



Priority Areas Of Spiritual Policy In The New Uzbekistan And Its Role In Youth Education

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ABSTRACT

This article examines the priority areas of spiritual policy in the New Uzbekistan and their role in youth education. Spiritual policy is interpreted not as a narrow ideological campaign, but as an educational framework connecting constitutional values, national identity, historical memory, tolerance, reading culture, digital culture, and civic responsibility. The study focuses on the Development Strategy of New Uzbekistan, the law on state youth policy, measures for improving the system of spiritual and educational work, and the operational logic of the five important initiatives.

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Introduction

In the discourse of the New Uzbekistan, spiritual policy has become one of the central frameworks for understanding the relationship between national development and human development. Its significance derives from the premise that economic modernization, legal reform, and institutional renewal cannot be sustainable if they are not accompanied by the moral, cultural, and civic formation of the younger generation. The new edition of the Constitution of the Republic of Uzbekistan, adopted by nationwide vote on April 30, 2023, gives this issue a firm normative basis. It guarantees the right to education, recognizes the work of a teacher as the foundation for the development of society and the state, and obliges citizens to protect the historical, spiritual, cultural, scientific, and natural heritage of the people of Uzbekistan [1]. In this sense, spiritual policy is not merely an auxiliary sphere of cultural work; it is embedded in the constitutional architecture of citizenship, education, and collective memory. The constitutional framing suggests that youth education in the New Uzbekistan is expected to combine knowledge acquisition with ethical orientation, cultural continuity, and social responsibility.

Materials And Methods

The Development Strategy of New Uzbekistan for 2022–2026 further institutionalizes this orientation by defining state reform as a phased process linked to annual state programs and broader national priorities [2]. Although the strategy covers economic, legal, and administrative modernization, its deeper pedagogical meaning lies in its implicit anthropology: reforms are expected to produce not only more efficient institutions, but also a more mature, educated, socially responsible citizen. This policy logic indicates that

spiritual policy operates as a value-producing dimension of development strategy. It translates modernization into a cultural and educational language understandable to schools, universities, families, neighborhoods, and youth organizations. As a result, spiritual policy in the New Uzbekistan should be read as a multidimensional field where constitutional values, reform narratives, and educational mechanisms converge around the task of forming a socially active and intellectually resilient younger generation [2].

Results And Discussion

A second major priority area is the institutionalization of youth as a strategic social category. The Law “On State Youth Policy” defines the regulation of relations in the field of youth policy as a direct legal objective of the state [3]. This is important for two reasons. First, it means that youth are not approached only as recipients of social assistance or educational services, but as subjects of public policy. Second, it places youth education within a wider environment that includes employment, civic participation, social support, and moral upbringing. From an educational perspective, this legal framework expands the meaning of pedagogy. Schools and universities are no longer expected only to transmit academic content; they must also cultivate civic agency, lawful conduct, social solidarity, and responsibility toward the community. This move reflects a broader transformation in the state’s educational philosophy: the formation of youth is not reduced to classroom instruction, but is treated as a coordinated process involving legal norms, public institutions, and social environments [3].

Within this framework, one of the most clearly articulated priority areas of spiritual policy is the modernization of the spiritual and educational work system itself. Presidential Resolution PQ-5040 of March 26, 2021 identifies the priority directions of this system in explicit terms. These include the broad promotion of the idea “From national revival to national progress” on the basis of goodness and humanism, the communication of the meaning of state reforms and legal acts to the public, the development of effective technologies and methods for spiritual and educational work, the monitoring of educational and upbringing activities across preschool, school, specialized secondary, higher education, mahalla, and other structures, and the strengthening of respect, tolerance, and interethnic harmony among youth [4]. This resolution is methodologically significant because it moves spiritual policy from rhetoric to governance. It defines institutions, technologies, monitoring mechanisms, and research tasks. It also introduces a digital dimension by supporting the creation of an electronic portal and a digital propaganda division, indicating that spiritual policy is expected to operate not only through traditional lectures or ceremonial events, but also through contemporary information channels [4].

CONCLUSION

The priority areas of spiritual policy in the New Uzbekistan can be summarized as constitutional value formation, strengthening of national identity and historical memory, support for tolerance and social cohesion, modernization of the system of spiritual and educational work, development of reading culture, expansion of cultural and sports participation, and responsible integration of youth into the digital environment. Their role in youth education is substantial because they redefine education as a process of forming not only knowledgeable learners, but also ethically oriented, culturally grounded, and civically responsible individuals. The strongest aspect of the current model lies in its attempt to connect law, strategy, educational institutions, community structures, and everyday cultural practices within a single developmental vision.

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