

Integration of National Heritage and Socio-Cultural Values: Unity of Historical Roots and Contemporary Social Consciousness

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Annotation: *This article analyzes the issue of the harmony between national heritage and socio-cultural values from the perspectives of historical experience and modern interpretation. The study scientifically examines the rich cultural heritage of the Uzbek people, the system of values formed throughout historical development, and their role in contemporary society. The interaction between traditional values and modern social trends, their synthesis, and their transformation under new historical conditions are explored both theoretically and practically. Special attention is given to issues of national self-awareness, the strengthening of cultural identity, and the preservation of national values in the context of globalization. The article concludes by scientifically substantiating that the harmony between national heritage and socio-cultural values is a fundamental factor for societal stability and spiritual development.*

Keywords: *national heritage, socio-cultural values, historical experience, modern interpretation, cultural identity, traditional values, globalization, national self-awareness, spiritual development, harmony of values.*

Introduction

The harmony of national heritage and socio-cultural values is emerging as one of the most pressing issues in modern Uzbek society, carrying not only theoretical but also practical-political significance. In the 21st century, amid globalization, cultural diversification, and the intensification of information flows, the task of preserving national identity, deeply instilling it in the consciousness of the younger generation, and simultaneously adapting it to modern development processes has become increasingly crucial.

During the years of independence, political, spiritual, and cultural reforms have elevated attitudes toward national heritage to an entirely new level. Today, national heritage is no longer merely a collection of museum exhibits or historical monuments but is regarded as a vital source shaping the foundation of social consciousness and practical values.

This article analyzes the integration of national heritage with socio-cultural values, the historical foundations of this process, its decline during the Soviet era, and its revival in the post-independence period. In particular, it examines how these values are interpreted in the consciousness of the younger generation growing up under globalization and how their spiritual-cultural relationship with these values is being formed.

Literature Review

Modern scholarly approaches to national heritage are broadly divided into two main directions. The first is the historical-material approach, primarily shaped within archaeology, ethnography, and history, focusing on the study of tangible cultural monuments. The second is the intangible-spiritual approach, rooted in philosophy, sociology, and cultural studies, which analyzes the ethical, aesthetic, and socio-philosophical dimensions of national heritage.

For instance, **Saitkhodjaev Kh.B.** evaluates the values in the **Avesta**—nobility, diligence, humanism, justice, and loyalty to the homeland—as the earliest forms of national heritage, recognizing them as the core moral principles of ancient Uzbek society. **Q. Nazarov**, meanwhile, describes the relative stability brought by the Islamic period as a solid foundation for social progress, science, and culture. This perspective highlights the direct role of historical-cultural contexts in shaping values.

A. Soguni and **H. Karomatov** link ancient concepts of justice to state structures, presenting social equilibrium as an inseparable element of the value system. This reflects the influence of values in political governance. **F. Ergashev** emphasizes the necessity of studying national history in the native language to comprehend national identity, underscoring the centrality of values in forming identity.

N. Ollomurodov analyzes the political suppression of national and religious values during the Soviet era, demonstrating how values were artificially eroded. This reveals the risk of values weakening in historical contexts. **B. Khasanov**, on the other hand, advocates for historical justice as integral to restoring values, noting how rehabilitating victims of repression fostered societal spiritual revival.

R.N. Azarova highlights culture—values and norms—as the primary tool for youth socialization. This perspective underscores the critical role of culture in shaping value-based social identity among the youth.

These sources collectively indicate that values do not emerge randomly; they are formed through historical heritage, social experience, and cultural contexts. Thus, preserving national heritage is, above all, a process of safeguarding socio-cultural values and transmitting them to new generations.

Findings and Analysis

The Uzbek people have long been distinguished by their rich culture, strong state traditions, and advancements in science. Historical epochs such as Zoroastrianism, the Islamic Renaissance, the Timurid Empire, and the Jadid movement profoundly influenced the formation of socio-cultural values. Notably, the ethical ideals promoted in the ancient **Avesta**—nobility, diligence, humanism, justice, loyalty to the homeland, and love for the motherland—later became the spiritual foundation of Uzbek society [1].

The decline of internal conflicts following the spread of Islam created fertile ground for the flourishing of culture, science, and literature [2]. **Amir Timur**, in his **"Tuzukat"**, emphasized socio-cultural values as integral to state policy: *"I opened the doors of justice in every land and barred the path of oppression"* [3], and *"Maintain every group and nation in their rightful place, so that order may reign in the kingdom and the state may thrive"* [4]. These views clearly reflect the role of values in governance.

The Jadid era marked a new phase in the discourse on values. They boldly advocated for national self-awareness, the restoration of historical memory, and the widespread dissemination of national history in the native language. Questions like *"Who are we?"*, *"Who were our ancestors?"*, and *"What was their culture like?"* were central to their call for self-discovery [5].

History shows that each era required sacrifices to shape and preserve socio-cultural values. Today, these values remain relevant, evident in education, state policy, and popular culture. National heritage thus serves as a stabilizing foundation for societal values.

However, one historical period—the Soviet ideological era—posed a threat to these values. National and religious values were repressed, cultural heritage was reduced to material artifacts, and intangible values—rituals, customs, faith, and family traditions—were undermined. This led to a vacuum of values, fractured social ties, and an identity crisis. **N. Ollomurodov** notes: *"During the Soviet era, religious and national values were systematically suppressed by USSR authorities. This was a policy of renunciation and eradication"* [6]. This unjustifiable policy was a brutal assault on national spirituality. Yet, the

people demonstrated unwavering loyalty to their values, courageously steering them toward independence.

By the late 1980s, a spiritual revival emerged, particularly among the youth, who grappled with questions like *"Who are we?"* and *"Where do we come from?"* Independence institutionalized the search for answers and the return to historical-cultural heritage. Since 1991, restoring national identity became a state priority. Victims of repression—branded as *"enemies of the people"* or *"nationalists"*—were exonerated, and historical justice was restored [7].

Post-independence strategies focused on youth education rooted in values. Initiatives like the *"Spirituality and Enlightenment"* center, the inclusion of *"National Idea and Moral Foundations"* in curricula, and *"Shared Historical Memory"* programs were pivotal. These were not just state efforts but broad societal movements to revitalize cultural heritage and values. National holidays, religious freedom, the revival of the **mahalla** (community) system, and oral folklore reinforced the alignment of values with social harmony.

Youth issues gained particular urgency. Strengthening their worldview against foreign ideologies became imperative. **R.N. Azarova** asserts: *"Youth socialization occurs through values and norms, confirming culture's role as a direct social mechanism"* [8].

Today's youth navigate their national identity under global cultural pressures. While self-awareness and historical pride have grown, indifference toward certain values has also increased under the influence of *"trends"* and *"viral content."* Thus, values must now be popularized through modern platforms—TikTok, YouTube, and podcasts—rather than traditional didactic methods.

In modern Uzbekistan, transforming national heritage into a living value is not mere ideology. It requires cohesive social, economic, informational, and cultural strategies. Practical measures include:

- Strengthening value-based education in history, literature, and law.
- Introducing youth to national and universal values.
- Expanding interactive heritage studies through AR/VR technologies.

These efforts lay a crucial foundation for preserving national values and instilling them in younger generations in contemporary forms. In the future, these values will ensure societal stability.

Conclusion and Recommendations

National heritage and socio-cultural values are the bedrock of historical memory, spiritual stability, and a prosperous future. Heritage enriches values with meaning, while values ensure its active preservation in society. These concepts are inseparable, forming a mutually reinforcing system. Historical experience shows that every significant value is rooted in heritage, and every rich heritage finds expression through contemporary values.

Today, this synergy must be strengthened by interpreting national heritage not merely as historical relics but as powerful tools shaping consciousness and moral immunity.

Practical recommendations:

1. **Education:** Integrate *"heritage + values"* modules into curricula, teaching heritage as a living philosophy.
2. **Youth Engagement:** Make values *"trendy"* through modern formats (memes, reels, TikTok, YouTube Shorts).
3. **Collaboration:** Partner with influencers, artists, and youth leaders to create visual/interactive content on heritage.

4. **Cultural Weeks:** Organize "*Culture and Spirituality*" events in schools, neighborhoods, and universities.
5. **Heritage Clusters:** Develop socio-cultural hubs around heritage sites, linking tourism, education, and art.

These proposals will not only preserve national values but also embed them across society, bridging generational divides.

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