

**THE ESSENCE AND DEVELOPMENT OF NATIONAL CULTURE IN THE
CONTEXT OF NEW UZBEKISTAN: NEW APPROACHES AND SOCIO-CULTURAL
TRANSFORMATIONS**

Latofat Saydullayevna Sulstonova

Senior lecturer at the Department of Social
Sciences and Physical Culture of Bukhara State Technical University.

Annotation: This article provides a scientific analysis of the essence of national culture within the context of New Uzbekistan, its modern development trends, and the nature of socio-cultural transformations. It examines new approaches aimed at reinterpreting national culture, enriching it, and modernizing it as a strategic factor of societal progress amid the wide-ranging reforms being implemented in the country. In particular, the study evaluates processes such as the reassessment of historical and cultural heritage, the rethinking of national identity in a new era, the influence of modern information and communication technologies on the cultural environment, and the harmonization of national and universal values in the consciousness of youth.

Keywords: national culture, New Uzbekistan, cultural renewal, socio-cultural transformation, national identity, cultural heritage, modernization, cultural policy, social development, youth values, cultural integration, globalization.

**YANGI O‘ZBEKISTON SHAROITIDA MILLIY MADANIYATNING MAZMUNI
VA TARAQQIYOTI: YANGICHA YONDASHUVLAR VA IJTIMOYIY-MADANIY
TRANSFORMATSIYALAR**

Annotatsiya: Mazkur maqolada Yangi O‘zbekiston sharoitida milliy madaniyatning mazmuni, uning zamonaviy rivojlanish tendensiyalari hamda ijtimoiy-madaniy transformatsiyalarning mohiyati ilmiy asosda yoritiladi. Mamlakatda amalga oshirilayotgan keng ko‘lamli islohotlar jarayonida milliy madaniyatni yangicha talqin qilish, uni jamiyat taraqqiyotining strategik omili sifatida boyitish va modernizatsiya qilishga qaratilgan yondashuvlar tahlil qilinadi. Xususan, yangi davrda milliy o‘zlikni anglash, tarixiy-madaniy merosni qayta baholash, zamonaviy axborot-kommunikatsiya texnologiyalarining madaniy muhitga ta’siri, yoshlar ongida milliy va umuminsoniy qadriyatlarining uyg‘unlashuvi kabi jarayonlar ilmiy tahlil etiladi.

Tayanch so'zlar: Milliy madaniyat, Yangi O‘zbekiston, madaniy yangilanish, ijtimoiy-madaniy transformatsiya, milliy o‘zlikni anglash, madaniy meros, modernizatsiya, madaniy siyosat, ijtimoiy taraqqiyot, yoshlar ongidagi qadriyatlar, madaniy integratsiya, globallashuv.

СОДЕРЖАНИЕ И РАЗВИТИЕ НАЦИОНАЛЬНОЙ КУЛЬТУРЫ В УСЛОВИЯХ НОВОГО УЗБЕКИСТАНА: НОВЫЕ ПОДХОДЫ И СОЦИОКУЛЬТУРНЫЕ ТРАНСФОРМАЦИИ

Аннотация: В данной статье научно освещаются содержание национальной культуры в условиях Нового Узбекистана, современные тенденции её развития, а также сущность социально-культурных трансформаций. Анализируются подходы, направленные на новое осмысление национальной культуры, её обогащение и модернизацию как стратегического фактора общественного развития в процессе масштабных реформ, осуществляемых в стране. В частности, рассматриваются такие процессы, как переоценка историко-культурного наследия, осмысление национальной идентичности в новую эпоху, влияние современных информационно-коммуникационных технологий на культурную среду, гармонизация национальных и общечеловеческих ценностей в сознании молодёжи.

Ключевые слова: национальная культура, Новый Узбекистан, культурное обновление, социально-культурная трансформация, национальная идентичность, культурное наследие, модернизация, культурная политика, общественное развитие, ценности молодёжи, культурная интеграция, глобализация.

Introduction. The concept of national culture has acquired renewed significance in the era of New Uzbekistan, where large-scale political, economic, and social reforms are fundamentally transforming the structure of society. As the nation moves toward building an open, just, and progressive state, the preservation, reinterpretation, and modernization of cultural values have become key strategic priorities. In this context, national culture is not merely a historical legacy or a collection of traditional practices; it serves as an ideological foundation, a unifying force, and a driving factor of sustainable social development.

New Uzbekistan's reforms have created a fresh socio-cultural environment in which cultural identity, civic consciousness, and global engagement are becoming increasingly interconnected. The processes of globalization, digitalization, and cultural integration are expanding opportunities for cultural interaction, while simultaneously posing challenges related to identity preservation and value stability. Therefore, understanding the content, dynamics, and developmental pathways of national culture in this new era is crucial for maintaining social cohesion, strengthening national self-awareness, and ensuring the country's cultural competitiveness on a global scale.

This study examines how national culture is being reconstructed in the context of ongoing reforms, how modern social and technological transformations are shaping cultural practices, and how traditional values are being harmonized with contemporary global trends. By analyzing the mechanisms of cultural renewal, socio-cultural transformation, and identity formation, the research aims to reveal the new dimensions of cultural development emerging in New

Uzbekistan-dimensions that define not only the spiritual landscape of society but also its future trajectory.

Today it was made into a whole system by Zoroaster, mentioned in one of the holy books, "Avesta" and continued by Moni and Mazdak, reached one of its highest peaks in the works of Farabi, Ibn Sina and Beruni, Alisher It is necessary to study the series of development of national culture that reached Behbudi and Fitrat through Navoi, Boborahim Mashrab, Ahmed Donish. For example, as Mahmudhoja Behbudi stated in his works "Address to the Youth", "Address to the Honorable Youth", culture can be achieved by inviting young people to acquire modern knowledge, by combining secular and religious knowledge, which in turn, will create national culture. creates a series of development. Also, the school is the beginning of the development of national culture, a masterpiece of culture and happiness, - he writes. This is a sacred duty to the nation and to world philosophy in general.

It is known that there have been different approaches to the perspective of human culture in social development. In particular, the views put forward by the German scientist O. Spengler and the English historian A. Toynbee, which are similar in essence, are among them. According to O. Spengler, human culture is just a dry abstraction. Only relatively closed and completely independent "cultural organisms" are real. He singled out 8 of these "cultural organisms" and expressed the opinion that Mayan, Egyptian, Indian, Babylonian, Chinese, Greco-Roman, Byzantine-Arabic and Western European cultures cannot be compared with each other. had advanced. The scientist believes that the process of interaction and enrichment is completely alien to these cultures, each of them, like a living organism, is born, matures, reaches adulthood and spends its life potential, as if facing destruction. He stated that it will go through stages that span about a thousand years and give way to a new culture. O. Spengler believed that Western European culture, which is the last of such cultures, has also entered the last stage of its development, because artistic creativity and creative potential is fading in it, and a spiritual crisis is taking root. . At the same time, no nation, nation, or regional culture has developed independently of each other. As a result of interactions between civilizations, Hellenistic culture began to emerge. The clash of cultures affected the formative development of society, and culture took on different forms in different periods.

Culture is, in addition to representing the set of material and spiritual wealth created by the creative activity of people, it also reflects the level of development of society, that is, the sum of knowledge, criteria and values in society is embodied in culture.

The concept of "culture" as a complex and ambiguous concept is one of the most controversial topics of modern humanitarian sciences, in particular, philosophy and cultural studies. Due to its complex and multi-faceted nature, it is interpreted by different terms, classified differently and exhibits different typologies due to its differential and unique characteristics. No matter how many these classifications and typologies are, none of them can fully reveal the concept of "culture", but they complement each other. The word "culture" was first used by Edward Taylor. According to him, culture consists of lifestyles, traditions and customs adopted by different members of society.

To describe and show the development of culture, it is necessary to distinguish the concepts of "culture" and "civilization". The term "culture" is used as a synonym for the word "civilization" in the classical sense (for example, Voklyuchevsky, Z. Freud, N. Ya. Danilevsky, etc.); in some cases, these concepts are strictly opposed (for example, Sh. Fure, I. Kant, O. Shpengler, A. Berdyaev, etc.). In the current period, the term "civilization" acquires a universal character and is manifested in connection with man-made processes of cultural values without participating in all stages of the development of society. In many humanities, civilization is interpreted as the rapid development of science, the change in the way of life of people as a result of the growth of production, the pursuit of convenience in order to satisfy their needs in a mass way, that is, they reach perfection from the outside.

In the encyclopedic dictionary of philosophy, it is said that culture and civilization should be distinguished from each other, because "culture is the result of determining the freedom of a people or an individual, and civilization means technical achievements and conveniences related to them."

More than 400 definitions of the concept of culture were given and divided into 10 groups according to their characteristics in the book "Kultura, kriticheskiy obzor opredeleniy" by A. Kryobera and K. Klakkhan half a century ago. In the first group, a descriptive description of the culture is presented, in the second group, its traditions, aspects related to the social heritage of the society, and in the third group, the cultural rules that make up the nation, the people's way of life are explained. In these groups, culture is defined as a product of human activity.

It is important to approach the concept of "culture" from the point of view of social (it performs a specific function in the life of society), anthropological (represents the activities of humanity), philosophical (it shows cultural relations to the objective existence as the intersection of society and individual interests).

Although the concept of "culture" is widely used in philosophy, there is a need to clarify its content, because in translation studies and in general linguistics "culture" is usually understood as an intuitive term without explanation.

In the encyclopedia of world philosophy published in 2019, the concept of "culture" is defined as follows: "culture (Arabic: Madinan, urban, educated) is a unique way of human activity reflected in nature and interactions" .

In general, scientists have combined the new aspects of the standard of living into seven factors: homo sapiens (intelligent man), agrarian, urbanistic, industrial, cultural, intimate relations, manifestations of the scientific and technical revolution. Philosophers believe that the influence of one or another factor belongs to a certain period of humanity, and sooner or later, all society will experience such changes, but at the same time, this process can be fully covered by all peoples. cannot, only those cultural elements can reach them. Of course, culture is a universal phenomenon, it does not belong to only one nation. Although each ethnic group, nation, nation has created the main part of its national culture, it has a share and influence of the universal culture created by the peoples of the world. He serves everyone equally. For example, achievements related to science, technology, art, literature, historical and architectural monuments belong to everyone.

As we mentioned above, man, as a creator of nature, discovered the other side of culture. Culture is a phenomenon of universal humanity (in which a person has a primary basis),

therefore, elements of national culture, in particular, elements of fraternal culture, coincide with each other.

Naturally, the question arises as to what culture gives to humanity. In our opinion, it is appropriate to answer it as follows: culture arouses interest in the environment and in a foreign language; culture expands a person's worldview; culture gives inexhaustible knowledge; culture encourages understanding that different points of view are relative; the study of culture paves the way for the development of intercultural relations; culture is the basis for language learning, thinking, making conclusions, creating theories, studying human civilization; concepts specific to any cultural and material wealth are expressed in language and speech.

American anthropologist Laura Boxennen explains that when reading foreign literature, the reader perceives a foreign culture from the point of view of his own culture, using the example of Shakespeare's Hamlet. When he reads this work to West Africans, they discuss these characters based on their own understanding: Claudius acted like a good man, married his brother's widow. Their mentality cannot accept the fact that Hamlet's father's soul speaks and walks like a living person. They did not justify Polonius' actions, why would he prevent his daughter from becoming the leader's lover, after all, this is pride, and on top of that, he would have received many gifts.

There are many examples like this where the whole world language and culture is divided into its own culture and foreign culture that does not know the language and culture of the other country and becomes the basis for learning.

Thousands of nations and peoples in the world have their own national character and culture. National cultures are created in the process of searching for measures to overcome difficulties within the framework of existing activities in the natural location, geography and climate of each nation or people's living area, and later become national customs and traditions. This ethnic characteristic gradually affects the character of the nation. Our national traditions and unique traditions have been polished for many years and are rising to their highest level, and we can witness that these processes have become an integral part of our state's policy and are manifested through today's reforms.

Conclusion. In the context of New Uzbekistan, national culture is undergoing a profound transformation shaped by broad political reforms, expanding global interactions, and rapid socio-technological progress. These processes demonstrate that cultural development today is no longer a linear continuation of tradition, but a dynamic synthesis of historical heritage and modern innovation. The revival of national identity, the preservation of cultural memory, and the strengthening of spiritual values remain central to the country's cultural agenda. At the same time, the ability to integrate universal human values, adapt to global cultural flows, and participate actively in international cultural exchange reflects the progressive orientation of New Uzbekistan's cultural policy.

The analysis shows that national culture in this new era serves not only as a symbol of historical continuity but also as a strategic resource for social cohesion, intellectual growth, and sustainable development. The modernization of cultural institutions, the digitization of cultural heritage, the increasing cultural literacy of youth, and the expansion of creative industries all contribute to a diversified and forward-looking cultural environment. Such transformations

ensure that culture becomes a key driver of societal renewal, civic engagement, and collective identity formation.

Ultimately, the future of national culture in New Uzbekistan depends on a balanced approach that harmonizes tradition with innovation, spiritual heritage with modern values, and national identity with global integration. If sustained, this balanced trajectory will enable the country to build a culturally vibrant, intellectually rich, and socially cohesive society capable of confidently navigating the challenges and opportunities of the 21st century.

List of Used Literature references

1. Mirziyoyev sh.m. "Yangi o'zbekiston strategiyasi". – toshkent: O'zbekiston, 2021.
2. Mirziyoyev sh.m. "Milliy tiklanishdan – milliy yuksalish sari". – toshkent, 2020.
3. Karimov i.a. "Yuksak ma'naviyat – yengilmas kuch". – toshkent: Ma'naviyat, 2008.
4. qodirov b. Milliy madaniyat va ma'naviyat masalalari. – toshkent: Fan, 2019.
5. Jahongir, s. (2020). Philosophical views of umar life. *Academicia. An international Multidisciplinary research journal.*–india, 10(4), 360-364.
6. Shodiev, j. J. (2020). Interpretation of moral facts in the opinions of umar Khayyam. *International engineering journal for research & development.*-india, 5(3), 143-148.
7. Шодиев, ж. Ж. Interpretation of the image of may in the ruba of umar Khayyam. *Monografia pokonferencyjna science, research, development*, 33, 2020-30.
8. Шодиев, ж. Ж. (2020). Умар хайём фалсафий қарашларида инсон тақдири ва Эркин ирода масаласи. *Наманган давлат университети илмий ахборотномаси*, 2, 197-204.
9. Шодиев, ж. Ж. (2020). Умар хайёмнинг асосий асарлари ва рубойларининг Тузилиши, мазмуни ва таҳлили. *Илм сарчашмалари.*-урганч, 10, 44-47.
10. Шодиев, ж. Ж. (2020). Умар хайём рубойларининг талқини ва Тавсифи. *Наманган давлат университети илмий ахборотномаси*, 9, 206-210.
11. Шодиев, ж. Ж. (2020). Умар хайёмнинг ижтимоий-ахлоқий Қарашлари. *Фалсафа ва ҳуқуқ.*–тошкент, 3, 107-110.
12. Shodiev, j. (2021). The problem of knowledge in the philosophical views of umar Khayyam. *Imam al-bukhari ibs journal*, 2.
13. Шодиев, ж. (2022). Илк уйғониш даврида–комил инсонни шакллантириш Ватарбиялашда тасаввуф таълимотининг ўрни. *Scientific bulletin of namsu-научный вестник намгу-namdu ilmiy aхborotnomasi–2022-yil_4-сон*, 229.
14. Шодиев, ж. Ж. Мамлакатимизда инсон қадрини юксалтиришнинг ижтимоий-Фалсафий масалалари. *Қарду хабарлари. Илмий-назарий, услубий журнал. Махсус сон (ижтимоий фанлар).*
15. Shodiev, j. J. (2020). Interpretation and description of umar Khayyam rubaya. *Scientific bulletin of namangan state university*, 2(9), 206-211.
16. Jurakulovich, s. J. (2022). Against ignorance-fighting with Enlightenment the main criteria in improving human value. *Web of scientist: International scientific research journal*, 3(10), 1160-1164.

17. Jurakulovich, s. J. (2022). Attitude to human dignity in the period Of amir temur and temurids dynasty. Web of scientist: International scientific research journal, 3(5), 43-47.
18. Shodiyev, j. (2021). Jamiyatdagi mehnat munosabatlari Sharoitida ma'naviy salohiyat. Журнал истории и общества, (2)
19. Shodiev, j. (2021). Socio-political life and the development of Science in the period of umar khayam. Центр научных публикаций (buxdu. Uz), 1(1).
20. Shodiyev, j. (2021). O'zbekistonda ijtimoiy-siyosiy Kommunikatsiya rivojlanishida raqamli transformatsiya siyosati. Academic research in educational sciences, 2(2), 409-416.
21. Shodiyev, j. J. (2020). U the question of human destiny and free in The philosophical views of omar khayyam. Scientific and technical journal of namangan institute of engineering and technology, 2(2), 197-202.
22. Shodiev jahongir jurakulovich. Interpretation of moral facts in the opinions of umar Khayyam. International engineering journal for research & development 2020/4/16.
23. Jurakulovich, s. J. (2023). The role of the national idea in increase of human Values. Web of scientist: International scientific research journal, 3(10), 1160-1164.
24. Shodiyev jahongir jo'raqulovich. Inson qadri va uning huquqlari eng oliy qadriyat: Tarixiy-huquqiy meros. Ilm sarchashmalari/ urganch – 3.2023. 19-21.
25. Shodiyev, j. J. (2023). The role of scientific thinking and mental Development in improving human development and value. Innovative development in educational activities, 2(9), 251-261.
26. Shodiyev, j. J. (2023). The role of the national idea in increase of Human values. Innovative development in educational activities, 2(7), 616-625.
27. Jurakulovich, s. J. (2023). Philosophical views of sages on human Values and glorifying him. Theory and analytical aspects of recent research, 2(16), 229-238.
28. Шодиев, ж. Ж. (2023, june). Значение исторического мышления в Создании фундамента третьего возрождения и его значение в укреплении человеческих ценностей. In international scientific research conference (vol. 2, no. 15, pp. 124-130).
29. Jj shodiev. A step towards human dignity. Golden brain 1 (24), 59-67.
30. Jo'raqulovich, s. J. (2023). O 'zbekiston-inson qadr topgan yurt. Sustainability of education, socio-economic science theory, 2(13), 191-197.
31. Berdiyeva, g. A. (2023). The role of ethnopsychological thought In national development. Innovative development in educational activities, 2(6), 552-558.
32. Sultanova, l. (2021). The historical roots of spiritual education of Youth. Academicia: An international multidisciplinary research journal, 11(3), 461-463.
33. Султонова, л. С. (2023). Ижтимоий-гуманитар фанларни Ўқитишда педагогик инновация ва инновацион фаолиятнинг узвийлиги. Academic research in educational sciences, 5(nuu conference 2), 633-639.
34. Sultonova, l. (2023). Upbringing mature person. Central asian journal of literature, Philosophy and culture, 4(3), 71-73.

35. Султанова, л. С. (2023). Толерантность в воспитании
Подростящего поколения. Innovative development in educational activities, 2(7), 557-
564.
36. Султонова, л. С. (2022). Место инженерной педагогики в
Подготовке будущих инженеров. Youth, science, education: Topical issues,
achievements and innovations, 1(6), 29-34.
37. Sulstonova, l. S. D. (2023). Mafkuraviy tarbiyaning dolzarb
Vazifalari. Scholar, 1(28), 79-96.
38. Султонова, лсд (2023). Особенности работы с молодежью в
Системе образования. Образовательные исследования в области универсальных
наук , 2 (8), 238-252.
39. Жураев р. “национальная культура и глобальные трансформации”. – ташкент:
Фан, 2019.
40. Алексеев с. Культурная идентичность в эпоху глобализации. – москва: Наука,
2018.