# SOCIO-PHILOSOPHICAL STAGES OF THE TRANSFORMATION OF SPIRITUAL LIFE IN UZBEKISTAN DURING THE PERIOD OF INDEPENDENCE

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***Abstract.*** *This article analyzes the socio-philosophical stages of the transformation of spiritual life in Uzbekistan during the period of independence. It examines the role of national spirituality in the formation of social consciousness, the strengthening of national identity, and the development of cultural values in the process of state and societal development. The study highlights the main stages of spiritual transformation in Uzbekistan since independence and explores their significance in the context of social modernization and national development.*

***Keywords:*** *spirituality, spiritual life, independence, social transformation, national identity, socio-philosophy, cultural values, Uzbekistan.*

**Introduction.** The attainment of independence by the Republic of Uzbekistan in 1991 marked a fundamentally new stage in the country's historical, political, and socio-cultural development. Independence not only ensured the sovereignty of the state but also created favorable conditions for the revival of national values, cultural traditions, and spiritual heritage that constitute the foundation of the nation's identity. In this context, the

transformation of spiritual life became one of the most significant directions of social development and state policy.

Spiritual life represents an essential component of the social structure, reflecting the moral, cultural, ideological, and intellectual dimensions of society. From a socio-philosophical perspective, spiritual life encompasses a system of values, beliefs, traditions, and cultural practices that shape the worldview of individuals and determine the ethical and cultural orientation of society. Therefore, the transformation of spiritual life in the period of independence can be considered as a complex and multidimensional process closely connected with the formation of national identity, the restoration of historical memory, and the development of cultural self-awareness.

The period of independence in Uzbekistan has been characterized by profound reforms aimed at strengthening national statehood, developing civil society, and modernizing social institutions. Within this framework, special attention has been paid to the revival and development of national spirituality as a fundamental factor of social stability and sustainable development. The promotion of spiritual and moral values, the preservation of cultural heritage, and the strengthening of national consciousness have become central priorities in the country's socio-cultural policy.

It should be noted that the transformation of spiritual life in Uzbekistan has not been a spontaneous or uniform process. Rather, it has developed gradually through several socio-philosophical stages, each reflecting specific historical conditions, ideological orientations, and institutional reforms. These stages demonstrate the evolution of spiritual values, cultural priorities, and social consciousness in the context of independence and modernization.

Therefore, the study of the socio-philosophical stages of the transformation of spiritual life in Uzbekistan during the independence period is

of considerable theoretical and practical significance. Such analysis contributes to a deeper understanding of the mechanisms of social development, the dynamics of cultural change, and the role of spirituality in the formation of a stable and progressive society.

The research methodology of this study is grounded in general scientific principles and socio-philosophical approaches commonly applied in the humanities and social sciences. In order to examine the socio-philosophical stages of the transformation of spiritual life in Uzbekistan during the period of independence, a комплекс methodological framework combining several complementary research methods was employed.

First, the socio-philosophical analysis method was used to explore the conceptual foundations and theoretical interpretations of spiritual life as a fundamental component of social development. This method allowed the identification of the ideological and philosophical principles that have influenced the transformation of spiritual values and cultural consciousness in independent Uzbekistan.

Second, the historical method was applied to analyze the evolution of spiritual life within specific historical contexts following the country's independence in 1991. This approach made it possible to trace the development of national spiritual values, the revival of cultural traditions, and the formation of new ideological orientations across different stages of socio-political development.

Third, the systematic approach was used to examine spiritual life as a complex and multidimensional social phenomenon consisting of interconnected elements such as cultural heritage, moral values, national identity, and social consciousness. Through this approach, the internal structure

of spiritual life and its relationship with broader social transformation processes were analyzed.

In addition, the comparative and analytical methods were employed to distinguish the main stages of spiritual transformation and to identify their specific characteristics within the broader framework of social modernization and national development. These methods also enabled the evaluation of similarities and differences between various phases of spiritual development during the independence period.

The integration of these methodological approaches provided a comprehensive analytical framework for studying the transformation of spiritual life in Uzbekistan and for identifying its socio-philosophical stages within the broader processes of national revival, modernization, and social change.

The transformation of spiritual life and the development of national spirituality in Uzbekistan during the period of independence have attracted considerable attention from scholars in the fields of philosophy, sociology, cultural studies, and political science. Numerous academic works analyze the theoretical foundations, historical prerequisites, and socio-cultural factors that have influenced the revival and development of spiritual values in the country.

In socio-philosophical literature, spiritual life is generally interpreted as an essential component of the social system that reflects the moral, cultural, ideological, and intellectual development of society. Researchers emphasize that spiritual life plays a crucial role in shaping social consciousness, strengthening national identity, and ensuring the continuity of cultural traditions. Within this framework, the concept of national spirituality is considered a key factor in the formation of a stable and harmonious society.

A significant number of studies highlight that the independence of Uzbekistan in 1991 created favorable conditions for the revival of historical memory, cultural heritage, and traditional values. Scholars note that during the early years of independence, particular attention was given to restoring national cultural identity, promoting respect for historical figures, and strengthening moral and ethical principles in public life. These processes contributed to the formation of a new system of spiritual priorities and ideological orientations in the country.

In addition, many researchers have examined the relationship between spiritual development and the broader processes of social transformation and modernization. According to their analyses, the transformation of spiritual life in Uzbekistan is closely connected with the formation of civil society institutions, the development of the education system, and the strengthening of cultural and scientific institutions. These factors have played an important role in shaping a new model of national development based on the principles of cultural continuity and social progress.

Contemporary academic discussions also emphasize that the transformation of spiritual life should be viewed as a dynamic and multi-stage process. Scholars argue that each stage of independence has been characterized by specific ideological priorities, institutional reforms, and socio-cultural transformations that have influenced the evolution of spiritual values and national consciousness.

Thus, the analysis of existing literature demonstrates that the transformation of spiritual life in Uzbekistan during the independence period represents a complex socio-philosophical phenomenon that reflects the interaction between national traditions, cultural heritage, and modern development processes. Despite the substantial body of research on this topic,

further studies remain necessary to explore the stages, mechanisms, and long-term implications of spiritual transformation within the broader context of national and global development.

The socio-philosophical analysis of the transformation of spiritual life in Uzbekistan during the period of independence demonstrates that this process has developed gradually and can be conditionally divided into several stages. Each stage reflects particular historical conditions, ideological priorities, and institutional reforms that have significantly influenced the formation of national spiritual values and social consciousness.

The first stage (1991–2000) can be characterized as the period of the revival of national spirituality and the restoration of historical memory. Following the attainment of independence, the country initiated a comprehensive process aimed at rediscovering national identity and cultural heritage. During this period, particular attention was given to the study of the rich historical legacy of the Uzbek people, the restoration of cultural traditions, and the promotion of national values. Spiritual and moral education became one of the central directions of state policy, and significant efforts were made to strengthen the cultural and ideological foundations of the newly independent state.

The second stage (2000–2016) was marked by the institutional consolidation and systematic development of spiritual and cultural policies. In this period, the concept of national spirituality was further strengthened through the development of educational programs, cultural initiatives, and state-supported institutions responsible for promoting spiritual and moral values. The institutionalization of spiritual development contributed to the formation of a more structured approach to cultural policy and the promotion of national identity. At the same time, the integration of spiritual values with the processes

of social and economic modernization became an important component of national development strategies.

The third stage (from 2016 to the present) represents a period of renewal and modernization of spiritual life within the framework of broader democratic and socio-economic reforms. During this stage, increased attention has been given to the development of civil society, cultural openness, and the promotion of humanistic values. New initiatives aimed at strengthening cultural dialogue, expanding international cooperation, and supporting the development of education and science have contributed to the enrichment of spiritual life in Uzbekistan. In addition, reforms in the fields of culture, education, and public administration have created favorable conditions for the further development of national spirituality in the context of globalization.

The results of the analysis indicate that the transformation of spiritual life in Uzbekistan during the independence period has played a crucial role in strengthening national identity, promoting social stability, and supporting the country's modernization processes. The gradual evolution of spiritual values, combined with institutional reforms and cultural initiatives, has contributed to the formation of a dynamic and resilient system of national spirituality capable of responding to contemporary social challenges.

Thus, the socio-philosophical stages of the transformation of spiritual life reflect the broader processes of national revival, cultural development, and social modernization that have taken place in Uzbekistan since the attainment of independence.

Conclusions and Suggestions. The conducted study demonstrates that the transformation of spiritual life in Uzbekistan during the period of independence represents a complex and multi-stage socio-philosophical process closely connected with the country's political, cultural, and social

development. The revival of national values, the strengthening of historical consciousness, and the promotion of cultural heritage have become fundamental components of this transformation.

The analysis confirms that spiritual life has played a decisive role in shaping national identity and consolidating the moral foundations of society. The restoration of cultural traditions, the development of national self-awareness, and the promotion of spiritual and moral values have contributed significantly to strengthening social stability and ensuring the continuity of cultural heritage in independent Uzbekistan.

The study also reveals that the transformation of spiritual life has evolved through several stages, each characterized by specific historical conditions, ideological orientations, and institutional reforms. These stages reflect the gradual development of national spirituality from the initial revival of cultural identity to the institutional strengthening of spiritual policies and the modern phase of renewal and openness within the framework of ongoing reforms.

At the same time, contemporary globalization processes and rapid social changes require the continuous development and modernization of spiritual values while preserving national traditions and cultural identity. Therefore, the harmonious integration of national spiritual heritage with modern social development remains an important task for the future.

Based on the results of the research, the following suggestions can be proposed:

1. To expand interdisciplinary research devoted to the socio-philosophical analysis of spiritual life and its transformation in the context of modern social development.

2. To strengthen educational and cultural programs aimed at promoting national values, historical memory, and moral principles among younger generations.

3. To support scientific and cultural initiatives that contribute to the preservation and development of national spiritual heritage.

4. To promote policies that harmonize modernization processes with the protection and enrichment of national spiritual values in the context of globalization.

In conclusion, the socio-philosophical stages of the transformation of spiritual life in Uzbekistan illustrate the dynamic interaction between national traditions, cultural heritage, and modern development processes. Strengthening spiritual values while adapting to contemporary challenges will remain a key factor in ensuring sustainable social development and the continued strengthening of national identity.

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