

The Emergence and Evolution of the Value System in New Uzbekistan

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Annotation: *The formation of a new value system in our New Uzbekistan, grounded in national independence, ensuring its dialectical harmony, and creating broad opportunities for the development of human dignity, abilities, and talents, has become the primary task of today's generation. But what conditions prepared the emergence of this new system of values? How is the dialectic of negation and renewal manifesting within it? To comprehensively answer these questions, one would need to thoroughly analyze the period of decline during the final years of the Soviet era. However, the scope of this work does not allow for such detailed analysis. Moreover, even without this deep dive, the outcome is already evident. This study will briefly analyze the general axiological dimension of the process, focusing on how the unique system of values has shifted within the framework of its internal legitimacy.*

Keywords: *creativity, universal values, literature, worldview, general axiological, great word, spiritual upbringing, reader, dialectic of renewal.*

At pivotal turning points in a society's history, the system of values and people's attitudes toward them change so rapidly that even dialectical methods of reasoning are insufficient to fully grasp and explain the process. Throughout our research, we have confirmed the validity of this notion. In this period, the former Soviet system became a thing of the past, and a new era began on our land. The primary task of today's generation is to establish a new system of values in New Uzbekistan based on national independence, ensure its dialectical harmony, and create broad opportunities for the development of human dignity, abilities, and talents.

So, what conditions prepared the ground for the emergence of this new system of values? How is the dialectic of negation and renewal manifesting within this process? To comprehensively answer these questions, one could conduct a detailed analysis of the period of decline in the final years of the Soviet era. However, the scope of our study does not allow for such detailed examination. Moreover, the outcome is evident even without such analysis. We will briefly analyze the general axiological dimension of this process, focusing on how the transformation of the value system has taken place based on its inherent legitimacy.

First, attention should be paid to the landscape of the late 1980s, when the old system entered a general crisis. By the end of the 1980s, certain components of the Soviet system and their roles were viewed solely in terms of the interests of ideology and the need to maintain its stability. As a result, the content of key values in the country was reshaped to fit ideological demands, and the essential role of values in people's lives was stripped of its true meaning.

As President Islam Karimov emphasized: "This regime relied on people who did not know their own history, spirit, and traditions—mankurts, disconnected from their ancestors. This is why a gulf emerged between the country's social system and the needs of its people."

This ultimately led to a state system with no prospects for the future, whose "foundations" were based for decades on the following distortions:

1. Regarding universal values:

- a) Up until the late 1980s, party and class values were seen as supreme and assumed to fully reflect the interests of the people, leading to the deliberate trivialization and distortion of many universal human values.
- b) By the mid-1980s, even though the supremacy of universal values was recognized theoretically, this was never translated into practice. As the society entered a general crisis, it failed to meet the standards associated with universal values.
- c) People's trust in universal values and their faith in the future eroded.
- d) Concepts previously regarded as universal values and promoted ideologically lost their status and relevance.
- e) As a result, disproportionate tensions arose within the value system, and there was a growing need for reform in the practical systems related to universal values.

2. Regarding national values:

- a) Constant social and political experiments in historical ethnic territories threatened not only the sense of homeland but the very notion of ethnic identity among many nations.
- b) National policies saw no significant change, and the violent suppression of popular movements in various republics revealed that proclaimed commitments to universal values were mere slogans.
- c) The national awakening among different ethnic groups within the Soviet Union turned the transformation of the national value system into a pressing necessity to align with new realities.

3. Regarding personal values:

- a) Due to a superficial approach to human rights and freedoms, individual dignity lacked real significance in broader societal contexts.
- b) The focus on Grand National projects and mass mobilization left individuals with limited opportunities for personal development.
- c) Although constitutions proclaimed universal standards, failure to adhere to them bred negative traits in personal character and encouraged social apathy.
- d) These conditions created a mismatch between the urgent need to secure personal dignity and the actual opportunities available in society, leading to contradictions and tensions.

We have briefly analyzed how the changing value system in the Soviet Union led to instability and, simultaneously, set the stage for the formation of a new value system in Uzbekistan. In this process:

- a) As innovations emerged and improved, the space for old structures diminished.
- b) As the conditions required for the functioning of the new system matured, the old was increasingly negated.
- c) Alongside the formation of the new system, a reckoning with the remnants of the old began.
- d) The emerging system, by absorbing innovations, also generated new needs, goals, and interests, shaping the future trajectory of social relations.

The transition in Uzbekistan from the old to the new value system corresponded to the period of national independence. This period necessitated stabilizing values, resolving tensions and contradictions across different historical phases, and accounting for diverse needs, interests, and aspirations. Meeting these demands required careful selection of methods and approaches and unwavering commitment.

The value system stands as the root of the great achievements secured under the banner of national independence—a foundation ensuring social unity and coherence, and serving as the backbone of national ideology. We are moving forward by taking ownership of our destiny, relying on our ancient values, and striving to reach the heights achieved by advanced nations.

As the First President Islam Karimov stated:

“The reforms and changes implemented over the past twenty years of Uzbekistan’s history, during its independence, have proven their validity, effectiveness, and success across all spheres. These political, economic, and social reforms have gained high recognition not only within the country but also internationally. As a result, this path has come to be known globally as the ‘Uzbek Model,’ celebrated for its uniqueness, its grounding in the people’s interests, and its effectiveness in delivering sustainable progress.”

In the current phase of global development, the world is undergoing highly complex and risky processes. The appearance of new states on the world map, the transition to new stages of development, the emergence of ideological barriers that can disrupt democratic progress and social unity, and the penetration of globalization into daily life all define this period.

When nurturing the ideas of national independence through moral and educational values, we must pay special attention to one more factor: the increasing use of ideological pressure as a sharp weapon in the globalization process. Such influence primarily targets the human mind. History shows that women—especially as mothers—not only dedicate themselves to raising future generations but also play a key role in ensuring peace and stability. Together with women, both nationally and globally, many social issues can be addressed, including drug trafficking, human trafficking, AIDS, infectious diseases, maternal and child health, and more. This was emphasized at world conferences in Copenhagen and Beijing in 1995. Echoing this, the European Parliament recommended in 1995 that every country’s strategy include a special focus on women.

It is gratifying to note that after achieving independence, Uzbekistan has placed particular emphasis on women in its national strategy. Notably, no other country in the world has raised women’s issues to the level of state policy as Uzbekistan has. Supporting documents include the Constitution of the Republic of Uzbekistan (Articles 46, 63, 66); the Presidential Decree “On Measures to Enhance the Role of Women in State and Society” (March 2, 1995); the State Program adopted in 1999 in connection with the “Year of Women”; and the 2004 Presidential Decree “On Additional Measures to Support the Activities of the Women’s Committee of Uzbekistan.”

Women and mothers bear enormous responsibility. They not only give life but also instill moral, educational, political, and economic values in their children.

Another key factor in implementing practical ideas of independence is cultivating citizens’ ability to resist threatening ideas and movements. As emphasized repeatedly by both former President Islam Karimov and current President Shavkat Mirziyoyev in numerous speeches and works, including Karimov’s book *“High Spirituality is an Invincible Force”*:

“We cannot remain indifferent to the dangers present in the world of spirituality, nor can we turn a blind eye to them. Our people, advancing along a proud and noble path, aiming toward lofty goals, represent a great caravan. There may be attempts to hinder or distract this caravan, but such actions can only weaken our nation’s high spiritual values and destabilize society. Therefore, it is vital to protect our people from these dangers and ensure spiritual stability.”

Indeed, as the renowned scholar, Doctor of Philosophy, Professor Q. Nazarov noted in his *“Philosophy of Ideas”*:

“In today’s world, geopolitical goals are increasingly pursued through ideological influence. Major powers use ideological tools to sway the minds and hearts of young people in order to advance their own interests. This is why the President has warned that ideological battlegrounds are even more dangerous than nuclear ones.”

In conclusion, it should be emphasized that all ethnic groups living in Uzbekistan adhere to the international legal standards embedded in the country’s fundamental laws concerning attitudes toward women. Among Uzbeks, women are viewed primarily as mothers, beloved sisters, and cherished daughters. Women hold a unique place and role within the family. The nation’s cultural heritage, literature, art, and philosophy are reflected in the national idea, where women’s beauty, delicacy, loyalty, and devotion are celebrated, serving as a source of inspiration and strength. These values embody the spirit of the nation and its people.

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