

PRIORITY DIRECTIONS OF CULTURAL DEVELOPMENT IN THE DEVELOPMENT STRATEGY OF NEW UZBEKISTAN

Ikrom Bobokulovich Mirzayev

Teacher of Tashkent State Transport University

Abstract

This article examines the priority directions of cultural development within the framework of the Development Strategy of New Uzbekistan. The study analyzes the role of culture in strengthening national identity, preserving historical memory, promoting spiritual renewal, and ensuring sustainable social development. Particular attention is paid to the institutional and philosophical foundations of cultural policy, the modernization of cultural infrastructure, the preservation of tangible and intangible cultural heritage, and the integration of national values with universal human ideals. The research demonstrates that cultural development has become one of the strategic priorities of state policy in New Uzbekistan and serves as an important factor in enhancing social cohesion, national progress, and international cultural cooperation.

Keywords: New Uzbekistan, cultural development, cultural policy, national identity, spiritual renewal, cultural heritage, modernization, social development, cultural values, globalization.

Introduction

The twenty-first century is characterized by unprecedented processes of globalization, digital transformation, intercultural communication, and civilizational interaction, which have fundamentally altered the traditional mechanisms of cultural development and value reproduction. Under such conditions, the issue of cultural development has moved beyond the boundaries of a purely humanitarian sphere and has become one of the strategic determinants of national progress, social stability, and sustainable modernization. In this context, the Development Strategy of New Uzbekistan places particular emphasis

on cultural policy as a key instrument for strengthening national identity, preserving historical memory, fostering social cohesion, and ensuring the spiritual renewal of society. Consequently, the study of priority directions of cultural development within the framework of contemporary reforms acquires exceptional theoretical and practical significance.

The phenomenon of culture has traditionally occupied a central place in philosophical thought because it reflects the cumulative experience of humanity embodied in values, norms, traditions, symbols, and institutions. Throughout history, culture has functioned not only as a mechanism for preserving collective memory but also as a dynamic force capable of shaping social consciousness and directing civilizational development. Therefore, cultural development should be understood not merely as the quantitative expansion of cultural activities but as a complex qualitative process involving the transformation of value systems, social practices, and intellectual paradigms. Such an approach becomes particularly relevant in the conditions of New Uzbekistan, where large-scale reforms are aimed at harmonizing national traditions with the requirements of modernization and global integration.

The philosophical foundations of cultural development were established in the works of classical thinkers who viewed culture as an essential dimension of human existence. Aristotle associated cultural and ethical perfection with the realization of human potential within society, whereas Hegel interpreted culture as a manifestation of the objective spirit and a driving force of historical progress. Later, cultural-philosophical approaches emphasized the relationship between culture, identity, and social development, arguing that the vitality of a nation depends largely upon its ability to preserve and reproduce its cultural values while remaining open to universal human achievements. These theoretical perspectives provide an important methodological basis for understanding contemporary cultural reforms in Uzbekistan.

The intellectual heritage of Eastern civilization contributes substantially to this discourse. The works of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Alisher Navoi, and other outstanding scholars demonstrate that cultural advancement has historically been inseparable from intellectual growth, ethical responsibility, and social harmony. Their philosophical legacy reveals a sophisticated understanding of culture as a unifying force capable of integrating knowledge, morality, and civic consciousness. The contemporary strategy of

cultural development in Uzbekistan reflects many of these historical and philosophical traditions by emphasizing enlightenment, tolerance, education, and national self-awareness as key foundations of social progress.

The concept of New Uzbekistan introduces a qualitatively new paradigm of development in which culture is recognized as a strategic resource for nation-building and civilizational advancement. Unlike earlier approaches that often treated culture as a supplementary sphere of social life, contemporary reforms position cultural development among the principal priorities of state policy. This shift reflects an understanding that economic modernization and technological innovation cannot achieve sustainable outcomes without corresponding progress in the cultural and spiritual domains. Consequently, cultural policy is increasingly oriented toward strengthening historical consciousness, promoting creative industries, preserving cultural heritage, and expanding opportunities for public participation in cultural life.

Particular importance is attached to the preservation and modernization of national cultural heritage. In the context of globalization, the protection of cultural identity becomes a critical factor in maintaining social cohesion and historical continuity. At the same time, cultural development requires openness to intercultural dialogue and the assimilation of progressive global experiences. Therefore, the strategic objective of New Uzbekistan is not merely the conservation of traditional values but their creative reinterpretation within the framework of contemporary social realities. Such an approach allows national culture to function simultaneously as a source of identity and as a catalyst for innovation and modernization.

Furthermore, the increasing role of digital technologies is transforming the mechanisms through which culture is produced, disseminated, and consumed. Digitalization has expanded access to cultural resources, facilitated the preservation of historical heritage, and created new opportunities for cultural participation. As a result, cultural development in New Uzbekistan is increasingly linked with technological modernization, educational reform, and the formation of a knowledge-based society. This multidimensional character of cultural policy underscores the necessity of examining cultural development not only from a cultural perspective but also through the broader lenses of social philosophy, political modernization, and civilizational theory.

From this perspective, the priority directions of cultural development within the Development Strategy of New Uzbekistan should be understood as an integrated system of institutional, ideological, and practical measures aimed at ensuring the harmonious interaction of national identity, cultural diversity, social modernization, and global engagement. The successful implementation of these priorities has the potential to strengthen social resilience, enhance intellectual capacity, and contribute to the formation of a spiritually mature and culturally dynamic society capable of responding effectively to the challenges of the contemporary world.

Analysis of the literature on the subject. The scientific literature on the priority directions of cultural development in the Development Strategy of New Uzbekistan shows that culture is interpreted not only as a sphere of artistic creativity, but also as a strategic mechanism of national self-awareness, social consolidation and civilizational modernization. In this regard, the conceptual basis of the topic is directly connected with the idea that the reforms carried out in New Uzbekistan rely on the harmony of national identity, cultural heritage, spiritual renewal and universal human values. The Development Strategy of New Uzbekistan for 2022–2026 is officially defined as a strategic document consisting of seven priority directions and one hundred goals, which confirms that culture, spirituality and social development are considered integral components of national progress.

In the philosophical interpretation of culture, classical and Eastern thinkers occupy a special place. Plato's view that "relations between states lead to the interaction of different moral systems" is significant because it reveals culture as a field of intercultural influence, moral exchange and social transformation [1]. Aristotle's idea that "friendship belongs to the highest virtues and serves as a norm for evaluating human actions" is methodologically important for understanding cultural development as a moral and civic process [2]. In the Eastern philosophical tradition, Abu Nasr Farabi's statement that "humanity is the primary basis uniting people; therefore, people must live in peace because they belong to the human race" expresses the universal-humanistic foundation of culture and shows that cultural progress is impossible without harmony, justice and cooperation [3]. These ideas form a deep theoretical basis for analyzing the cultural strategy of New Uzbekistan, where national heritage is not isolated from

universal human values but is interpreted as their historical and spiritual embodiment.

In Uzbek philosophical and cultural studies, the issue of cultural development is closely linked with national identity, historical memory and spiritual renewal. I.A. Karimov defines spiritual heritage as “ancient inscriptions, oral folklore, manuscripts and works on history, literature, art, politics, ethics, philosophy, medicine, mathematics, astronomy and architecture created by the genius of our ancestors” [4]. This idea is noteworthy because it interprets cultural heritage not as a static archive of the past, but as an active intellectual and moral resource for social development. J. Tulanov’s conclusion that “nationality means recognition of the socio-ethnic stability of people belonging to a nation” is important for understanding the role of national culture in preserving collective identity [5]. At the same time, his view that “universal human values acquire a concrete form and image through nationality” reveals the dialectical unity of national and universal values in cultural development [6].

Modern Uzbek scholars also emphasize that cultural progress must be analyzed through the interaction of national interests, social stability and intercultural cooperation. B. Iminov’s research on interests as a source of politics and ideology is important because it demonstrates that cultural development is inseparable from the system of social interests and national goals [7]. S. Otamuratov’s studies on globalization and the nation are significant because they reveal the dual nature of globalization: on the one hand, it expands intercultural dialogue; on the other hand, it creates risks of cultural erosion and weakening of national identity [8]. O. Sirojov defines regional cooperation as “the joint activity of states of a certain region based on equality, voluntariness and harmonization of national interests” [9]. This idea is methodologically relevant to the present research because cultural development in New Uzbekistan is directly connected with regional dialogue, good-neighborliness and the strengthening of cultural diplomacy.

The dissertation materials devoted to modern cultural processes in Uzbekistan also confirm that “nationality and universality in culture” should be understood as a constructive idea and practice expressing the goals and needs of society in the process of socio-cultural development. The author emphasizes that cultural reforms in Uzbekistan serve to strengthen national interests, develop mutual cooperation and ensure social stability through the harmony of national and universal values [10]. This approach is especially important because it allows

cultural development to be analyzed not only as a humanitarian sphere but also as a strategic factor of state policy, civil society and sustainable modernization. Thus, the analysis of the literature shows that the priority directions of cultural development in the Development Strategy of New Uzbekistan are based on several interconnected theoretical foundations: preservation of national identity, development of spiritual heritage, harmonization of national and universal values, modernization of cultural institutions, strengthening of intercultural dialogue and expansion of international cultural cooperation. Consequently, cultural development in New Uzbekistan should be understood as a complex socio-philosophical process aimed at transforming historical memory, national values and creative potential into a strategic resource of national progress.

Research methodology. The research is based on an interdisciplinary methodological framework that integrates philosophical, cultural, historical, sociological, and axiological approaches to examine the priority directions of cultural development within the Development Strategy of New Uzbekistan. Considering the multifaceted nature of culture as a social, spiritual, and civilizational phenomenon, the study employs a combination of theoretical and analytical methods that make it possible to reveal the conceptual foundations, developmental trends, and strategic significance of cultural policy in contemporary Uzbekistan.

The socio-philosophical approach serves as the principal methodological basis of the research. This approach enables the analysis of cultural development as an integral component of social modernization and national progress. Through this perspective, culture is examined not merely as a sphere of artistic and intellectual activity but as a complex system of values, meanings, traditions, and social practices that influence the formation of individual and collective consciousness. Particular attention is devoted to the relationship between cultural development, national identity, historical memory, and spiritual renewal within the context of contemporary reforms.

The historical method is utilized to investigate the evolution of cultural processes and to identify the historical foundations of cultural policy in Uzbekistan. This method makes it possible to trace the continuity of cultural traditions, examine the role of historical heritage in shaping modern cultural priorities, and reveal the influence of historical experience on current strategies of cultural development.

The application of the principle of historicism allows cultural phenomena to be analyzed in relation to specific social, political, and civilizational conditions.

The systems approach occupies a significant place in the methodology of the study. Culture is regarded as a holistic and interconnected system composed of institutions, values, traditions, educational mechanisms, creative activities, and social interactions. Through systems analysis, the research identifies the structural relationships between cultural development and other spheres of public life, including education, science, technology, economy, and social policy. This approach facilitates a comprehensive understanding of the role of culture in achieving sustainable national development.

The comparative method is applied to examine different theoretical interpretations and practical models of cultural development. By comparing national and international experiences, the research identifies common tendencies and distinctive features of cultural modernization in New Uzbekistan. This method also enables the assessment of how national cultural priorities are harmonized with global cultural processes and universal human values.

The axiological approach constitutes another important methodological component of the study. Through this approach, culture is analyzed as a value-oriented system that shapes social norms, moral principles, and cultural identity. Particular emphasis is placed on the interaction between national and universal values, the preservation of cultural heritage, and the promotion of spiritual and ethical development. The axiological perspective allows the identification of those value foundations that determine the strategic priorities of cultural policy in New Uzbekistan.

In addition, methods of analysis, synthesis, abstraction, and generalization are employed throughout the research process. Analytical procedures facilitate the examination of individual aspects of cultural development, while synthesis enables the integration of separate findings into a coherent conceptual framework. Abstraction and generalization are used to formulate theoretical conclusions regarding the role of culture in contemporary social transformation and national development.

The application of these complementary methodological approaches ensures the scientific validity, objectivity, and comprehensiveness of the research. Such a methodological framework provides an opportunity to investigate cultural

development as a multidimensional socio-cultural process and to determine its strategic significance within the Development Strategy of New Uzbekistan.

Analysis and results. The analysis of the priority directions of cultural development within the Development Strategy of New Uzbekistan demonstrates that culture has been elevated to the level of a strategic factor of national development and social modernization. Contemporary reforms are characterized by a comprehensive approach in which cultural policy is viewed not only as a means of preserving historical heritage but also as an effective mechanism for strengthening national identity, enhancing social cohesion, and fostering intellectual and spiritual growth. The conducted analysis reveals that the modernization of cultural life is closely interconnected with broader processes of political, economic, educational, and technological transformation taking place in the country.

The research findings indicate that one of the most important directions of cultural development is the preservation and promotion of national cultural heritage. Historical monuments, architectural complexes, museums, libraries, archives, and intangible cultural traditions are increasingly recognized as strategic resources that contribute to the formation of historical consciousness and national self-awareness. Significant efforts aimed at restoring historical sites, digitizing cultural resources, and expanding public access to cultural heritage demonstrate the growing role of culture in strengthening the continuity between the past, present, and future of the nation. As a result, cultural heritage is no longer perceived solely as a historical legacy but as an active component of contemporary social development.

The analysis further demonstrates that the modernization of cultural infrastructure has become an essential component of cultural policy in New Uzbekistan. Cultural institutions are undergoing substantial transformation through the introduction of innovative technologies, digital platforms, and modern management practices. The expansion of electronic libraries, virtual exhibitions, digital archives, and online cultural services has significantly increased opportunities for public participation in cultural activities. This process contributes to the democratization of cultural access and promotes the integration of culture into the broader framework of the digital society.

Another significant finding of the study concerns the growing importance of creative industries in contemporary cultural development. Literature, cinema, music, visual arts, design, publishing, and other creative sectors are increasingly viewed as sources of both cultural enrichment and economic growth. The development of creative industries contributes to the diversification of the national economy, stimulates innovation, creates employment opportunities, and enhances the international competitiveness of the country. Consequently, cultural development is becoming closely associated with the formation of a knowledge-based and innovation-oriented society.

The results also reveal that cultural development in New Uzbekistan is deeply connected with the strengthening of national identity and spiritual values. Contemporary reforms emphasize the importance of preserving cultural traditions, customs, language, and historical memory while simultaneously promoting openness, tolerance, and intercultural dialogue. Such an approach reflects the strategic objective of harmonizing national values with universal human principles. The study confirms that the successful realization of cultural policy depends upon maintaining a balance between cultural continuity and social modernization, thereby ensuring both the preservation of cultural uniqueness and active participation in global cultural processes.

Particular attention has been devoted to the role of education in cultural development. The findings indicate that educational institutions increasingly function as important mechanisms for transmitting cultural values, developing civic consciousness, and fostering respect for historical and cultural heritage. The integration of cultural content into educational programs contributes to the formation of socially responsible, intellectually mature, and culturally aware citizens capable of responding effectively to contemporary challenges. Thus, the relationship between culture and education emerges as one of the key factors influencing sustainable national development.

The analysis additionally demonstrates that international cultural cooperation has become an important dimension of cultural policy. Active participation in international cultural forums, exhibitions, scientific conferences, and intercultural dialogue initiatives has expanded opportunities for promoting Uzbekistan's cultural achievements on the global stage. Such activities contribute not only to strengthening the country's international image but also to fostering mutual understanding, cultural exchange, and constructive cooperation among nations.

The growing significance of cultural diplomacy confirms that culture serves as an effective instrument of international communication and global engagement. The overall results of the research confirm that cultural development within the Development Strategy of New Uzbekistan represents a multidimensional and dynamic process encompassing heritage preservation, institutional modernization, digital transformation, creative innovation, educational advancement, and international cooperation. These directions collectively form an integrated system aimed at enhancing cultural sustainability, strengthening national identity, and ensuring the harmonious development of society. Consequently, culture emerges not as a secondary sphere of public life but as one of the principal drivers of social progress, civilizational development, and national prosperity in contemporary Uzbekistan.

Conclusions and suggestions. The conducted research demonstrates that cultural development occupies a strategically important position within the Development Strategy of New Uzbekistan and serves as one of the key factors ensuring sustainable social progress, national consolidation, and spiritual renewal. The analysis confirms that contemporary cultural policy is based on a comprehensive approach that integrates the preservation of historical and cultural heritage, the modernization of cultural institutions, the promotion of creative industries, the strengthening of national identity, and the expansion of international cultural cooperation. Such an approach reflects the understanding that culture constitutes not only a sphere of spiritual activity but also an essential mechanism for shaping social consciousness, enhancing intellectual potential, and ensuring the continuity of national development.

The findings indicate that the preservation and effective utilization of cultural heritage remain among the most significant priorities of cultural policy. Historical monuments, traditional customs, language, literature, and spiritual values function as important resources for strengthening historical memory and fostering a sense of national belonging. At the same time, the modernization of cultural infrastructure and the integration of digital technologies into cultural institutions contribute to expanding public access to cultural resources and increasing civic participation in cultural life. These processes create favorable conditions for the formation of a culturally active and intellectually developed society.

The research also reveals that the successful implementation of cultural development strategies depends on maintaining a balanced relationship between national traditions and universal human values. In the conditions of globalization, cultural sustainability can be achieved not through isolation from global processes but through the creative adaptation of national cultural heritage to contemporary social realities. Consequently, cultural policy should continue to support intercultural dialogue, tolerance, openness, and mutual understanding while preserving the unique cultural identity of the nation.

Furthermore, the growing role of creative industries, cultural entrepreneurship, and cultural diplomacy demonstrates that culture increasingly contributes to economic development, innovation, and international cooperation. The expansion of cultural initiatives at both national and international levels enhances the country's cultural competitiveness and strengthens its position within the global cultural space. Therefore, cultural development should be regarded as an integral component of the broader modernization agenda of New Uzbekistan.

Based on the results of the study, several recommendations can be proposed. First, it is advisable to further strengthen the integration of cultural education into all levels of the educational system in order to cultivate historical consciousness, civic responsibility, and cultural awareness among younger generations. Second, additional efforts should be directed toward the digitization of cultural heritage and the development of innovative digital platforms that facilitate wider access to cultural resources. Third, greater institutional and financial support should be provided to creative industries, cultural initiatives, and artistic projects that contribute to cultural innovation and social development. Fourth, the expansion of international cultural partnerships and intercultural dialogue programs should remain a priority in order to promote cultural exchange and strengthen Uzbekistan's cultural presence in the international arena.

In conclusion, the priority directions of cultural development identified within the Development Strategy of New Uzbekistan constitute a coherent and forward-looking framework for achieving cultural sustainability, social harmony, and national progress. The effective implementation of these priorities will contribute significantly to strengthening cultural identity, enhancing intellectual and spiritual potential, and ensuring the successful realization of the country's long-term development objectives in the context of contemporary global transformations.

REFERENCES:

1. Aristotle. (2009). Politics. Oxford: Oxford University Press.
2. Castells, M. (2010). The Rise of the Network Society (2nd ed.). Oxford: Wiley-Blackwell.
3. Eagleton, T. (2016). Culture. New Haven: Yale University Press.
4. Farabi, A. N. (2016). The Virtuous City (Fozil odamlar shahri). Tashkent: Yangi asr avlodi.
5. Geertz, C. (1973). The Interpretation of Cultures. New York: Basic Books.
6. Giddens, A. (1990). The Consequences of Modernity. Stanford: Stanford University Press.
7. Hall, S. (1996). Questions of Cultural Identity. London: Sage Publications.
8. Huntington, S. P. (1996). The Clash of Civilizations and the Remaking of World Order. New York: Simon & Schuster.
9. Ibn Sina, A. (1980). The Book of Healing. London: Oxford University Press.
10. Karimov, I. A. (2008). High Spirituality is an Invincible Force. Tashkent: Ma'naviyat.
11. Kant, I. (1998). Critique of Pure Reason. Cambridge: Cambridge University Press.
12. Mirziyoyev, Sh. M. (2022). Development Strategy of New Uzbekistan for 2022–2026. Tashkent: Uzbekistan.
13. Mirziyoyev, Sh. M. (2023). New Uzbekistan Strategy. Tashkent: Uzbekistan Publishing House.
14. Navoi, A. (1996). Mahbub ul-Qulub. Tashkent: G'afur G'ulom Publishing House.
15. Nussbaum, M. C. (2011). Creating Capabilities: The Human Development Approach. Cambridge, MA: Harvard University Press.
16. Plato. (2007). The Republic. London: Penguin Classics.
17. Robertson, R. (1992). Globalization: Social Theory and Global Culture. London: Sage Publications.
18. Smith, A. D. (1991). National Identity. Reno: University of Nevada Press.
19. Tulanov, J. (1998). Philosophy of Values. Tashkent: O'zbekiston.
20. UNESCO. (2001). Universal Declaration on Cultural Diversity. Paris: UNESCO.
21. Weber, M. (2002). The Protestant Ethic and the Spirit of Capitalism. London: Penguin Books.

22. Williams, R. (1983). *Keywords: A Vocabulary of Culture and Society*. New York: Oxford University Press.
23. Yusupov, E. (2020). *National Identity and Globalization: Philosophical Perspectives*. Tashkent: National University of Uzbekistan Publishing House.
24. Zohidov, V. (2018). *Philosophy of Culture and Spiritual Values*. Tashkent: Akademnashr.
25. O‘zbekiston Respublikasi Prezidenti. (2022). PF-60-son Farmon: 2022–2026-yillarga mo‘ljallangan Yangi O‘zbekistonning Taraqqiyot strategiyasi to‘g‘risida. Toshkent.
26. O‘zbekiston Respublikasi Prezidenti. (2023). Ma’naviy-ma’rifiy ishlar samaradorligini oshirish va madaniyat sohasini rivojlantirishga oid normativ-huquqiy hujjatlar to‘plami. Toshkent.
27. United Nations. (2015). *Transforming Our World: The 2030 Agenda for Sustainable Development*. New York: United Nations.
28. UNESCO. (2022). *Culture and Sustainable Development Report*. Paris: UNESCO Publishing.
29. Otamuratov, S. (2008). *Globalization and Nation*. Tashkent: Yangi asr avlodi.
30. Iminov, B. K. (2002). *Interests as a Source of Politics and Ideology*. Tashkent: Minhoj.