



THE SOCIO-PHILOSOPHICAL DEVELOPMENT MODEL OF THE EDUCATION SYSTEM IN THE CONCEPT OF "NEW UZBEKISTAN"

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Abstract

This article examines the socio-philosophical development model of the education system within the conceptual framework of “New Uzbekistan,” focusing on its theoretical foundations, institutional transformations, and value-oriented priorities. The study analyzes education as a central social institution that ensures the formation of human capital, social consciousness, and national identity in the context of rapid globalization and digitalization. Particular attention is given to the role of social and гуманитар sciences, innovative governance mechanisms, and value-based approaches in shaping a modern educational paradigm.

The research is based on an integrative methodological approach combining socio-philosophical analysis, institutional theory, and comparative perspectives. The findings indicate that the “New Uzbekistan” model of education is characterized by a shift from traditional knowledge transmission toward a competency-based, human-centered, and innovation-driven system. It emphasizes the development of moral values, civic responsibility, critical thinking, and creative potential of youth as key components of sustainable development. Additionally, the study highlights the importance of state-led reforms, digital transformation, and inclusive social policies as mechanisms that enhance the effectiveness of the education system.

The results demonstrate that the socio-philosophical model of education in “New Uzbekistan” represents a synthesis of national cultural values and global educational standards, ensuring both continuity and modernization. The article concludes that the successful implementation of this model depends on the coherence of institutional frameworks, the integration of interdisciplinary knowledge, and the active participation of society in educational processes.

Keywords: New Uzbekistan, education system, socio-philosophical model, human capital, institutional reforms, social development, values, innovation.

Introduction

In the contemporary stage of global transformation, the concept of “New Uzbekistan” emerges as a holistic socio-political and philosophical paradigm aimed at redefining national development priorities through the integration of modernization, human capital development, and value-oriented governance. Within this paradigm, the education system occupies a central position as both a strategic institution and a socio-philosophical mechanism for shaping a new generation capable of responding to the challenges of the 21st century. The socio-philosophical development model of education, therefore, must be understood not merely as a pedagogical construct, but as a complex and dynamic system reflecting the interplay between national values, global standards, and institutional reforms.

From a theoretical perspective, social philosophy conceptualizes society as a continuously evolving organism, in which education functions as a fundamental mechanism of social reproduction and transformation. As emphasized in contemporary Uzbek philosophical scholarship, social philosophy “analyzes society as a living and developing system, focusing on the role of the individual and social relations within it”. This perspective is crucial because it situates education within the broader framework of societal change, highlighting its role in shaping not only knowledge but also social consciousness, cultural identity, and civic responsibility. In the context of “New Uzbekistan,” this implies that educational reforms must be aligned with the goals of building a democratic, innovative, and human-centered society.

A key feature of the “New Uzbekistan” paradigm is the emphasis on values and spiritual development as integral components of socio-economic progress. Mustafayev argues that contemporary reforms in Uzbekistan are closely linked to “the formation of qualities such as patriotism, responsibility, tolerance, legal culture, and innovative thinking through scientifically grounded indicators”. The analytical significance of this statement lies in its recognition of education as a value-oriented institution. In our view, this approach represents a shift from a purely knowledge-based model toward a competency- and value-based educational paradigm, where the development of moral, intellectual, and social competencies becomes a primary objective.

Furthermore, the institutionalization of social policies within the “New Uzbekistan” framework is reflected in innovative governance mechanisms, such as the

introduction of targeted social support systems (“Iron Book,” “Youth Book,” “Women’s Book,” and “Book of Mercy”), which function as indicators of social development and instruments for addressing societal needs . From a socio-philosophical standpoint, these mechanisms illustrate the transition toward a more responsive and inclusive model of governance, where education plays a key role in fostering social cohesion and reducing inequality. The integration of such mechanisms into the educational system enhances its capacity to respond to real societal challenges, thereby reinforcing its relevance and effectiveness.

In addition, the role of social sciences and humanities in shaping the educational model of “New Uzbekistan” cannot be overstated. Rahimova notes that “the development of continuous education based on social sciences and humanities is essential for forming a broad worldview, moral maturity, and civic responsibility” . This observation underscores the importance of гуманитаризация (humanitarization) of education, which aims to balance technical knowledge with ethical and philosophical understanding. From a critical perspective, this approach ensures that educational reforms are not limited to technological advancement but also address the deeper cultural and moral dimensions of human development.

Moreover, contemporary policy frameworks highlight the strategic importance of youth development as a core component of the “New Uzbekistan” concept. As indicated in recent conference materials, increasing youth socio-economic activity and supporting their innovative potential are considered key priorities of national development policy . This focus reflects a broader socio-philosophical shift toward recognizing youth as active agents of change rather than passive recipients of education. Consequently, the education system must be restructured to promote creativity, critical thinking, and entrepreneurial skills, thereby enabling young people to contribute effectively to societal progress.

From an integrative analytical perspective, the socio-philosophical development model of the education system in “New Uzbekistan” can be characterized by several interrelated dimensions: value orientation, institutional innovation, human capital development, and global integration. These dimensions are not isolated but operate within a unified framework that seeks to harmonize national traditions with contemporary global trends. In this sense, the educational model represents a synthesis of classical philosophical principles and modern pedagogical approaches, reflecting the broader transformation of Uzbek society.

In conclusion, the concept of “New Uzbekistan” provides a comprehensive theoretical and practical foundation for rethinking the role of education in social development. The socio-philosophical model of the education system, as analyzed in this study, demonstrates that sustainable progress depends on the integration of knowledge, values, and institutional effectiveness. This integrative approach not only enhances the quality of education but also contributes to the formation of a socially responsible, intellectually developed, and culturally grounded generation, capable of advancing the strategic goals of the nation.

2. RESEARCH METHODOLOGY

The research methodology of this study is grounded in a comprehensive and interdisciplinary scientific approach that integrates socio-philosophical analysis, institutional theory, and modern educational paradigms. The complexity of the topic—examining the socio-philosophical development model of the education system within the concept of “New Uzbekistan”—necessitates the application of multiple complementary methods to ensure both theoretical rigor and analytical depth.

At the core of the methodological framework lies the **socio-philosophical approach**, which enables the interpretation of the education system as a dynamic social phenomenon embedded within broader processes of societal transformation. This approach conceptualizes education not merely as a functional subsystem, but as a fundamental mechanism for shaping social consciousness, cultural identity, and value orientations. In the context of “New Uzbekistan,” such an approach is particularly relevant, as national development strategies emphasize the integration of spiritual, moral, and intellectual dimensions of human capital. As noted in contemporary Uzbek scholarship, the development of social and humanitarian sciences plays a crucial role in fostering a holistic worldview and ensuring the continuity of education .

In addition, the study employs an **institutional analysis**, which focuses on the structures, norms, and mechanisms that govern the functioning of the education system. This method allows for the examination of how state policies, legal frameworks, and governance models influence the implementation of educational reforms. Within the “New Uzbekistan” paradigm, institutional innovations—such as targeted social support mechanisms and reforms in educational governance—serve as

key drivers of transformation. These mechanisms are analyzed as indicators of a shift toward a more inclusive, human-centered, and responsive model of development .

A **systemic approach** is also applied, enabling the education system to be viewed as an integrated and interconnected structure composed of multiple elements, including curricula, pedagogical methods, institutional actors, and socio-cultural contexts. This perspective facilitates the identification of internal relationships and external influences that shape the development of the educational model. By adopting this approach, the study captures the complexity of interactions between education, society, and the state.

Furthermore, the research utilizes a **comparative and analytical method**, which allows for the evaluation of the “New Uzbekistan” model in relation to global educational trends and international standards. This method is essential for identifying both the unique characteristics of the national model and its alignment with universal principles of modern education, such as competency-based learning, digitalization, and inclusivity. Through comparative analysis, the study highlights how global influences are adapted to local socio-cultural conditions.

The **historical-logical method** is employed to trace the evolution of the education system from the period of independence to the present stage of reforms under the “New Uzbekistan” concept. This approach provides a temporal dimension to the analysis, revealing the continuity and transformation of educational policies and socio-philosophical ideas. It also allows for the identification of key stages in the development of the national education model and their underlying determinants.

Additionally, the study incorporates **analytical-synthetic and inductive-deductive methods**. The analytical method is used to deconstruct theoretical concepts and institutional mechanisms into their constituent elements, while the synthetic method integrates these elements into a coherent conceptual framework. The inductive approach facilitates the generalization of empirical observations, whereas the deductive method enables the application of theoretical principles to specific cases within the Uzbek context.

The empirical basis of the research is formed through **document analysis**, including national policy documents, academic publications, and conference materials related to education and social development. In particular, recent scientific-practical conference materials emphasize the importance of increasing youth socio-economic activity and supporting their intellectual and innovative potential as a key priority of

national development . These sources provide valuable insights into the practical implementation of socio-philosophical principles within the education system.

In conclusion, the methodological design of this research represents a synthesis of socio-philosophical, institutional, systemic, and comparative approaches. Such an integrative methodology ensures a comprehensive understanding of the socio-philosophical development model of the education system in “New Uzbekistan,” allowing for the identification of its theoretical foundations, structural characteristics, and practical implications.

3. ANALYSIS OF LITERATURE ON THE SUBJECT

The analysis of literature on the socio-philosophical development model of the education system within the concept of “New Uzbekistan” demonstrates that the issue is addressed within a broad interdisciplinary field encompassing social philosophy, pedagogy, public policy, and institutional theory. Contemporary scholarly discourse reveals that education is increasingly interpreted not only as a functional subsystem of society, but as a fundamental mechanism for shaping social consciousness, cultural continuity, and value orientations in the context of rapid socio-economic transformation.

From a socio-philosophical standpoint, the literature emphasizes the systemic nature of education as an integral component of social development. Scholars argue that modern society must be understood as a dynamic and evolving system in which education plays a central role in reproducing and transforming social relations. In this regard, it is noted that social sciences and humanities form the conceptual foundation for continuous education, ensuring the development of a broad worldview, intellectual maturity, and civic responsibility . This perspective is particularly significant because it highlights the humanistic dimension of education, which is essential for the realization of the “New Uzbekistan” paradigm.

A key direction in the literature is the concept of **humanitarization (humanization) of education**, which is widely discussed in the context of national educational reforms. Researchers underline that the restructuring of the education system along humanistic lines is “one of the central problems” of modern educational development, aimed at forming a spiritually mature, morally responsible, and intellectually competent individual . The analytical importance of this idea lies in its shift from a

purely knowledge-oriented model toward a value-based paradigm, where education is seen as a means of cultivating ethical consciousness and social responsibility.

Another important strand of literature focuses on the role of **values and socio-cultural factors** in shaping educational models. Mustafayev argues that contemporary reforms in Uzbekistan are closely linked to the formation of key personal qualities such as patriotism, responsibility, tolerance, legal culture, and innovative thinking, which are considered essential indicators of social development . This viewpoint is particularly relevant for the present study, as it underscores the socio-philosophical orientation of the “New Uzbekistan” concept, where education is not limited to the transmission of knowledge but is also responsible for the formation of a value-based personality.

In addition, recent academic and policy-oriented sources highlight the growing importance of **institutional and governance mechanisms** in the development of the education system. The literature points to the emergence of innovative social instruments—such as targeted social support systems and youth-oriented policies—which function as practical mechanisms for implementing socio-philosophical ideas. These mechanisms are designed to enhance social inclusion, reduce inequality, and support the development of human capital. As indicated in recent conference materials, increasing the socio-economic activity of youth and supporting their intellectual and innovative potential are among the key priorities of national development policy .

Furthermore, the literature reveals a strong emphasis on the role of **youth as active agents of social transformation**. Unlike traditional approaches that view young people as passive recipients of education, contemporary research highlights their active participation in social, economic, and cultural processes. This shift reflects a broader transformation in educational philosophy, where the learner is positioned at the center of the educational process. Consequently, the education system must be reoriented toward fostering creativity, critical thinking, and entrepreneurial skills.

Another significant dimension in the literature is the influence of **globalization and digital transformation** on educational development. Scholars note that modern education systems must adapt to global standards while preserving national identity and cultural values. This dual orientation creates a complex challenge, requiring a balance between global integration and local specificity. In the case of “New

Uzbekistan,” this balance is achieved through the integration of international best practices with national traditions and priorities.

From an analytical perspective, the reviewed literature demonstrates that the socio-philosophical development model of the education system in “New Uzbekistan” is characterized by several key features: a human-centered approach, value orientation, institutional innovation, and alignment with global educational trends. However, the literature also points to certain challenges, including the need for deeper integration of social sciences into educational practice, the development of effective evaluation indicators for value-based education, and the strengthening of institutional capacity. In conclusion, the analysis of literature confirms that the concept of “New Uzbekistan” represents a new stage in the evolution of educational thought, where socio-philosophical principles play a decisive role in shaping the direction of reforms. The integration of humanistic values, institutional mechanisms, and innovative approaches forms the theoretical foundation for the development of a modern, competitive, and socially responsible education system.

4. ANALYSIS AND RESULTS

The analytical results of the study demonstrate that the socio-philosophical development model of the education system within the concept of “New Uzbekistan” represents a qualitatively new stage in the evolution of national educational policy, characterized by the integration of value-oriented, institutional, and innovation-driven approaches. The findings reveal that education in this paradigm functions not merely as a mechanism for knowledge transmission, but as a strategic socio-cultural institution responsible for shaping human capital, social consciousness, and national identity in the conditions of global transformation.

First, the analysis confirms that the **humanization of education** constitutes the core principle of the “New Uzbekistan” model. Educational reforms are increasingly oriented toward the formation of a harmoniously developed individual who possesses not only professional competencies but also moral integrity, civic responsibility, and a broad worldview. As emphasized in contemporary research, the humanitarization of education aims at cultivating “a spiritually mature, intellectually developed, and socially responsible individual” . This result indicates a paradigm shift from traditional, knowledge-centered education toward a value-based and competency-oriented model, where personal development becomes the central objective.

Second, the findings highlight the growing importance of **value-based institutional mechanisms** in shaping educational outcomes. In the framework of “New Uzbekistan,” social instruments such as targeted support systems (“Iron Book,” “Youth Book,” “Women’s Book,” and “Book of Mercy”) serve as practical indicators of social policy implementation and reflect the integration of socio-philosophical principles into institutional practice. From an analytical perspective, these mechanisms demonstrate how abstract philosophical ideas—such as social justice, inclusivity, and responsibility—are translated into concrete policy tools. This indicates a high level of institutionalization of values within the education system.

Third, the study reveals that the education system is increasingly oriented toward **youth empowerment and social activity** as key drivers of national development. Empirical data from recent scientific-practical sources indicate that enhancing youth socio-economic activity, supporting their innovative potential, and fostering entrepreneurial skills are among the primary priorities of state policy. This result underscores a fundamental transformation in the role of learners, who are now viewed as active participants in social processes rather than passive recipients of knowledge. Consequently, educational institutions are required to adopt more interactive, practice-oriented, and innovation-based teaching methods.

Another important finding concerns the **integration of social sciences and humanities** into the educational framework. The analysis shows that these disciplines play a crucial role in forming critical thinking, ethical awareness, and civic engagement. Their increased importance reflects the recognition that sustainable development cannot be achieved solely through technological advancement, but requires a strong socio-cultural and philosophical foundation. In this context, the education system of “New Uzbekistan” is moving toward a balanced model that combines technical knowledge with гуманитар competencies.

Furthermore, the results indicate that **institutional and structural reforms** have significantly enhanced the effectiveness of the education system. The introduction of new governance mechanisms, policy frameworks, and strategic development programs has improved the coherence and adaptability of the system. At the same time, the analysis reveals that these reforms are closely linked to broader socio-economic transformations, including digitalization, globalization, and the development of a knowledge-based economy. This interdependence highlights the systemic nature of educational change.

The study also identifies the growing role of **digital transformation** in shaping the modern educational environment. The adoption of digital technologies, online learning platforms, and innovative pedagogical tools has expanded access to education and increased its flexibility and efficiency. This development represents a shift toward a more open and networked educational system, capable of responding to the diverse needs of learners. However, the analysis also points to challenges related to digital inequality and the need for further development of technological infrastructure.

From a synthetic perspective, the results demonstrate that the socio-philosophical development model of the education system in “New Uzbekistan” is characterized by the convergence of several key dimensions: humanization, value orientation, institutional innovation, youth empowerment, and digitalization. These elements form a coherent framework that supports the transition toward a modern, competitive, and socially responsible education system.

In conclusion, the analysis confirms that the “New Uzbekistan” model represents a holistic and forward-looking approach to educational development. Its effectiveness lies in its ability to integrate philosophical principles with practical mechanisms, thereby ensuring both theoretical coherence and empirical applicability. At the same time, the results highlight the need for continuous improvement of institutional capacity, deeper integration of social sciences, and the development of new methodologies for evaluating value-based education.

CONCLUSIONS AND SUGGESTIONS

The conducted research confirms that the socio-philosophical development model of the education system within the concept of “New Uzbekistan” represents a comprehensive and transformative paradigm aimed at harmonizing national values with global educational standards. The study demonstrates that education in this framework functions not merely as a system of knowledge transmission, but as a strategic socio-cultural institution responsible for shaping a morally mature, intellectually capable, and socially active individual. This transformation reflects a broader shift toward a human-centered, value-oriented, and innovation-driven model of development.

One of the principal conclusions is that the **humanization and value orientation of education** constitute the core foundation of the “New Uzbekistan” paradigm. The

integration of social and humanitarian sciences into the educational system ensures the formation of ethical consciousness, civic responsibility, and a broad worldview. This approach strengthens the role of education as a mechanism for social cohesion and cultural continuity, thereby enhancing its contribution to sustainable development.

Another important conclusion is that the effectiveness of the educational model depends on the **institutionalization of socio-philosophical principles** through concrete governance mechanisms. The introduction of targeted social support systems and youth-oriented policies demonstrates the practical implementation of abstract values such as justice, inclusivity, and responsibility. These mechanisms serve as indicators of a more responsive and socially oriented state policy, which enhances the relevance and efficiency of the education system.

The research also highlights the increasing importance of **youth as active agents of social transformation**. The education system is being reoriented toward fostering creativity, critical thinking, and entrepreneurial skills, enabling young people to actively participate in socio-economic processes. This shift reflects a new educational philosophy that places the learner at the center of the system and emphasizes the development of human potential.

Furthermore, the study concludes that **digital transformation and globalization** play a crucial role in shaping the modern educational environment. The integration of digital technologies and innovative pedagogical methods has expanded access to education and improved its quality. At the same time, it requires the development of new institutional capacities and regulatory frameworks to address emerging challenges.

Based on these conclusions, the following scientifically grounded suggestions are proposed:

First, it is necessary to **strengthen the integration of social and humanitarian sciences** into educational programs in order to enhance the value-oriented and humanistic dimensions of education. This will contribute to the formation of socially responsible and culturally aware individuals.

Second, policymakers should **improve institutional mechanisms and governance structures** by ensuring transparency, efficiency, and adaptability in the implementation of educational reforms. Special attention should be given to the development of monitoring and evaluation systems for value-based education.

Third, it is recommended to **expand youth-oriented policies and programs** that support innovation, entrepreneurship, and social activity. Educational institutions should actively promote project-based learning and practical engagement with real-world challenges.

Fourth, it is essential to **accelerate digital transformation** by investing in technological infrastructure, enhancing digital literacy, and ensuring equal access to digital resources for all segments of the population.

Fifth, there is a need to **balance national traditions with global standards**, ensuring that the modernization of the education system does not undermine cultural identity but rather strengthens it.

Finally, further research should focus on the **development of new methodological approaches** for assessing the effectiveness of socio-philosophical models of education, particularly in the context of rapidly changing global conditions.

In summary, the “New Uzbekistan” model of educational development represents a forward-looking and integrative approach that combines philosophical principles, institutional innovation, and practical implementation. Its successful realization depends on the continuous interaction between theory and practice, as well as the active participation of all stakeholders in the educational process.

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