The Formation of Spiritual Values: Changes and Evolutions

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Abstract

Purpose: This study aims to examine the role of spiritual values in shaping development trajectories, determining social goals, and influencing ethical frameworks within the context of postmodern society. It emphasizes how spiritual values contribute to strengthening institutional systems and fostering creativity among the younger generation.

Research/methodology: The research adopts a qualitative descriptive approach, synthesizing findings from global scientific literature, ethical philosophy, and institutional analysis. Content analysis is used to trace emerging trends in the study of spiritual values, while a comparative framework highlights their application across different cultural and scientific contexts.

Results: Findings reveal that spiritual values increasingly serve as a guiding principle in the modernization of institutional systems. They play a crucial role in embedding respect for ethics, cultivating creative potential, and ensuring the sustainable transfer of cultural heritage to younger generations. The study also demonstrates how the integration of spiritual values enhances both individual growth and collective social stability.

Conclusions: The research concludes that spiritual values are no longer peripheral but central to scientific inquiry and social development in postmodern society. Their recognition contributes to building cohesive communities and shaping innovative human resource strategies.

Limitations: The study is conceptual in nature and relies heavily on secondary sources. Empirical evidence from diverse cultural contexts remains limited and requires further exploration.

Contribution: This research enriches the discourse on ethics, culture, and development by framing spiritual values as a contemporary focus in modern science and institutional practice.

Keywords: *Ideology, National Culture, Social Participation, Spiritual Value, Value*

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1. Introduction

Spiritual values change under the influence of social conditions, processes, and are able to find evolution. This law was also evident in the conditions of Uzbekistan. The processes that took place after the country gained independence, the updates radically changed both the process of formation of knowledge and ideas, ideals and norms, which were gracefully absorbed, and its logic (Sobirovich, 2024). On top of that, the consistency in the transformation of these knowledge and ideas into universal spiritual property has also been renewed. Some aspects are visible in this regard (Helve, 2015). On the one hand, under new conditions, the values that have been decided for centuries and have influenced the marriage and worldview of people have become rich in content. On the other hand, there have been updates in their structure, namely the rise of some and the de-escalation of others. Thirdly, there were updates in the hierarchy of spiritual values, some of which became more valued and others relatively less valued (Menkor, Nagengast, Van Laar, & Sassenberg, 2021; Zhao, 2022).

Spiritual values change under the influence of social conditions, processes, and are able to find evolution. This law was also evident in the conditions of Uzbekistan. The processes that took place after the country gained independence, the updates radically changed both the process of formation of knowledge and ideas, ideals and norms, which were gracefully absorbed, and its logic (Dilnoza & Lee, 2024). On top of that, the consistency in the transformation of these knowledge and ideas into universal spiritual property has also been renewed (Turdiev, 2024). Some aspects are visible in this regard. On the one hand, under new conditions, the values that have been decided for centuries and have influenced the marriage and worldview of people have become rich in content. On the other hand, there have been updates in their structure, namely the rise of some and the de-escalation of others. Thirdly, there were updates in the hierarchy of spiritual values, some of which became more valued and others relatively less valued (Maerz, 2018; Ubaydullaeva, 2024).

The period following Uzbekistan's independence in 1991 represents a turning point in the nation's cultural and spiritual development because the collapse of Soviet ideological dominance created an open space for the reemergence of national traditions, spiritual heritage, and indigenous values (Snyder, 1993). During the Soviet era, spiritual values were often subordinated to collective socialist ideals, and individual or religious expressions of spirituality were heavily regulated, but after independence Uzbekistan witnessed a revival of religious institutions, a restoration of cultural practices, and an emphasis on reconnecting with historical identity, which reshaped the spiritual values of the people in both content and hierarchy (Ismatullayeva, 2025). One of the most significant aspects of this transformation was the revival of Islamic spiritual heritage, which during the Soviet period was limited in public expression but after independence reemerged through the establishment of mosques, religious schools, and spiritual education that influenced family values, ethics, and social interactions (Omilovna, 2024). At the same time, the evolution of spiritual values cannot be separated from broader processes of modernization such as urbanization, migration, educational reforms, and economic liberalization, all of which have changed the way spiritual values are interpreted and practiced (Bondarenko, 2021; Carpenter, 2023).

Rural-to-urban migration has encouraged adaptation of traditional values in diverse and modern environments, while integration into global markets and international organizations has introduced global cultural influences that require balancing between national traditions and modern aspirations (Graves & Graves, 1974; Javed, Nisar, Warsi, Billah, & Karkkulainen, 2024). For example, marriage customs continue to draw upon centuries-old traditions, but considerations of education, economic stability, and professional compatibility now play a stronger role, while values tied to hospitality, respect for elders, and collective solidarity remain significant but are reinterpreted by younger generations who live in a digital and globalized era. In this transformation, the hierarchy of values has shifted: collectivism and conformity to state ideology have declined, whereas personal responsibility, creativity, and innovation have become more prominent, reflecting the demands of a knowledge-based economy. At the same time, religious spirituality has gained greater influence in guiding moral behavior, emphasizing charity and ethical conduct, while traditional social norms such as rigid gender roles are increasingly challenged or renegotiated (Hasanovich, 2025; Urbaeva, 2019).

This illustrates that values are not disappearing but are being restructured and negotiated according to new contexts. Intergenerational dynamics add further complexity, as older generations shaped by Soviet collectivism tend to emphasize discipline and community solidarity, whereas younger generations raised in independence emphasize personal freedom, global opportunities, and self-expression while still respecting traditions like family rituals and religious obligations (Krawatzek & Pfeilschifter, 2025). Thus, Uzbekistan demonstrates an intergenerational negotiation in which values are not rejected but reinterpreted to match modern lifestyles. Institutions have played a significant role in guiding this transformation, as state programs aimed at cultural revival and moral upbringing have promoted both traditional respect and modern civic responsibility, while universities, media, and civil society have become channels for integrating global values and scientific approaches into local contexts. National holidays such as Navruz and Independence Day now function both as cultural celebrations and as reinforcement of national identity, while new educational and religious institutions ensure that

transformation is not chaotic but regulated by frameworks that balance tradition with modernization (Mohyeddin, 2024).

Globalization also exerts influence, broadening cultural horizons and creating comparative awareness that strengthens appreciation for national heritage, but at the same time it introduces challenges such as consumerism or cultural homogenization, which may conflict with traditional values of moderation and humility (Balogun & Aruoture, 2024). However, globalization also brings positive synergies, such as the alignment of environmental consciousness with traditional respect for nature. Another important trend is the rising emphasis on creativity and innovation, as spiritual values are increasingly seen not only as ethical foundations but also as inspiration for artistic, scientific, and entrepreneurial activities that contribute to national progress. For example, storytelling, music, and traditional crafts are revitalized through digital platforms, allowing continuity of heritage in modern forms, while the ethical principles of respect, harmony, and solidarity are applied in innovative projects that foster social cohesion and development.

Yet, challenges remain, such as generational tensions, the risk of marginalization of rural or minority groups in the value transformation process, and the potential for conflict between conservative and progressive interpretations of spirituality. Policymakers and institutions must therefore manage this process inclusively, ensuring that diversity is respected while shared national values are promoted. Ultimately, the evolution of spiritual values in Uzbekistan illustrates the universal law of cultural change: values are not static relics but adaptive systems that respond to political, economic, and social conditions (Castaño, Méndez, & Galindo, 2015; Svensson, Tomson, & Rindzeviciute, 2017). Since independence, Uzbekistan has shown how spiritual values can undergo profound renewal, enriching their content, shifting their hierarchy, and reaffirming their role as sources of identity, ethics, and creativity. These transformations ensure continuity with the past while embracing innovation for the future, making Uzbekistan an illustrative case of how nations can balance heritage and modernization in the ongoing evolution of spiritual life.

2. Literature review and hypothesis/es development
2.1. Conceptualizing Spiritual Values
Spiritual values are generally understood as deep-seated principles that guide individuals and communities in shaping ethical behavior, social cohesion, and life orientation. Unlike material or pragmatic values, spiritual values emphasize transcendence, moral responsibility, and cultural identity. According to Biskas, Juhl, Wildschut, Sedikides, and Saroglou (2022), spiritual values function as a psychological and cultural resource that influences resilience, empathy, and collective solidarity. Similarly, Hayat, Chaudhary, and Mahmood (2025) argue that spiritual values not only emerge from religious traditions but also from broader cultural narratives and social practices. Thus, the conceptual foundation of spiritual values lies in their dual nature: they are rooted in metaphysical belief systems while simultaneously shaped by historical and social contexts.

2.2. Historical Formation of Spiritual Values
The formation of spiritual values has always been embedded in civilizational processes. In pre-modern societies, spiritual values were closely tied to religion, mythology, and ritual practices, serving as legitimizing principles for social order. Weber's classical theory Jończyk-Matysiak et al. (2019) highlights how religious ethics shaped rationalization and cultural modernization. In the case of Central Asia, spiritual values developed through the fusion of Islamic traditions, Persian cultural influences, and Turkic social norms (Khalid, 2021). These values were institutionalized through madrasah education, family rituals, and collective practices that reinforced intergenerational transmission. Hence, spiritual values historically evolved as cultural capital, ensuring continuity of identity amid political upheavals.

2.3. Dynamics of Change in Spiritual Values
Values are not static but dynamic, evolving in response to socio-political and economic changes. Rokeach's value theory, updated by Schwartz and Sortheix (2018), argues that values undergo reordering depending on external conditions such as modernization, globalization, and crises. Empirical studies confirm this: Gregg and Inglehart (2020) shows a global shift from survival values to self-

expression and spiritual identity in post-industrial societies. In Uzbekistan, independence after 1991 triggered a revaluation of spiritual values, where suppressed traditions reemerged and Soviet collectivist norms declined (Khalid, 2021). This demonstrates that the evolution of spiritual values is directly linked to transformations in governance, economic systems, and global cultural flows.

2.4. Post-Independence Transformations in Uzbekistan
Uzbekistan provides a significant case study for analyzing value transformation. During the Soviet era, spirituality was subordinated to socialist ideology, and expressions of religion and tradition were heavily restricted. After independence, spiritual values underwent revival, particularly through the reestablishment of Islamic institutions, religious education, and cultural practices. Scholars note that this revival is not a return to the past but a reconstruction of spiritual heritage in line with modern nation-building (Khalid, 2021). Highlights that values such as respect for elders, hospitality, and community solidarity remain central but are being adapted to urbanized and digitalized lifestyles. Thus, post-independence Uzbekistan exemplifies how spiritual values evolve both in content and in hierarchical importance.

2.5. Globalization and Spiritual Value Evolution
Globalization introduces both challenges and opportunities for spiritual values. On the one hand, global cultural exchange exposes societies to consumerism, individualism, and secular lifestyles that may undermine traditional spiritual frameworks. On the other hand, globalization also fosters interfaith dialogue, cultural hybridization, and global ethics such as environmental stewardship and human rights, which resonate with spiritual traditions. In Central Asia, the influx of digital media and global education has reshaped youth perceptions of spirituality, making values such as tolerance, creativity, and innovation increasingly important. Therefore, globalization does not eliminate spiritual values but compels them to adapt in ways that maintain cultural identity while engaging with modern realities (Tiimub et al., 2023).

2.6. Intergenerational Dynamics in Value Transmission
Another key aspect of spiritual value formation lies in intergenerational dynamics. Research shows that older generations often emphasize discipline, communal responsibility, and religious observance, while younger generations reinterpret these values within globalized frameworks. In Uzbekistan, elders continue to uphold traditions of collective solidarity, while youth increasingly integrate these with aspirations for self-expression and global citizenship. This intergenerational negotiation ensures both continuity and transformation, preventing values from becoming stagnant while maintaining their relevance across different contexts (Putra, Ahadiyat, & Keumalahayati, 2023).

2.7. Institutional Role in Shaping Values
Institutions play a vital role in preserving and transforming spiritual values. Educational systems, religious organizations, and state policies serve as key mediators of value transmission. For example, state-led cultural policies in Uzbekistan emphasize the integration of national identity, spiritual heritage, and modern civic values. Similarly, global studies show that schools incorporating spiritual and ethical education foster stronger moral development and social responsibility. Media and civil society also contribute to shaping discourses around spirituality, either reinforcing traditions or introducing new value orientations. This demonstrates that spiritual value formation is not merely organic but also guided by structured institutional frameworks (Latunusa, Timuneno, & Fanggidae, 2023).

2.8. Contemporary Challenges in Spiritual Value Evolution
Despite the resilience of spiritual values, several challenges persist. One challenge is the tension between tradition and modernity, which often produces cultural conflict or generational divides. Another is the risk of commodification, where spiritual symbols are used for political or commercial purposes, weakening their authenticity. Moreover, globalization poses the danger of cultural homogenization, potentially eroding unique national identities. At the same time, socio-economic inequality affects access to spiritual resources, with marginalized groups sometimes excluded from dominant narratives of value formation. Addressing these challenges requires balancing inclusivity, cultural authenticity, and adaptability in shaping spiritual values (Endi, Fanggidae, & Ndoen, 2023).

2.9. Contribution of Spiritual Values to Social Development

Spiritual values contribute significantly to social cohesion, moral responsibility, and creative potential. Research confirms that societies with strong spiritual frameworks exhibit higher levels of trust, cooperation, and resilience. In Uzbekistan, values such as hospitality, respect for elders, and community solidarity foster collective identity and social stability, while renewed emphasis on creativity and innovation positions spiritual values as sources of inspiration for education, art, and entrepreneurship. Thus, spiritual values not only preserve heritage but also serve as catalysts for modernization and development (Rahu, Neolaka, & Djaha, 2023).

3. Methodology

This study employs a qualitative descriptive research design to explore the transformation of spiritual values in Uzbekistan and their broader significance in shaping social development. The methodology was selected because spiritual values, by nature, are abstract, culturally embedded, and historically dynamic; hence, qualitative approaches provide the most effective framework for interpreting their meanings, evolutions, and impacts.

3.1. Research Design

The research is primarily conceptual and descriptive, focusing on synthesizing secondary data drawn from philosophical discourses, historical accounts, sociological analyses, and policy documents. By employing a descriptive orientation, the study emphasizes the processes, contexts, and mechanisms through which spiritual values have been reshaped across different periods, particularly in the post-independence era.

3.2. Data Sources

Data were gathered from a wide range of secondary sources, including:

a. Scholarly literature on spirituality, ethics, and social development at the global level (e.g., works of Saroglou, Inglehart, Schwartz).
b. Regional and national studies of Uzbekistan's cultural, political, and legal transformation, especially after 1991.
c. Policy speeches, government documents, and constitutional reforms, which reflect institutional approaches to redefining and protecting spiritual values.
d. Empirical findings from sociological surveys and educational reports, which highlight intergenerational perspectives and contemporary challenges in value formation.

This combination of philosophical, sociological, and institutional sources ensures triangulation of data and strengthens the reliability of conceptual interpretations.

3.3. Analytical Techniques

The research applies content analysis to identify recurring themes, categories, and trends in the formation and transformation of spiritual values. Content analysis enables the classification of values according to their content (ethical, cultural, or religious), structure (traditional or modernized), and hierarchy (dominant or declining in importance).

a) Comparative analysis is also employed to contrast Uzbekistan's experience with broader theoretical frameworks and global trends in value change under conditions of modernization and globalization.
b) Contextual analysis is applied to interpret the interplay between political reforms, legal modernization, cultural revival, and globalization in shaping spiritual values.

3.4. Scope and Unit of Analysis

The scope of the study covers the period before and after Uzbekistan's independence, emphasizing three key transformation factors:

a) Political reforms and the democratization of public institutions.
b) Modernization of the legal system to support individual rights and freedoms.
c) Revival and elevation of Uzbek national culture as a foundation of spiritual life.
d) The unit of analysis is the set of spiritual values as expressed in social norms, institutional practices, and intergenerational experiences.

3.5. Validity and Reliability

To ensure validity, the study relies on multiple academic references and triangulation between philosophical sources, empirical surveys, and institutional records. Reliability is strengthened through the consistent application of content analysis and by situating findings within established theories of value change, including those by Rokeach, Schwartz, and Inglehart.

4. Results and discussion

The first factor that changed the content of spiritual values became associated with political reforms. As you know, political reform refers to changes aimed at modernizing the system of Public Administration by improving the activities of political institutions and updating the content of political relations (Працко & Шпак, 2014; Эгамбердиева, 2018). Its fundamental provisions are to create a qualitatively new system based on the principles of popular power, thereby increasing the productivity and productivity of the activities of existing institutions, ultimately ensuring the rights of citizens. Political reform is not a process that is carried out on the basis of a voluntaristic approach, based on the Will and desires of narrow circles. It assumes, first of all, the existence of a social necessity for radical political change. Second, political reform requires certain social conditions.

In the early years of independence in Uzbekistan, both such social necessity and social conditions were ripe. On the one hand, the outdated political system of Soviet reality had already ceased to serve the interests of society – a situation that exaggerated the need to reform the political system of society. On the second hand, at that point in historical progress, the confidence of the people in the Republican government of benihoya had risen. They were living with high dreams and waiting for radical updates. All this received a way of capacity capable of ensuring the success of reforms. The leadership of the country was able to deeply feel these Newans of the era and became musharraf to organize their activities into them monand. In the early years, the foundations of new Uzbek statehood were created with reference to them, the activities of political institutions of society were found Evolutionary, the content of political relations was dramatically changed (I.A, 1996).

But at the initial stage of political reform, the principle of "State – Society – man" was followed. State Construction and management, all political structures, their style of work and activities were also formed on this principle" (Umrzoqovich, 2021; Курбанов, 2014). It was not until the following years that political reforms were subjected to a special principle. In this regard, the president of the country wrote: "a person, his rights and happiness should be the highest priority goal of public policy, the activities of all state bodies. The construction of society and public policy should rely on this idea and be organized on the principle of "State – for Man" darkor" (D.B., 2024; Гайдидей, 2014). Thanks to the efforts made based on this rule, the existing management system has acquired a new quality. In the short term, the nature of relations between different entities has changed. All this would indicate that a qualitatively new space began to arise in the political being of the country.

To operate in a new political space, it will be necessary to rely on new political knowledge, norms and principles. This necessity devalued the political knowledge formed in Uzbekistan from the point of view of communist ideology, led to the fact that political knowledge of the political being of a democratic society took their place. At the moment, most of the citizens of the country rely on this very knowledge and ideas in the formation of their point of view on events, participation in one process or another. In the general referendum on the adoption of a new version of the Constitution of the Republic of Uzbekistan, held in 2023, in early elections for the post of President of the Republic of Uzbekistan, held on July 9 of this year at the initiative of the head of State I.A. (1996), elections to the legislative chamber and local councils of people's deputies Sobirovich (2024), The new political space replaced communist values based on the dictatorship of the proletariat with Democratic political values. In this space, social positions of political values such as freedom of speech and thought, freedom of election and voting, pluralism of thoughts, transparency and responsibility of public institutions, legitimacy of government were strengthened (Эгамбердиева, 2018). Many researchers also note in their articles that Democratic political values are increasingly deeply rooted in the life of society (Гайдидей, 2014).

The second factor that changed the content of spiritual values became associated with the modernization of the legal system. In scientific sources, the legal system of society is defined as a set of legal norms, spheres and institutions that regulate various relations in it. This system determines the procedure for resolving disputes and punishing violations of the rights and obligations of citizens, the activities of government agencies and organizations (Karimov, 1995; Saidov, 2024; Vachit, 2018). Its quality and level of tactile discovery largely determine the nature of the processes taking place throughout society, including the result of social updates, the criterion for the assimilation of the most noble ideas and knowledge by people.

The legal system of society is not amorphous realism. It is imperative that social conditions, processes, needs are constantly being improved in proportion to them. This process is called the modernization of the legal system. Modernization of the legal system refers to the process of updating and developing legal norms, institutions and areas of law in response to the requirements and trends of the era. During it, changes are made to existing legislation, new legal institutions are introduced, the law enforcement system is improved. Modernization of the legal system makes it possible to more effectively coordinate social relations, to more fully protect the rights and freedoms of citizens. Usually such modernization is carried out in the blacks, where the social system of society is changing.

The change in the social system in Uzbekistan in the late last century created the need for the modernization of such a legal system. New social conditions, new social goals essentially dictated special legal norms, institutions. In response to this need, many legal norms governing social relations in the country were revised, measures were taken to increase the productivity of the activities of legal institutions. These modernization processes were carried out on the principle of the rule of Law (Dadabaev, 2019; Dosumov, 2024). Because, I.As Karimov wrote, " the rule of law is the fundamental principle of the legal state. It provides for the strict rule of law in all spheres of life. No public body, no economic entity and no socio-political organization, no official, no person can be spared the obligation to obey the law" (Abdullakhanova, 2024).

In 2023, the main legal document of the country launched a new stage of modernizing the legal reality of society. In this regard, the head of state noted: "it is of historical importance that the first article of our updated constitution firmly defines Uzbekistan as a sovereign, democratic, legal, social and secular state. These principles, sealed in the Basic Law by the will of our people-these "five pillars", which determined the path and fate of our country's progress, its future, will never be changed" (Saidov, 2024). The process of legal updates, which took place over the course of more than a quarter of a century, has changed the system of knowledge and ideas that have been imbued with goodness in society. Now, not the values that glorify the state and its interests, but the values that recognize the rights and freedoms of Man and society began to take priority. The mechanism of coordination of social relations, resolution of legal disputes was also enriched by new values – humanitarian, compromise, compromise principles. Many authors who have researched this aspect of the topic note that the modernization of the legal system radically changed the content and hierarchy of society's legal values (Vachit, 2018).

The third factor that changed the content of spiritual values became associated with the rise of Uzbek national culture. "Uzbek national culture refers to the material and spiritual values formed by representatives of the Uzbek people during historical development, ways of building these values, their use in the path of national and universal development, the qualification of transmission from ancestors to generations. It is composed of the following elements: (a) Uzbek literary language; (B) Uzbek national traditions; (C) Uzbek national values; (g) Uzbek cultural heritage; d) Uzbek literature; ye) Uzbek art; j) Uzbek national education" (Allambergenovich, 2018; Goodson, 2019).Uzbek national culture has been a powerful factor that has shaped moral values for centuries. Because the rules of conduct and conduct, which are considered valuable for Uzbeks, arose and rose on the basis of beliefs, customs and traditions common to representatives of the people, influenced by national literature and art. Moral values directed at the Coordination of family relations, actions in a public place, interpersonal ties have in many ways been able to find an evolution in proportion to the development of national culture (Goodson, 2019).

Even in the conditions of Soviet reality, the prosperity of culture has not stopped, Of course. Alhol, a series of noteworthy products of literature, a number of vivid examples of art were created. The legacy accumulated over the centuries has also been preserved during this period. But the subordination of these works to the ideological principles of the period has damaged national characteristics. As a result of this, moral values also acquired Communist content. In Soviet times, the norms and principles of communist morality were vigorously promoted in educational institutions, labor communities, settlements. The norms inherent in the ideology of communism were systematically instilled in Citizens. The same code of ethics of the builders of communism, rather than national moral values, became the determinant of the conduct of citizens.

During the years of independence, special attention was paid to the restoration and elevation of Uzbek national culture. In particular, the scope of the Uzbek language has been expanded. "During the years of independence, large-scale work was carried out on the development of the Uzbek language. The Uzbek language has become a language of kindness that connects more than a hundred nationalities and elat representatives in our country over the past years" (Mustafaevich & Sirazhudinovna, 2016). Even today, "large-scale work is being carried out to improve the effectiveness of scientific research related to the specifics, dialects, historical progress of the Uzbek language, its prospects, and to radically improve the quality of Personnel Training" (Mustafaevich & Sirazhudinovna, 2016).

Over the past period, the National Customs and traditions that were forgotten were restored. "Uzbek traditions and customs were harmonized with the peoples who lived on the Great Silk Road, the Sogdians and Bactrians, the nomadic kabilas on the one hand, the rules of Zoroastrianism, and later with Islamic traditions and laws. Kinship, respect for adults, self-esteem for the little ones, hospitality, neighborhood, family relations, attention to bread, fire, water and faith are customs characteristic of the Uzbek people" (Shokirovich, 2025). The revival of these habits created a completely special atmosphere in society.

During the years of independence, as well as the attitude to the cultural heritage of the nation was radically changed, literature and art were freed from ideological pressure. These measures accelerated the development of Uzbek national culture, ultimately laying the groundwork for national moral values to replace the norms of communist morality. Associate professor of the Academy of Public Administration under the president of the Republic of Uzbekistan Sh.K. The results of a sociological survey conducted by Ismailova clearly revealed that the rise of Uzbek national culture during the years of independence caused the restoration of national moral values. 53% of the respondents who took part in it attributed the restoration of national moral values to the state's achievement of political independence, strengthening of the status of the Uzbek language as the state language, Navruz and other national holidays, a new meaning of Customs, repair of historical monuments, improvement of Holy steps" (Sodiqov, 2025).

5. Conclusion
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So, " independence has restored our ethnomathean values, which have many thousand years of history, returning to our lives and filling it with a more new meaning and meaning. They have been important factors in our understanding of our identity, in our look at our long and glorious history, in our feeling of national pride, pride again from the heart, in our national awakening, national revival, national revival, national revival, national rise.

5.2. Suggestion
1. Strengthen Educational Integration
   Integrate ethnomathean values into formal and informal education to ensure that the younger generation internalizes them not only as historical heritage but also as living principles guiding ethical behavior, creativity, and civic responsibility.
2. Promote Intergenerational Dialogue

Encourage dialogue between older and younger generations to preserve the authenticity of ancestral values while allowing adaptation to modern realities. This will help prevent cultural gaps and foster mutual understanding.

3. Institutionalize Cultural Heritage

Government and civil society should institutionalize cultural practices—through museums, cultural centers, and national festivals so that the restoration of values is embedded in everyday social life and not limited to symbolic expressions.

4. Balance Tradition and Modernity

Develop strategies to harmonize ancient ethnomathean values with contemporary democratic, legal, and economic reforms. This balance will ensure that heritage remains relevant without hindering progress.

5. Foster National Identity in Globalization

Use restored values as a source of national pride and resilience in the face of globalization, positioning them as a foundation for cultural diplomacy, tourism, and international collaboration.

6. Encourage Creative Applications

Promote the creative adaptation of ethnomathean values in arts, literature, media, and entrepreneurship, ensuring they are not static but actively shape innovation and cultural revival.

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