



## ANALYSIS OF REFORMS AIMED AT THE TRANSFORMATION AND DEVELOPMENT OF PERSONAL CULTURE IN NEW UZBEKISTAN

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**Abstract.** This article provides a socio-philosophical analysis of the reforms aimed at developing the transformation of personal culture in New Uzbekistan. It examines the normative and legal foundations of personal culture, reforms in the education system, spiritual and educational policy, digitalization processes, youth policy, and the role of civil society institutions. The article also substantiates the formation of a new image of personal culture based on the harmony of national values and the modern digital environment.

**Keywords:** New Uzbekistan, personal culture, transformation, reforms, normative and legal foundations, education, spiritual and educational policy, digitalization, media literacy, civic responsibility.

### **Introduction.**

Understanding the transformation of personal culture in New Uzbekistan requires, first of all, viewing the normative and legal foundations regulating this process as an integrated system. In today's context, personal culture is manifested not only as a moral or spiritual phenomenon, but also as a complex socio-philosophical process closely connected with human rights, education, information, culture, youth policy, language, civic activity, and the digital environment. Therefore, it should be emphasized that the legal foundation of this issue in New Uzbekistan has been formed not by a single separate document, but through a set of normative acts, including the Constitution, presidential decrees and resolutions, state strategies, and regulatory documents in the spiritual and educational sphere. At the center of this system are constitutional guarantees related to human dignity, freedom, honor, education, access to information, and cultural development.

The main source of this normative and legal system is, naturally, the Constitution of the Republic of Uzbekistan. In the renewed Constitution, the legal status of the individual and the basic guarantees necessary for his or her free development have been significantly strengthened. In particular, it establishes that "everyone has the right to freedom of thought, speech, and belief" and that "everyone has the right to seek, receive, and disseminate any information" [1]. These norms define the legal basis for the transformation of personal culture. This



is because modern personal culture is determined not only by moral and ethical norms, but also by the ability to think freely, make conscious choices, analyze information, accept diversity of opinions, and handle information responsibly. Another important aspect of the constitutional foundations is that they define the intellectual and cultural development of the individual as one of the priority tasks of state policy. The provisions of the Basic Law stating that “everyone has the right to education” and that “the state ensures the development of the continuous education system, its various types and forms, as well as state and non-state educational organizations” [1] are of particular importance. In addition, the Constitution guarantees “freedom of scientific, technical, and artistic creativity, as well as the right to benefit from cultural achievements” and states that “the state takes care of the cultural, scientific, and technical development of society” [1]. These provisions show that the transformation of personal culture in New Uzbekistan is not limited to political and legal freedoms; rather, it is considered on the basis of holistic development tendencies supported by opportunities in science, education, creativity, culture, and social progress.

One of the most important legal foundations in the transformation of personal culture is the Law “On Education.” This is because a stable form of cultural change is primarily established through the system of education and upbringing. Indeed, in a society where there is no equality of access to education, cultural development may also become stratified. The law specifically states that preschool education and upbringing are aimed at the “intellectual, spiritual-moral, ethical, aesthetic, and physical development” of children. The important point here is that the law does not interpret education narrowly as the mere transmission of knowledge, but rather as a social institution that shapes the spiritual, moral, and aesthetic image of the individual.

Documents related to state youth policy also occupy a special place in this system. This is because the most active and visible changes in personal culture usually manifest themselves among young people. The Law “On State Youth Policy” states that “the rights and freedoms of every young citizen are guaranteed in accordance with the Constitution of the Republic of Uzbekistan and the law” [2]. This, in turn, raises the formation of young people’s socialization, civic position, spiritual immunity, independent thinking, and social responsibility to the level of a legal subject of state policy.

### **Research Methodology.**

The article uses historical-philosophical analysis, comparative analysis, a systematic approach, and logical generalization to examine the reforms aimed at



the transformation of personal culture in New Uzbekistan. Through these methods, the normative and legal foundations of personal culture, as well as its aspects related to education, spiritual and educational policy, digitalization, youth policy, and civil society, are scientifically analyzed.

### **Literature Review.**

The analysis of existing literature shows that the transformation of personal culture in New Uzbekistan is closely connected with reforms in the legal, educational, spiritual, cultural, and digital spheres. The Constitution of the Republic of Uzbekistan, the laws on education, youth policy, the state language, culture, and informatization serve as important normative and legal foundations for shaping a free, responsible, educated, and socially active individual. The reviewed sources also indicate that personal culture is no longer limited to moral upbringing or spiritual values alone. It is increasingly associated with civic responsibility, legal consciousness, media literacy, digital culture, respect for national identity, and active participation in social life. Therefore, the literature on this topic provides a theoretical basis for understanding personal culture as a complex socio-philosophical phenomenon shaped by both national values and modern reforms.

### **Results and Discussion.**

It should be particularly noted that the normative and legal foundations of the transformation of personal culture cannot be imagined without documents related to spiritual and educational policy. The resolution adopted on March 26, 2021, marked a new stage in this regard. This document identified as priority areas for the fundamental improvement of the system of spiritual and educational work the broad promotion of the idea “From National Revival to National Progress” based on the principles of goodness and humanism, turning a healthy worldview and creativity into a nationwide movement, as well as educating young people as a “strong-willed, devoted, patriotic generation with independent thinking” [3].

It is noteworthy that spiritual and educational policy is no longer viewed merely as a means of propaganda, but has risen to the level of a systematic policy connected with scientific analysis, monitoring, educational technologies, and digital platforms. The establishment of the electronic portal “oyina.uz” and the “Digital Propaganda Department” as provided for in the document is clear evidence of this. It should also be noted that legislation related to the cultural sphere constitutes an important normative layer in the transformation of personal culture. The Law



“On Cultural Activities and Cultural Organizations” legally strengthened regulation in this area and demonstrated its close connection with the Constitution [4]. This means that culture should not be understood only within the framework of the activities of art institutions. In fact, legislation on culture legally consolidates the rules that shape a person’s aesthetic taste, creative ability, connection with national memory, attitude toward historical heritage, and the spiritual environment in society. In this sense, the transformation of personal culture becomes stable and consistent only when there is a cultural space with legal guarantees.

Legal norms related to language policy also occupy a special place in this matter. The Law “On the State Language of the Republic of Uzbekistan” states that “this Law defines the legal basis for the functioning of the Uzbek language as the state language throughout the entire territory of the Republic of Uzbekistan” [5]. Indeed, the issue of language is especially important in the transformation of personal culture, because language is the main means of a person’s thinking, identity, social communication, and awareness of national selfhood. In New Uzbekistan, the preservation and development of legal guarantees related to language serve to protect the national foundations of personal culture. This situation is of particular relevance at a time when globalization and digital communication are accelerating. As the flow of digital information increases, a person’s loyalty to language, speech culture, and spiritual core face new challenges. Therefore, legislation on the state language is one of the national-based legal pillars of the transformation of personal culture.

It should be especially emphasized that in the conditions of an information society, it is difficult to imagine the normative and legal foundations of personal culture without legislation in the field of information. The Law “On Informatization” states that its purpose is to regulate relations in the field of informatization, information resources, and the use of information systems, and it also establishes that legislation on informatization consists of this law and other documents [6]. In New Uzbekistan, this direction was further systematized through the “Digital Uzbekistan — 2030” Strategy. It set the task of actively introducing digital technologies into public administration, education, healthcare, and other sectors [7]. Later, the “Uzbekistan — 2030” Strategy also defined specific goals, including the full digitalization of social sectors and medical institutions. All this shows that the legal field of the transformation of personal culture is no longer limited to traditional social institutions, but also includes





digital infrastructure, information literacy, personal data protection, electronic communication, and new norms of communicative behavior.

It should be noted that the development of personal culture in New Uzbekistan cannot be imagined separately from the education system. Education is not only a sphere of knowledge transmission, but also one of the main institutions that shapes a person's worldview, social responsibility, moral standards, aesthetic taste, civic position, and communication culture. Therefore, the reforms carried out in the education system in recent years have had a significant impact on the substantive renewal of personal culture, its adaptation to the requirements of modern society, and its harmonious development with national values. An important aspect of this process is that reforms in education are no longer limited to individual stages, but are being carried out as an integrated system based on the principles of continuous education, upbringing, competence, innovation, and digitalization. Such an approach elevates the formation of personal culture from the level of random spiritual influence to the status of a long-term social process with legal, organizational, and pedagogical foundations. The fact that the Constitution of the Republic of Uzbekistan states that "everyone has the right to education" and that "the state ensures the development of the continuous education system, its various types and forms, as well as state and non-state educational organizations" clearly demonstrates the central role of education in personal development and cultural progress [1].

The influence of educational reforms on personal culture begins, first of all, at the stage of preschool education. This is because a person's initial values, communication habits, aesthetic perception, and socialization skills are formed precisely during this period. The Law "On Education" specifically states that "preschool education and upbringing are aimed at educating and bringing up children, as well as developing them intellectually, spiritually and morally, ethically, aesthetically, and physically." This norm means that in education policy, the initial foundation of personal culture is viewed much more broadly than mere literacy; it is considered in connection with spiritual-moral, aesthetic, and emotional development. In addition, the 2024 State Program set the task of increasing the coverage of six-year-old children with the school preparation system to 96 percent, which demonstrates consistency in this area. Thus, reforms in preschool education serve to form the initial foundations of personal culture — order, speech, communication, behavior, perception of beauty, and adaptation to a community — at an early stage.





Reforms in the general secondary education system are of particular importance in forming more conscious and stable layers of personal culture. The Concept for the Development of Public Education until 2030 sets the goal of ensuring that Uzbekistan enters the ranks of the top 30 countries in the world according to the PISA ranking. This goal is not a mere formal indicator. Rather, it reflects a strategic approach aimed at developing students' competencies in independent thinking, problem analysis, reading comprehension, and practical decision-making. From the point of view of personal culture, these very competencies define the inner culture of the modern citizen. This is because, in the present era, culture is not limited to following rules of etiquette; it also means the ability to critically perceive information, compare different points of view, and participate in communication based on evidence and compromise.

Reforms in the higher education system represent a more complex and advanced stage in the development of personal culture. The Concept for the Development of the Higher Education System until 2030 sets tasks such as improving the quality of education, training competitive personnel, effectively organizing scientific and innovative activities, and ensuring the integration of science, education, and production. In general, higher education reforms are transforming personal culture from a phenomenon limited to elite circles into a form of social capital spreading across broader layers of society.

When assessing the impact of educational reforms on personal culture, the factor of digitalization cannot be ignored. In recent years, measures aimed at establishing computer groups in educational institutions, widely introducing electronic resources, online platforms, and digital management tools have been fundamentally changing an individual's culture of working with information. Today, in the educational process, a pupil or student is no longer merely a recipient of ready-made information; rather, he or she is becoming a subject who searches for, selects, compares, and responsibly uses information. This gives rise to new dimensions of personal culture — digital culture, media literacy, online communication ethics, and responsibility related to information security. From this point of view, digital innovations in the education system enrich personal culture not only through traditional spiritual criteria, but also through intellectual and communicative skills that meet the requirements of the modern information society.

Thus, reforms in the education system of New Uzbekistan are having a multifaceted and profound impact on the development of personal culture. In preschool education, initial moral and aesthetic qualities are formed; at school,





independent thinking and civic responsibility are developed; and in higher education, free thinking and academic culture take shape. Therefore, when assessing educational reforms in terms of their impact on personal culture, it is not sufficient to view them merely as a set of separate measures. It is more appropriate to interpret them as an integrated civilizational project that is reshaping the worldview, social behavior, spiritual image, and civic position of the new generation.

In order to deeply understand the transformation of personal culture in New Uzbekistan, it is also necessary to analyze the renewal of spiritual and educational policy separately. In recent years, this sphere has moved beyond the framework of traditional propaganda and has become one of the strategic directions of state policy. Today, spiritual and educational work is interpreted in direct connection with the internal stability of society, civic responsibility, social solidarity, youth upbringing, awareness of national identity, and the strengthening of ideological immunity in the modern information environment. The fact that the Development Strategy for 2022–2026 specifically identifies the task of “ensuring spiritual development and raising the sphere to a new level” as one of its priority directions clearly demonstrates the importance of this issue in state policy.

An important stage in the renewal of this direction is connected with the resolution “On Measures to Fundamentally Improve the System of Spiritual and Educational Work,” adopted on March 26, 2021. This document reorganized spiritual and educational work as an integrated system provided with specific institutions, coordinating structures, regional divisions, and modern communication tools. Within the framework of the resolution, the activities of the Republican Center for Spirituality and Enlightenment were improved, the structure of regional divisions was clarified, and mechanisms for conducting spiritual and educational work down to the level of mahallas were defined. The fact that the document also set tasks for creating a centralized library system indicates that spiritual policy is viewed not only as a means of ideological influence, but also in connection with the formation of a reading culture, a reading environment, and intellectual needs [3]. Thus, the renewal of spiritual and educational policy has gained practical significance in the development of personal culture by expanding organizational foundations, territorial coverage, and cultural resources.

One of the most significant changes in this policy is the promotion of the principle “From National Revival to National Progress” as its ideological core. In



this context, culture is not limited to loyalty to the past; rather, it is understood as the harmony of national memory, historical heritage, a spirit of creativity, modern thinking, and civic responsibility. As a result, the requirements placed on personal culture have also expanded. Today, the image of a person acceptable to society is no longer defined simply by politeness or obedience, but by the qualities of an independently thinking, patriotic, spiritually stable, socially active, and creative individual. This aspect demonstrates the qualitative change in spiritual and educational policy. In other words, personal culture is no longer viewed merely as a set of behavioral norms, but as a phenomenon connected with the inner world and social position of a citizen capable of actively participating in the process of national development. This has strengthened the educational direction of spiritual policy and enriched it with socio-philosophical content.

Another important manifestation of the renewal of spiritual and educational policy is the promotion of the principle of continuous upbringing. The government resolution “On Approving the Concept of Continuous Spiritual Upbringing and Measures for Its Implementation” created an important normative basis in this regard. It defines spiritual upbringing as a continuous system that begins in childhood and covers a broad environment extending from the family to educational institutions, from mass media to public institutions. It is not accidental that the concept sets the task of forming in children aged 3–6 such needs as “managing their emotions, awakening social motives, developing interest in national traditions, and caring for close people.” This approach shows that changes in personal culture are not intended to begin at a later stage of life, but are aimed at establishing their foundations during the period of early socialization. As a result, spiritual policy has become a system that is not limited to explanatory work directed at adult citizens, but also provides educational mechanisms appropriate to each stage of childhood, adolescence, youth, and adulthood.

At the same time, changes in personal culture are especially noticeable in work with young people. In New Uzbekistan, the intensification of measures aimed at expanding reading among young people, strengthening historical memory, increasing respect for national values, encouraging social initiatives, organizing leisure time meaningfully, and strengthening ideological immunity against alien ideas demonstrates the practical impact of spiritual policy.

Today, the renewal of spiritual and educational policy cannot be imagined without the digital information environment. Previously, spiritual propaganda was mainly carried out through meetings, printed publications, and traditional



public events; now, this process is also being implemented through the Internet, social networks, electronic platforms, video content, and online media. This change influences personal culture in two directions. First, spiritual content and values are reaching the population more quickly, conveniently, and widely. Second, the individual's way of receiving information, relationship with media, online communication ethics, and digital literacy are acquiring new meaning. Today, spiritual maturity is manifested not only through reading books or listening to lectures, but also through the ability to select digital information, protect oneself from manipulative content, follow cultural norms in the virtual space, and approach the diversity of opinions responsibly. Therefore, the renewal of spiritual and educational policy has also accelerated the process of adapting personal culture to the requirements of the digital age.

Another important aspect of changes in personal culture can be seen in the close connection of spiritual policy with the mahalla, family, and educational institutions. In New Uzbekistan, the extension of spiritual and educational work down to the mahalla level, as well as the cooperation of family upbringing, the school environment, public institutions, and mass communication tools, is aimed precisely at this goal. The fact that the "Concept of Continuous Spiritual Upbringing" sets the task of improving the activities of television channels, children's publishing houses, and mass media on the basis of this concept is evidence of such integration. As a result, changes in personal culture are becoming noticeable in family communication culture, social solidarity in mahallas, discipline at school, young people's behavior in public places, and speech etiquette in the virtual space.

### **Conclusion.**

In general, these changes are connected, on the one hand, with strengthening national identity, restoring historical memory, reinforcing moral standards, and increasing civic responsibility. On the other hand, they are characterized by adaptation to the digital environment, the development of media literacy, social activity, and modern communicative culture. Most importantly, spiritual and educational policy has now moved beyond a limited practice of propaganda and has become a systematic factor that shapes the individual's inner world, daily behavior, relationship with information, and social role in society. Therefore, there is sufficient scientific basis to evaluate the renewal of this policy as one of the main sources of transformation in personal culture.

In conclusion, the reforms aimed at ensuring the transformation of personal culture in New Uzbekistan are acquiring a multifaceted and systematic character.



The normative and legal foundations of this process have been strengthened through the Constitution, laws and strategic documents related to education, youth, informatization, and civil society. As a result, the necessary legal framework has been created for the formation of the individual as a free, responsible, and modern social subject. Due to the renewal of the education system, the rise of spiritual and educational policy to a new level, the acceleration of digitalization processes, and the activation of youth policy and civil society institutions, the content of personal culture has significantly expanded.

At the same time, these reforms serve to develop personal culture not only within the framework of moral upbringing or spiritual values, but also in harmony with legal consciousness, civic responsibility, media literacy, digital culture, social activity, and initiative. In this sense, the reforms being implemented in New Uzbekistan are significant because they are aimed at shaping a new image of personal culture that corresponds to new historical conditions and is based on the harmony of national and modern factors.

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