

PAPER

THE NEED FOR VALUE TRANSFORMATION IN NEW UZBEKISTAN

Oripov Elyor Shavkatovich¹, *

¹Head of the department of national ideology and law, KSU

* oripov664@gmail.com

Abstract

This article provides a scientific analysis of the changes occurring in the social, spiritual, and political value system during the era of New Uzbekistan and explains the necessity of these transformations. The main factors driving value transformation – globalization, digital modernization, democratic reforms, individual freedom, and the strengthening of civil society – are examined in detail. The study highlights existing theoretical approaches, social dynamics, and trends influenced by ongoing reforms.

Key words:

New Uzbekistan, value transformation, modernization, globalization, civil society, reforms, spiritual renewal.

Introduction

The process of building New Uzbekistan is accompanied by large-scale reforms that encompass all spheres of social life. One of the key stages of this process is the revision of the value system and its harmonization with the demands of the time. Value transformation is an integral element of social development, serving to renew political culture, support spiritual growth, and shape a new worldview among citizens.

In the 21st century, the expansion of global information flows, the growth of the digital

economy, and the intensification of cultural exchanges require a reassessment of national values. This, in turn, is directly linked to the prioritization of the human factor in the development strategy of New Uzbekistan. In Sh. Mirziyoyev's Development Strategy of New Uzbekistan, the concept of "New Uzbekistan" is defined as "the ideological and spiritual foundation that determines the dream of New Uzbekistan, the demands of the present era, and its driving forces and factors" [1]. Here, national values are viewed as a fundamental factor guiding transformation, meaning that values are contextualized to enable society's adaptation to

Compiled on: December 16, 2025.

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modern reforms. Therefore, studying the process of value transformation on a scientific basis and analyzing its necessity and mechanisms is of particular relevance.

Methodology

The following scientific methods were applied in the research:

Analytical-methodological approach – analysis of previously published scientific literature on the topic, development strategies of Uzbekistan, and the content of socio-political reforms [2].

Comparative method – comparison of the value system before and after independence, identifying the distinctive features of changes in the era of New Uzbekistan.

Sociological perspectives – interpretation of dynamic changes in public consciousness, youth worldview, and the interaction between national identity and modernization processes based on social theories. In particular, it is emphasized that “the process of globalization does not negate national values but requires their reinterpretation in new historical conditions. In this process, values transform by acquiring modern content instead of their traditional form” [3].

Structural-functional analysis – explanation of the functions performed by the value system in society and their influence on the transformation process.

Results

1. Renewal of the value system has become an objective necessity

Democratic reforms carried out in Uzbekistan’s socio-political life, the expansion of human rights, and the strengthening of openness and transparency in public administration are laying the foundation for the formation of new social values. Among them, the following hold a special place:

- civic engagement, responsibility, and initiative,
- individual freedom and self-awareness,
- respect for the rule of law,
- attention to science and innovation.

2. Harmonization of national and universal values

The policy of New Uzbekistan aims at harmonious integration with the global world without abandoning national traditions. Therefore, the following values are gaining new content within the value system:

- strength of the family institution,
- tolerance,
- the rise of religious and educational consciousness,
- loyalty and patriotism.

Alongside these, social demand for universal values such as democracy, human rights, gender equality, and inclusivity has increased.

3. Changes in youth worldview as the main driving force of transformation

In an information-based society, youth, as the main subjects of globalization, adopt national values through new social experiences, leading to intergenerational value transformation [4]. As representatives of the digital generation, young people:

- live in an open information environment,
- are oriented toward the global labor market,
- possess innovative thinking,
- are open to novelty.

This makes them the primary actors in the process of renewing the value system.

4. Digital transformation influences the content of values

As a result of the commercialization of mass media, the public space is transforming from a platform of information exchange into a mechanism that shapes and redirects social consciousness and values. The formation of digital culture is generating new skills and values in areas such as labor, communication, education, and information consumption. For example:

- information culture,
- media literacy,
- cybersecurity awareness,
- online cooperation,
- remote discipline are becoming increasingly important values.

Discussion

Value transformation is primarily connected with changes in individual and collective consciousness, emerging through the conversion of external

influences into internal needs. This process includes not only renewal but also the potential emergence of certain contradictions. If national values are not consciously managed during globalization, their content may weaken; however, transformation based on scientific and spiritual approaches serves to strengthen national identity.

The divergence between traditional and modern values is perceived differently across social groups. Therefore, state policy must be flexible and ensure balance between the perspectives of different generations. In New Uzbekistan, modernization of spiritual and educational policy requires:

- new mechanisms for working with youth,
- modern educational standards,
- measures to strengthen spiritual immunity.

Value transformation should be a managed process; otherwise, pressure from global information flows may negatively affect national identity. According to J. Habermas, “the historical transformation of the public sphere is closely linked to changes in the dominant value system of society, where the principle of rational discourse is gradually replaced by instrumental and utilitarian values” [5].

The effectiveness of reforms is directly related to citizens’ worldview and value system. For example, although conditions created to support entrepreneurship are significant, it is difficult to achieve full effectiveness in a society where values of initiative and responsibility are underdeveloped.

Conclusion

Under the conditions of New Uzbekistan, value transformation is a necessary stage of social development. This process is driven by:

- democratic reforms,
- globalization,
- digital modernization.

J. Habermas interprets changes in the public sphere as a transformation of democratic values, noting that citizens’ active participation as subjects is being replaced by a spectator and consumer position [6]. This is reflected in the changing needs of the younger generation. In traditional society, national values mainly fulfilled moral and spiritual functions, whereas under globalization they are becoming tools of socio-political and

cultural identification.

The success of the transformation process lies in ensuring harmony between adaptation to modern global demands and the preservation of national identity. Renewing values constitutes the socio-spiritual foundation of New Uzbekistan’s development. This process leads to the renewal of social consciousness, the strengthening of civic responsibility, and the formation of a modern worldview.

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