



## FEATURES OF THE TRANSFORMATION OF SPIRITUAL AND IDEOLOGICAL PROCESSES IN THE SOCIETY OF NEW UZBEKISTAN

**Elyor Murotov**

*Lecturer*

*Denov Institute of Entrepreneurship and Pedagogy*

*Denov, Uzbekistan*

### ABOUT ARTICLE

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**Abstract:** This article analyzes the scientific-theoretical foundations of the implementation processes of the “New Uzbekistan” concept in recent years and the distinctive features of the transformation of spiritual and ideological processes taking place within this framework. The study also explores how the principles of “New Uzbekistan” such as human dignity, a just society, and the transition from national revival to national progress—are reflected in real life.

## YANGI O‘ZBEKISTON JAMIYATIDA MA’NAVIY-MAFKURAVIY JARAYONLARNING O‘ZGARISH XUSUSIYATLARI

**Elyor Murotov**

*o‘qituvchi*

*Denov tadbirkorlik va pedagogika instituti*

*Denov, O‘zbekiston*

### MAQOLA HAQIDA

**Kalit so‘zlar:** Yangi O‘zbekiston, konsepsiya, milliy taraqqiyot, ma’naviy jarayonlar, mafkuraviy jarayonlar, islohotlar, yangilanish jarayonlari, inson qadr-qimmati, adolatli jamiyat, milliy tiklanish, milliy taraqqiyot, tamoyillar.

**Annotatsiya:** Ushbu maqolada so‘nggi yillarda “Yangi O‘zbekiston” konsepsiyasini amalga oshirish jarayonlarining ilmiy-nazariy asoslari va shu doirada sodir bo‘layotgan ma’naviy-mafkuraviy jarayonlarning o‘zgarishining o‘ziga xos xususiyatlari tahlil qilingan. Tadqiqotda, shuningdek, “Yangi O‘zbekiston” tamoyillari—inson qadr-qimmati, adolatli jamiyat, milliy tiklanishdan milliy taraqqiyotga o‘tish kabi tamoyillar hayotda qanday aks etayotgani o‘rganiladi.

## ОСОБЕННОСТИ ТРАНСФОРМАЦИИ ДУХОВНЫХ И ИДЕОЛОГИЧЕСКИХ ПРОЦЕССОВ В ОБЩЕСТВЕ НОВОГО УЗБЕКИСТАНА

**Элёр Муротов**

*преподаватель*

*Деновский институт предпринимательства и педагогики*

*Денов, Узбекистан*

### О СТАТЬЕ

**Ключевые слова:** Новый Узбекистан, концепция, национальное развитие, духовные процессы, идеологические процессы, реформы, процессы обновления, человеческое достоинство, справедливое общество, национальное возрождение, национальный прогресс, принципы.

**Аннотация:** В данной статье анализируются научно-теоретические основы процессов реализации концепции “Новый Узбекистан” в последние годы и отличительные особенности трансформации духовных и идеологических процессов, происходящих в этих рамках. В исследовании также исследуется, как принципы “Нового Узбекистана”, такие как человеческое достоинство, справедливое общество и переход от национального возрождения к национальному прогрессу, находят отражение в реальной жизни.

**Introduction.** In recent years, large-scale reforms and renewal processes have been actively implemented in Uzbekistan. These developments have ushered in a new era referred to as “New Uzbekistan.” The idea of New Uzbekistan is not merely a political slogan; it is a comprehensive strategy that serves as a foundation for sustainable development across all sectors of the country. This article provides a scientific analysis of the social and political factors influencing sustainable development. “New Uzbekistan” entails establishing relations between the state and the people based on new principles, ensuring transparency, justice, and accountability in governance. At the core of the nation’s political agenda is the idea introduced by President Shavkat Mirziyoyev: “It is not the people who must serve the state bodies, but the state bodies that must serve the people.” “New Uzbekistan means, first and foremost, new economic relations and a new economic outlook. Therefore, we have embarked on a complete overhaul of our economic system and, despite all difficulties, have begun to implement market mechanisms” [1]. The concept of “New Uzbekistan” encapsulates the ongoing wide-ranging reforms and renewal processes in the Republic of Uzbekistan. This approach, spearheaded by the President, is closely tied to a new political stage aimed at shaping the country into a democratic, lawful, and socially just state.

**Literature Review.** The conceptual ideas developed in the works of President Shavkat Mirziyoyev, which examine the scientific-theoretical foundations of the “New Uzbekistan” concept and the characteristics of spiritual and ideological transformation in society, serve as the methodological basis of this article.

Scholars such as S. Otamuratov, B. Toychiyev, A. Erkayev, B. Aliev, I. Saifnazarov, O. Abilov, A. Mukhtorov, N. Juraev, A. Valiyev, A. Khaydarov, A. Begmatov, M. Bekmuradov, M. Quronov, R. Vokhidov, I. Ergashev, N. Ortiqov, M. Imomnazarov, E. Yusupov, M. Makhmudov, Q. Nazarov, F. Yuldashova, J. Yakhshilikov, S. Mamashokirov, N. Khakimov, Z. Qodirova, and M. Qakhkharova have conducted various studies related to the spiritual and ideological processes and their transformation in the context of Uzbekistan. These studies have explored aspects such as the relationship between spiritual renewal, national ideology, and social development; challenges of globalization and the preservation of national identity; the influence of spiritual development on personal growth; the laws governing spiritual progress; globalization and civic activism; and inter-civilizational dialogue. Of particular note are A. Sharipov's doctoral dissertation titled "A Socio-Philosophical Analysis of the Transformation of Spiritual and Ideological Reforms in New Uzbekistan" [2.68] and M. Bo'ronov's PhD dissertation "Socio-Philosophical Issues of Spiritual Revival and Growth in Uzbekistan" [3.47], which make significant contributions to understanding the theoretical and practical dimensions of these processes.

**Research Methodology.** A review of modern local literature reveals that the "New Uzbekistan" concept developed by the President of Uzbekistan, its role in national development, and the mechanisms and driving forces underlying its implementation, as well as the degree to which the issue of national revival has been studied, have been widely analyzed in the field of philosophy. To address these issues, the research employs several methods, including the problem-based chronological approach, which examines the challenges encountered at the new stage of Uzbekistan's development, the capacities of the state and society in implementing progressive ideas, and the identification and application of effective forms and methods for executing reforms. Using the comparative-historical method, the study emphasizes the complexity of the stages and processes of development in New Uzbekistan, the escalation of associated challenges, and the response to them. The concrete-sociological method allows for the examination of how individual, societal, and governmental interests are secured in the evolving society, along with the identification of related trends and transformations. The logical method enables the researcher to establish clear relationships between the state's development strategies and actual progress. The combined application of these methods in this article has made it possible to explore the issues under investigation more precisely and in greater depth.

**Discussion and Analysis.** The concept of "New Uzbekistan" generally signifies the advancement of social, economic, and political reforms in the country to a qualitatively new stage. The theoretical foundations and practical manifestations of these reforms are closely interconnected. "Today, Uzbekistan is entering a new and higher stage of development. We have

set for ourselves the most important and strategic goal—achieving a transition from national revival to national progress. We are fully aware that this great objective can be attained through building an open, democratic society in cooperation and solidarity with the global community, and by further strengthening the respect for national and universal values in our daily lives” [4.339].

Legal state and democratic development: One of the primary goals in New Uzbekistan is to build a legal state and ensure the protection of human rights. Practical examples include constitutional amendments and updates to legislation related to human rights—particularly in areas such as combating human trafficking, corruption, and protecting the rights of vulnerable groups. The New Uzbekistan concept represents a strategic program aimed at implementing fundamental reforms in the country's political, economic, social, and spiritual spheres. At its core, the concept is based on the promotion of human dignity, the construction of a just and sustainable society, and the harmonization of national and universal values in the country's development.

This essence is expressed through a set of guiding principles whose synergy and practical implementation give life to the concept itself. At the heart of each reform lies the value of the human being—the central tenet of the New Uzbekistan ideology, encapsulated in the motto: “For the dignity of the person.”

“Human dignity will always be at the heart of our reforms. The hopes, aspirations, values, and rights of every citizen are sacred to us” [5.12]. This reflects a shift toward centering citizens' spiritual needs within the reform agenda. According to this principle, the rights and freedoms of every individual must be ensured, and social justice must prevail in society. The restoration and elevation of human dignity is to be achieved primarily through spiritual advancement. Another fundamental principle of this concept is the construction of a just society. In the New Uzbekistan framework, justice is defined as a key criterion. This principle finds expression across various sectors—education, culture, ethics, and spirituality. A just society forms the foundation of spiritual progress, and its primary indicator is the moral and spiritual maturity of the population.

The idea of “From national revival to national uplift,” initiated by President Shavkat Mirziyoyev, represents a foundational pillar of the New Uzbekistan concept. This idea aims to restore national values and elevate national spirituality in building a modern society. Within this conceptual framework, special attention is given to preserving and protecting national identity in the era of globalization. While globalization brings various social, cultural, and ideological threats, the concept of New Uzbekistan proposes strategic measures to safeguard national identity. In this context, national spirituality acts as the main shield.

Spiritual uplift is an integral component of the New Uzbekistan concept, intending to strengthen the moral, cultural, and ethical foundations of societal development. Spiritual uplift is considered a factor of social stability. In New Uzbekistan, spiritual development is regarded as

one of the key drivers of social stability. National ideology, moral values, and spiritual maturity foster an environment of unity and mutual respect across all layers of society. Moreover, the education system plays a crucial role in implementing the spiritual development strategy. Central to educational reforms is the goal of raising a generation that is spiritually mature and loyal to national values.

In New Uzbekistan, cultural and artistic sectors contribute to spiritual development by promoting national identity, creating spiritually enriching works, and expanding cooperation with global cultures. The development of national theaters, cinema, and literature plays a significant role in this process. The youth are seen as the future of New Uzbekistan. The formation of their spiritual identity is achieved through the synthesis of national ideology, moral upbringing, and modern knowledge. “New Uzbekistan means, above all, a new citizen who builds a free and prosperous life with their own intellect and effort, and who feels responsible for their destiny” [6.9]. The strengthening of civic consciousness is considered the ideological foundation of New Uzbekistan. In the era of information globalization, reinforcing national ideology and spiritual immunity in the minds of the youth becomes a primary objective.

Spiritual uplift plays an important role in shaping the social consciousness of New Uzbekistan’s society. National ideology, values, and spiritual heritage emerge as essential unifying forces across various social groups. In the New Uzbekistan concept, state policy supports spiritual development through practical measures such as state programs, spiritual centers, and targeted campaigns. New Uzbekistan is consolidating its position in the global community by promoting and introducing national spirituality. This opens new opportunities to present national culture and values to the world.

In the 21st century, against the backdrop of global changes and social processes, a new stage has begun in the spiritual and ideological sphere of New Uzbekistan. Under President Shavkat Mirziyoyev’s leadership, the reforms encompass not only political and economic fields but also the spiritual domain. The transformation of spiritual and ideological processes has become a critical factor in modernizing society. One of the main directions in implementing the New Uzbekistan concept is the revival of national values and their harmonization with global principles. As President Mirziyoyev emphasized: “Our greatest wealth and achievement are our national values, which have long lived in the hearts of our people and are now being enriched with new meaning” [7.45]. These words reflect the essence of a policy that integrates national values with modern reforms.

In New Uzbekistan, spiritual reforms focus primarily on restoring the nation’s unique values, traditions, and moral principles, and on nurturing a morally and spiritually mature younger generation. The theoretical basis of these reforms draws upon numerous factors, including history,

culture, religious values, and modern societal demands. Reviving national traditions and values is central to spiritual reforms. The theory of spiritual development implies that every nation is responsible for preserving its historical and cultural heritage and passing it on to future generations. Accordingly, national programs aimed at developing national consciousness and spirituality have been introduced—for instance, the processes of “National Revival” and the development of the “Uzbek Model.”

Special emphasis is placed on the moral and spiritual upbringing of youth in New Uzbekistan. The theoretical basis for this lies in the need for individuals to develop ethical behavior in their interactions with themselves and others. “Our priority task is to raise our youth on the basis of national values and modern knowledge, ensuring they grow into independent thinkers, proactive, and patriotic individuals” [8.58]. A spiritually and ideologically mature young generation determines the future of New Uzbekistan. It is vital to explain the significance of spiritual values to young people and guide them toward making responsible life choices. Moral upbringing should be based on national values, religion, and the country’s unique spiritual identity. President Shavkat Mirziyoyev has placed strong emphasis on elevating the results of efforts aimed at forming a new spiritual environment and national mindset. This includes regular analysis of geopolitical and ideological processes, effective ideological struggle against threats such as terrorism, extremism, radicalism, human trafficking, and drug trafficking, and developing international cooperation in this field [8.280]. One of the theoretical foundations of spiritual reform is the spiritual and psychological development of individuals. One of the key directions of Uzbekistan’s state policy is the emphasis on the inner world and spiritual progress of individuals. A practical example is the implementation of programs that help young people understand religion and spirituality, and guide them in choosing a life path grounded in human and national values.

In New Uzbekistan, respect for religious and educational values is of great importance. This includes not only the right of individuals to practice their religion but also attention to cultural diversity. The theoretical foundation of spiritual reform lies in religious freedom and its role in human life, which has become one of the defining aspects of the new spiritual landscape. “What is the new spiritual space? In my view, it is an enlightened society in which the spiritual image of the New Uzbekistan we dream of is clearly reflected, and where our people live in prosperity” [9.276]. Recently, reforms have been introduced to elevate moral standards, including fighting corruption, ensuring government and societal transparency, and restoring justice. The theoretical basis of improving spiritual morality lies in ensuring trust, justice, and alignment with spiritual values in interpersonal relations. As a practical result, steps are being taken to guide young people toward a life rooted in truth and justice. At the same time, these reforms contribute to societal



stability, peace, and social harmony in the country. Spiritual reforms in New Uzbekistan aim not only to improve society but also to foster the spiritual growth of the people.

**Conclusion.** The New Uzbekistan concept views spiritual uplift as a bridge between national revival and universal progress. Spiritual uplift is of vital importance in honoring human dignity, ensuring social stability, and preserving national identity. This concept not only strengthens the spiritual foundations of society but also serves as a forward-looking strategy for the future of New Uzbekistan.

The transformation of spiritual and ideological processes in New Uzbekistan is one of the main directions of national development and is thoroughly addressed in the works of President Shavkat Mirziyoyev. At the heart of the policy of societal renewal lies the spiritual and ideological reform centered on respecting human dignity, restoring national values, and fostering a knowledge-based society.

Renewals in the spiritual-ideological sphere of New Uzbekistan are based on the synthesis of modern global trends and national values. The transformation process aims to preserve ancient traditions while shaping contemporary thinking and a modern worldview. Preserving and strengthening national identity is regarded as a fundamental task of society. Simultaneously, a flexible approach to global cultural and ideological flows is being developed.

During this transformation, principles such as civic engagement, initiative, critical thinking, and active participation are increasingly emphasized. The new spiritual-ideological model aims to foster individuals who are active, responsible, and open-minded. The spiritual-ideological transformation is deeply linked with the sustainable development strategy of New Uzbekistan. Concepts such as national values, human rights, democratic principles, and gender equality are considered as ideological foundations.

In the new conditions, the preservation and digitization of cultural-spiritual heritage and the promotion of spiritual and ideological values through modern information and communication technologies are being prioritized. Families, educational institutions, mass media, and civil society institutions are becoming more active participants in spiritual and ideological education.

In New Uzbekistan, broad opportunities are being created for ideological pluralism—allowing for the coexistence of diverse ideas, theoretical approaches, and dialogue among them. At the core of the “New Uzbekistan” ideology are fundamental ideas such as human dignity, justice, social unity, progress, and freedom.

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