

SOCIO-PHILOSOPHICAL FEATURES OF THE PROCESS OF REINTERPRETING NATIONAL VALUES IN NEW UZBEKISTAN

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ABSTRACT

This article analyzes the socio-philosophical features of the process of reinterpreting national values in the context of New Uzbekistan. It examines national values as an axiological system associated with the historical memory, spiritual experience, national identity, and social consciousness of society. The process of reinterpretation is substantiated not as a simple preservation or repetition of national values, but as a process of harmonizing their historical content with contemporary social realities, human dignity, rights and freedoms, civic responsibility, and social solidarity. The article also examines the dialectical relationship between national and universal values, the reinterpretation of historical memory and national identity, the influence of globalization and digitalization on the value system, and the role of family, mahalla, education, and civil society institutions in this process.

Keywords: National values, axiology, value system, reinterpretation, national identity, historical memory, social consciousness, spiritual heritage, human dignity, universal values, New Uzbekistan.

INTRODUCTION

Values represent an important axiological phenomenon expressing the historical experience, spiritual needs, social ideals, and content of interpersonal relations within society. As Q.Nazarov emphasizes, the philosophy of values makes it possible to understand social development, historical processes, and human activity from the perspective of value relations.[1-8] Therefore, the study of the content and essence of national values and their transformation within social consciousness constitutes an important issue not only for cultural studies but also for social philosophy.

National values encompass the moral norms, customs, traditions, language, cultural heritage, historical memory, social ideals, and spiritual experience formed throughout the historical development of a particular people. However, regarding them as an immutable and static phenomenon is inconsistent with the dialectical nature of social development. As society changes, people's needs, social relations, lifestyles, and worldviews also change. Consequently, the content and social significance of particular values are reinterpreted as well.

In this sense, the process of reinterpreting national values can be understood as the interaction between historical continuity and social renewal. Within this process, values inherited from the past are compared with contemporary social realities, their significance for the life of individuals and society is reassessed, and their relevant aspects are enriched with new content in accordance with contemporary conditions.

The socio-political, legal, and spiritual reforms implemented in Uzbekistan in recent years have also expanded the institutional foundations of this process. The updated “Uzbekistan – 2030” Strategy for 2026-2030 was approved by Presidential Decree No. PF-21 dated February 16, 2026, and establishes a system of objectives related to realizing human potential, education, social development, and the advancement of society.[2]

From a socio-philosophical perspective, the reinterpretation of national values expresses society's reflexive attitude toward its own history and spiritual experience. In this process, society appears not merely as a recipient of existing values, but as a social subject capable of reinterpreting their content. Q.Nazarov's work *Philosophy of Values (Axiology)* examines the content of the category of value, its forms of manifestation, processes of valuing and devaluing, as well as the axiological understanding of history and development.[1] This approach demonstrates the necessity of studying national values not in isolation from historical social relations, but in dialectical interaction with them. From this perspective, reinterpretation cannot be equated with the rejection of a value or abandonment of its original content. Rather, the historical core of a value is preserved while its social function and forms of manifestation are renewed. For example, the traditional value of communal solidarity may, under contemporary conditions, manifest itself through civic solidarity, social partnership, and public responsibility.

This process should therefore not be interpreted as a simple opposition between “old values” and “new values,” but rather as an interaction between historical and contemporary meanings. In H. Tukhtaev's study devoted to the formation of a new system of values at the present stage of Uzbekistan's development, the relationship between social transformations and the value system is also analyzed.[3-18] Thus, the socio-philosophical essence of the reinterpretation of national values is manifested through the unity of three principal processes: understanding historical experience, reassessing existing values, and reinterpreting them in accordance with contemporary social relations.

The reinterpretation of national values is closely connected with historical memory. Historical memory represents society's understanding of its past, assessment of its social and spiritual experience, and determination of its significance for the present generation. Therefore, historical memory performs an important axiological function in the formation and preservation of national identity.

In Sh. Mirziyoyev's work *New Uzbekistan Strategy*, particular attention is devoted to the role of ancestral heritage and the harmonization of national and universal ideas in ensuring national development.[4] In one of the President's speeches in 2022, attention was also paid to the development of national values, strengthening the status of the Uzbek language as the state language, and advancing culture and art.[5] This approach makes it possible to regard national heritage not merely as a cultural legacy belonging to the past, but as a spiritual resource that contributes to the formation of contemporary social consciousness.

The reinterpretation of historical memory consequently contributes to the enrichment of national identity. National identity cannot be reduced solely to ethnic or cultural affiliation. It is also manifested in an individual's awareness of their connection with their history, language, culture, spiritual heritage, and the future of society.

From this perspective, the reinterpretation of national values does not mean “idealizing the past,” but rather extracting from historical experience those spiritual criteria that are significant for contemporary society. This process makes it possible both to preserve national identity and to enrich its content in accordance with contemporary social realities. The relationship between national and universal values is of particular importance in the process of reinterpreting national values. Although national values are rooted in the historical and cultural experience of a particular people, certain aspects of their content may acquire universal significance.

The Preamble of the Constitution of the Republic of Uzbekistan, in its new edition, explicitly refers to commitment to human rights and freedoms as well as national and universal values.[6] The Constitution recognizes the life, freedom, honor, and dignity of the human being as supreme values.[6] This constitutional approach constitutes an important basis for harmonizing national values with contemporary legal and social criteria. In other words, when determining the contemporary social significance of national values, their relationship with human dignity, equality, justice, mutual respect, and social solidarity becomes particularly important.

Thus, placing national and universal values in opposition to one another is methodologically inappropriate. They exist in a relationship of mutual interaction and enrichment. The more a national value is harmonized with universal content, the greater its potential for social integration.

One of the important features of the reinterpretation of national values in the context of New Uzbekistan is the emergence of human dignity as a central axiological criterion.

The new edition of the Constitution establishes that human rights and freedoms have direct effect and that the content of state activity is aimed at ensuring human rights and freedoms.[6] Official commentaries on the Constitution also emphasize that one of the principal ideas of the new edition is strengthening the relationship of “human being – society – state.”[7] This transformation also affects the reinterpretation of national values. In determining the contemporary social significance of traditional values, such criteria as human dignity, honor, rights and freedoms, and social responsibility are becoming increasingly important.

From this perspective, the reinterpretation of national values may also be understood as a process of rediscovering spiritual resources that contribute to enhancing human dignity. Here, it is not the historical form of a value itself that is decisive, but the social and spiritual function it performs in the life of the individual and society.

The reinterpretation of national values is not a process occurring solely within individual consciousness. It is socialized through the family, mahalla, educational institutions, cultural organizations, civil society institutions, and the information and communication environment. The family represents the primary socialization environment for national values. It is within the family that intergenerational spiritual experience, family responsibility, mutual respect, affection, and solidarity are formed. However, under contemporary social conditions, the forms in which these values are manifested are also changing.

The mahalla, in turn, represents one of the important institutions through which national social experience has historically been preserved and practiced. In the 2022 Development Strategy, the objective of transforming the mahalla institution into a key element of public

administration and public oversight was established.[8] This approach is aimed at strengthening the connection between the traditional social functions of the mahalla and contemporary forms of community governance.

In education, too, objectives aimed at harmonizing national and universal values have been established. In particular, the state program adopted in 2023 identified the development of learners' national and universal values and patriotic spirit, alongside the development of critical and creative thinking, communication skills, and research abilities.[9] This demonstrates an important feature of the reinterpretation of values: in contemporary education, national values are not merely a means of transmitting established norms, but also an axiological resource associated with developing independent thinking, social responsibility, and civic consciousness.

Globalization and digitalization are creating new channels of influence on the social status of national values. Through the Internet, social networks, and digital communications, diverse cultural models, ideas, and values are disseminated at unprecedented speed. This situation increases the need to reconsider the content of national values within social consciousness.

Contemporary axiological studies also examine value systems in relation to processes of social transformation. In particular, H.Tukhtaev's research on the formation of a new value system at the current stage of Uzbekistan's development analyzes the relationship between social change and the value system.[3] Under such conditions, protecting national values cannot be equated with completely rejecting external influences. Rather, the sustainability of national values also depends on society's ability to understand them deeply, critically evaluate them, and harmonize them with contemporary social realities.

In this sense, the digital environment simultaneously functions as a new communicative space for national values and as an axiological testing environment. On the one hand, it expands opportunities for disseminating national culture, language, and historical heritage; on the other hand, the rapid interaction of different value systems affects individuals' axiological choices. Therefore, under contemporary conditions, the reinterpretation of national values is increasingly associated with critical thinking, information culture, and spiritual resilience.

Based on the above analysis, the process of reinterpreting national values in New Uzbekistan can conditionally be represented through the following interconnected stages:

first, renewed study of historical and spiritual heritage and understanding its significance in the history of society;

second, reinterpretation of the content and social functions of historical values from the perspective of contemporary realities;

third, harmonization of national values with universal criteria such as human dignity, rights and freedoms, justice, and social solidarity;

fourth, integration of reinterpreted values into social practice through the family, mahalla, education, culture, and civil society institutions;

fifth, reformulation of national values through contemporary communication technologies within the global and digital social environment.

This model demonstrates that national values are not an immutable system but a dynamic axiological phenomenon interacting with social development. The sustainability of values is

manifested not in their immutability, but in their ability to adapt to new social conditions while preserving their historical and spiritual core.

The reinterpretation of national values in New Uzbekistan represents a complex socio-philosophical process occurring on the basis of the dialectical relationship between society's historical memory, national identity, and the requirements of contemporary development. Its essence lies neither in preserving national values unchanged nor in rejecting them, but in reinterpreting their historical content in harmony with contemporary social realities.

The analysis makes it possible to identify the principal features of this process as the harmonization of historical continuity and modernity, mutual enrichment of national and universal values, activation of historical memory, enrichment of national identity, the emergence of human dignity as a central axiological criterion, and the participation of family, mahalla, educational institutions, and civil society in this process. Most importantly, the reinterpretation of national values should not be understood merely as a process of restoring spiritual heritage, but as an important component of the transformation of social consciousness and society's changing relationship with its own history and future. Such an approach makes it possible to connect national values with contemporary social relations and strengthen their practical significance in the life of individuals and society.

Thus, under the conditions of New Uzbekistan, the reinterpretation of national values expresses not a rupture between national heritage and modernity, but their socio-philosophical synthesis. Within this process, historical memory functions as a spiritual foundation, national identity as a factor of social subjectivity, and human dignity as a contemporary axiological criterion.

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