

## The Transformation of National Values and Spiritual Renewal in New Uzbekistan

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**Abstract:** This article provides a scholarly and theoretical analysis of the processes of transformation of national values and spiritual renewal in the context of the development of New Uzbekistan. It examines the impact of globalization and social transformation on the system of national values, and elucidates the socio-philosophical, cultural, and axiological foundations of spiritual renewal. Particular attention is paid to the role of state policy, spiritual and moral education, and issues of national identification in preserving and advancing national values. The findings of the study have significant scientific and methodological relevance for ensuring national and spiritual stability, fostering a conscious and reflective attitude toward national values among the younger generation, and improving the framework of spiritual and moral policy.

**Keywords:** New Uzbekistan, national values, transformation of values, spiritual renewal, globalization, national identification, spirituality, spiritual and moral education, socio-philosophical analysis.



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### Introduction

The present stage of global civilizational development is marked by the rapid intensification of globalization, digitalization, and cultural integration, processes that exert a profound and multidimensional influence on national value systems, social consciousness, and spiritual life [1]. These dynamics pose particularly significant challenges for states pursuing an independent path of development, for which the preservation of national values, their reinterpretation in line with contemporary realities, and the promotion of spiritual renewal have acquired strategic importance. In this context, the transformation of national values and the processes of spiritual renewal in New Uzbekistan emerge as an urgent and relevant subject of scholarly inquiry [2].

From this perspective, the transformation of national values and the processes of spiritual renewal in the context of the development of New Uzbekistan emerge as a pressing and highly relevant scholarly problem. "...we shall not turn back from this path we have chosen, no matter how hard it is. We shall definitely achieve our goals. We shall rely on our hard-working people, who live

with good thoughts and dreams. I am confident, if we work together, we shall definitely and together build a New Uzbekistan”[3], [4].

Indeed, each stage of a country’s historical evolution is characterized by a distinctive spiritual system that embodies the spirit of its time. This system is formed in close interaction with objective social realities, the level of socio-cultural development, and the growth of human intellectual and moral capacity. Within this evolutionary process, spiritual continuity between the past, present, and future is preserved, ensuring the transmission of cultural heritage while simultaneously creating conditions for renewal [5]. As a result, a stable foundation is established for the sustainable development of national spirituality under changing historical circumstances.

### **Research Methodology**

In conducting this study, a systematic and comprehensive methodological approach was adopted. The research is grounded in the principles of historicity and logical consistency and employs general scientific methods such as analysis and synthesis, observation, comparison, and generalization. These methods were applied in an integrated manner to ensure a coherent and objective examination of the transformation of national values and the processes of spiritual renewal.

### **Literature Review**

Issues related to spirituality in the context of globalization, the transformation of spiritual and moral value systems, and the distinctive patterns of spiritual renewal processes have been extensively examined in scholarly research [6]. In particular, the socio-philosophical, cultural, ethical, and axiological dimensions of spiritual renewal have been comprehensively explored through various theoretical approaches in the works of A. Erkaev, J. Yakhshilikov, E. Umarov, M. Abdullaev, E. G. Goziev, A. Mavrulov, M. Akhunov, I. Saifnazarov, Q. Nazarov, A. Mukhtarov, and F. Yuldasheva. These studies have played a significant role in shaping the conceptual, theoretical, and methodological foundations of the present research.

### **Analysis and Results**

The large-scale socio-political, economic, and cultural reforms currently being implemented in the country necessitate the substantive enrichment, structural renewal, and functional alignment of national values with the contemporary demands of social development [7]. Within this context, national values are no longer perceived solely as elements of historical and cultural heritage; rather, they are conceptualized as a significant social phenomenon that ensures spiritual stability, fosters individual moral development, and reinforces national identity.

At the same time, there is an objective need for an in-depth scholarly analysis of the processes underlying the transformation of national values, including their internal dynamics, socio-philosophical foundations, and intrinsic interconnection with spiritual renewal. Without a rigorous scientific understanding of these processes, it is difficult to cultivate a conscious, critical, and responsible attitude toward national values among the younger generation [8].

It is well established that the continuous renewal of spirituality constitutes a key indicator of its vitality and resilience under the conditions of globalization. This process of renewal manifests itself as a distinctive response of spirituality to the contradictory influences of globalization, functioning as a mechanism of socio-cultural adaptation and as a means of forming spiritual and moral immunity against diverse ideological, cultural, and ethical challenges. “Spiritual renewal is a conceptual category that denotes the process of transformation, development, and enrichment of spirituality [9], [10]. The events and dynamics unfolding in individual lives and in society at large inevitably generate specific changes in personal consciousness and spiritual orientation. At the same time, spirituality itself exerts a substantial influence on the emergence and course of transformations occurring within social reality.

Renewal is intrinsically linked to the fundamental essence of spirituality. If spirituality is not continuously renewed and enriched, it rapidly becomes obsolete and, rather than contributing to social progress, turns into a constraining factor that impedes development and functions as an obstacle to societal advancement”[11].

Professor F. Yuldasheva offers the following interpretation: “Spiritual renewal involves the following:

- preventing the prioritization of primitive material needs in the consciousness of society, which lead to spiritual degradation of personality, and fostering high spiritual needs;
- creating opportunities for the manifestation and realization of spiritual potential of individuals, especially the intellectual and spiritual potential of youth” [12].

Spiritual values constitute an integral component of cultural development, and the independent state that we are striving to build cannot be detached from the cultural heritage of our recent past. Even though this heritage was shaped under the pressures and constraints of a totalitarian system, it is essential to acknowledge, in an objective and scholarly manner, the positive dimensions of the spiritual and moral values created by our people [13], [14].

Alongside the growing demand for the study of universal and national values, several fundamental elements and processes may be identified:

1. values manifest themselves as material and spiritual goods that are socially recognized and serve as a foundation for human development, self-realization, and personal fulfillment, thereby contributing to social progress;
2. within the system of values, the distinctive characteristics of each people, region, and nation—as well as of humanity as a whole—are articulated, reflecting markers of self-awareness, cultural identity, and modes of self-expression;
3. through the harmonization of universal and national values, fundamental principles and normative frameworks emerge that shape the trajectory of social development and determine the future of humanity [15].

At the current stage of development of New Uzbekistan, the preservation of the rich cultural and spiritual heritage created by our ancestors, its systematic revitalization, and its development in harmony with the contemporary socio-political and cultural needs of society have been institutionally consolidated as one of the strategic priorities of state policy. The conceptual essence of this process is primarily characterized by its focus on ensuring individual spiritual maturation, refining the mechanisms of national self-identification, and maintaining the continuity of historical memory [16].

As emphasized by the Head of State, Shavkat Mirziyoyev, “the Uzbek people are distinguished by a profound sense of national dignity, honor, and elevated spirituality—an asset of exceptional value. This moral and spiritual wealth, carefully preserved and transmitted by ancestors over centuries, constitutes a fundamental foundation of national existence. Its loss would represent not only a rupture with historical continuity but also a moral responsibility for which future generations would hold the present accountable. Conversely, this spiritual quality must be transformed into a unifying and mobilizing principle that consolidates society and strengthens the state. For a nation endowed with strong national pride possesses an equally strong sense of dignity, moral resilience, and collective will, enabling it to attain even the most ambitious and far-reaching goals” .

From this perspective, there emerges a clear necessity to undertake a comprehensive scholarly analysis of the national and spiritual revitalization processes currently being implemented. In particular, large-scale reforms aimed at revitalizing traditions, customs, and values that have

evolved over centuries within the collective consciousness of the people are increasingly functioning as a key component of cultural policy. These reforms play a decisive role in ensuring sustainable social development and in deepening processes of national identification.

### Conclusion

In conclusion, it should be emphasized that fostering in the younger generation a respectful attitude toward historical heritage and a conscious, responsible engagement with national and spiritual values constitutes one of the foremost pedagogical and socio-philosophical priorities under contemporary conditions of social development. At the same time, such respect and commitment must not assume a formalistic or superficial character; rather, they should be grounded in profound scholarly knowledge, high intellectual maturity, independent and critical thinking, as well as spiritual integrity and moral excellence.

Within the process of building New Uzbekistan, this approach serves to activate mechanisms of understanding and internalizing national values in the minds of young people, strengthen their spiritual and moral resilience, and ensure the sustainability of national identity in the context of globalization.

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