, the landscape, its pastures and forests, seas and rivers, hills and mountains, deserts and deserts are the spiritual image of a person's worldview and belief. qualities and characteristics play an important role in the formation of attitude to reality. Throughout their lives, people consciously or unconsciously strive for nature, draw strength from it, and draw certain conclusions from its scenes. His first visions of form, color, order, harmony, order, standard, and appropriateness are born with the grace of nature. These imaginations give order, harmony, and purposefulness to a person's leisure activities. In addition, nature is considered a source of creativity, inspiration, development, and the realization of existing abilities. The creative possibilities, which are motivated by nature, become a reality during free time activities. As long as this is the case, it can be noted that the ecological situation in the area where a person lives determines the content of their free time.

Disruption of the ecological situation causes a sharp change in a person's way of life. This situation is particularly evident today. By the end of the 20th century, "the development of society had entered a new stage of social production. At this stage, the number of technical tools used by humans has increased significantly, resulting in a tremendous increase in the consumption of natural resources. This is why humanity's need for them is growing year by year" (Shokirovich, 2025). Efforts to meet this need, on the one hand, lead to a decrease in available natural resources and, on the other hand, to excessive pollution of the natural environment. These negative changes in the ecological situation have a negative impact on human life, and in regions where environmental problems have become acute, they completely derail it.

Lifestyle is influenced by social determinants. Among these determinants, the economy of society has a special place. Therefore, one way of life prevails in a society dominated by one type of economy, and a completely different way of life prevails in a society dominated by another. The important point is that any type of economy causes both positive and negative elements to take place in the way of life. For example, a person's lifestyle in the conditions of a traditional economy is characterized by relying on national values that have been formed over the centuries. However, such a lifestyle has an inert character and "digests" progressive changes with difficulty. In contrast, the market economy gives a dynamic, changing character to a person's lifestyle, but it is impossible to positively assess the priority of consumerism in such lifestyles.

The composition of the economy can also be a source of lifestyle changes. In a society where the agrarian sector is dominant, the characteristics of the rural lifestyle play a decisive role, while in a society where the industrial sector is advanced, the labor activity of people depends more on industrial production, even their social activity, and household life originates from industrial interests. The digital economy, which has developed rapidly in recent years, has a complex impact on people's lifestyles. As a result, on the one hand, people's lives are becoming easier, their use of social services is easier. On the other hand, the digital economy is narrowing the scope of human communication, even digitizing household and leisure activities.

5. Conclusion

5.1 Conclusion

A person's lifestyle changes in proportion to the pace of economic development. Economists use the category "quality of life" in their monographs and articles to ascertain these changes and their effects. Quality of life – "the level of development of the system of ensuring the life and activities of the population, as well as income and quality of consumption, education and professional potential, economic interests and needs, social inclinations, forms of adaptation strategies, economic activities and other social - is a concept representing the living conditions, level and quality of social groups with different economic parameters." Economic development ultimately leads to an improvement in citizens' lifestyles. For the same reason, the President of the Republic of Uzbekistan, Sh. Mirziyoyev: "Creating the necessary conditions for effective work, decent wages, modern housing, quality education and medical care, ample opportunities for recreation and leisure - all these are economic are important factors that determine the essence and content of our reforms in the field", he said. Stagnation of economic development and its decline have a negative impact on the lifestyle of members of society.

5.2 Suggestion

Based on the conclusion that economic development directly influences the quality and dynamics of human lifestyles, several recommendations can be proposed to ensure sustainable improvement in living standards and social well-being.

1. **Strengthening Inclusive Economic Growth:** The government should continue to promote balanced regional economic development so that the benefits of growth reach all social groups. Encouraging investment in underdeveloped areas, supporting small and medium enterprises (SMEs), and ensuring equal access to financial resources will create a more equitable opportunity distribution.
2. **Integrating Social Policy with Economic Planning:** Economic progress should be aligned with social welfare objectives. Programs that connect job creation, fair wages, and access to essential services, such as education, healthcare, and housing, will strengthen the overall quality of life. Therefore, economic policy should not focus solely on output growth but also on human-centered outcomes.
3. **Enhancing Human Capital Development:** Education and professional training must remain at the core of national development strategies. Improving access to quality education and modern vocational programs will equip citizens with the skills necessary to adapt to changing labor markets and technological innovations.
4. **Promoting Sustainable Consumption and Environmental Balance:** As economic activity grows, maintaining ecological sustainability is essential to prevent long-term lifestyle degradation. Environmental protection measures, efficient resource management, and green technologies should be integrated into industrial and urban development policy.
5. **Ensure Fair Income Distribution and Social Protection:** Policies to reduce income inequality—through progressive taxation, social insurance, and targeted welfare programs—should be prioritized to maintain social harmony and prevent lifestyle polarization among different economic groups.
6. **Encourage Cultural and Recreational Enrichment:** Economic growth must also translate into improved social and cultural lives. Expanding access to arts, sports, and leisure facilities will enhance citizens' well-being and contribute to a more balanced and fulfilling lifestyle.

In conclusion, the sustainable improvement of lifestyle depends not only on economic indicators but also on how effectively economic development is linked to social justice, environmental responsibility, and human capital enhancement.

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