

# THE ROLE OF ECONOMIC AND SOCIO-POLITICAL VALUES IN THE SPIRITUAL EXISTENCE OF MAN IN THE CONTEXT OF RENEWED UZBEKISTAN

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## Abstract

This article explores the role and significance of economic and socio-political values in shaping the spiritual identity of individuals within the context of the ongoing renewal in Uzbekistan. As the country undergoes dynamic reforms aimed at building a modern and just society, the formation of a morally grounded personality has become one of the key priorities of national development. The paper analyzes how economic progress and political stability intersect with spiritual education, national values, and ethical behavior, ultimately contributing to the cultivation of socially responsible and ideologically conscious citizens. The study also emphasizes the necessity of integrating traditional values with contemporary socio-political norms to ensure a balanced and holistic development of the individual in the New Uzbekistan.

**Keywords:** Political culture, political values, value system, transmission, manipulative influence, conformist adaptation, identification, hierarchy of needs, postmaterialism, stability and changes in the value system.

## Introduction

In the context of building a New Uzbekistan, it has become a timely necessity to study, within a scientific framework, which political values are becoming dominant in the evolving system of values that shape the political culture of youth. As emphasized in the national development strategy: "In establishing the New Uzbekistan, we rely on two strong pillars — first, a robust economy based on market principles; and second, a strong spiritual foundation rooted in the rich heritage and national values of our ancestors" [1]. This recognition provides a clear understanding of the core directions for research in this field.

Values are anthropogenic in nature, with their primary criterion being the human subject — the individual who understands, cherishes, and deems these values significant based on their usefulness in satisfying personal interests and needs. As a social group gradually integrating into society, youth may acquire existing political values through various channels: by directly absorbing them in their original form (transmission); by perceiving certain values as superior due to manipulative influence from political actors; by adapting to political norms and values conformistically in line with their social identity; by internalizing values based on the rewards or punishments associated with their expression; or by observing the political landscape independently and identifying themselves with specific political values based on their own needs and interests.

American psychologist Abraham Maslow (1908–1970) explained values by linking them to human needs, deriving the system of values from his well-known hierarchy of needs. According to Maslow, values guide an individual's daily life goals. His hierarchy, widely used in the field



of psychology, consists of five fundamental categories of needs.

Maslow argued that a person does not pursue higher-level needs until their lower-level needs are satisfied. Represented in the form of a pyramid, the hierarchy begins at the base with physiological needs (such as food, water, and sleep). Above these are safety needs (a sense of security, protection from fear and instability). The next level consists of love and belonging needs (family, friendship, and social acceptance), followed by esteem needs (respect from others, self-esteem, social status, and reputation). At the top of the pyramid lies self-actualization — the need to realize one's potential, continue learning, and pursue personal growth.

As individuals progress through each level of need, their value priorities shift accordingly. This dynamic contributes to the re-evaluation and reordering of values within the overall value system. In today's context, young people become not only the bearers of these evolving values but also active agents and resources in the transformation of value systems.

Postmaterialism, a concept introduced by Ronald Inglehart, is a worldview and political orientation typical of individuals in post-industrial societies—particularly those of younger and middle-aged generations—who generally possess higher levels of education, cultural awareness, and income. These individuals consider basic material needs largely resolved and thus take them for granted.

Inglehart's theory suggests that postmaterialist values emerge in advanced economies where individuals shift their focus from material security to self-expression and quality of life. Characteristics of this shift include increased social and political activism, skepticism toward traditional political parties, greater involvement in non-governmental organizations, civic engagement, and the adoption of new forms of political participation.

Postmaterialism emphasizes the primacy of social values over personal material interests. Inglehart's theory is grounded in two key hypotheses:

Scarcity Hypothesis – Individuals prioritize needs that are scarce in their environment.

Socialization Hypothesis – A person's core values are largely shaped by the conditions they experienced during their formative years.

Lower-level needs such as food, water, housing, and safety are classified as materialist needs. In contrast, higher-level needs such as social integration, esteem, and self-actualization are termed postmaterialist. According to the logic of Maslow's hierarchy of needs, higher-level values do not become dominant until lower-level needs are met.

In his monograph "The Silent Revolution: Changing Values and Political Styles in Western Societies," Ronald Inglehart emphasizes that the prosperity and peace that followed World War II in Western societies played a decisive role in shaping new value systems. He argues, "People feel safe and have enough to eat. These two fundamental factors have far-reaching effects" [3]. According to Inglehart, the satisfaction of basic material needs is a key criterion for the formation and assessment of political values.

In the historical development of political-philosophical thought and doctrines, different criteria have been proposed for evaluating political values, making it possible to distinguish between value standards, value systems, and value hierarchies. Within the political value system of youth, one can observe a hierarchy of political values shaped by various criteria:

Values considered significant from the perspective of the individual's own recognized needs.

Values deemed important as a result of participation in collective decision-making processes.



Values supported by the social group, societal demands, and actively promoted by state institutions and civil society organizations.

The stability and transformation of the political value system are determined by both subjective and objective factors, and these are reflected in the structure, dynamics, and motivational strength of political values.

Subjective factors in the political value system of youth are reflected in the stability of how young people perceive and evaluate their own needs—what they consider beneficial, meaningful, and valuable. These factors are determined by the individual characteristics of youth as political, social, and economic subjects, and the assessment of political values depends entirely on the subject's own perspective.

On the other hand, objective factors are embedded in the external environment and are represented by political systems, political institutions, state bodies, civil society organizations, political parties, youth organizations, educational institutions, mass media, and social networks. These structures influence the youth's political value system from the outside.

The static aspect of the political value system is defined by the internal reordering of values within the hierarchy—how the importance of certain values increases, diminishes, or shifts, reflecting a new balance and sequence among political values.

The dynamic aspect of the political value system, on the other hand, is shaped by external, objective influences such as the deliberate introduction, promotion, and propagation of new political values, as well as efforts to discredit or diminish the significance of existing values. These processes involve intentional actions aimed at reshaping the framework through which values are evaluated, thereby influencing the paradigm of political thinking.

Finally, the motivational power of the political value system is determined by shifts in both terminal values (goals) and instrumental values (means). These changes influence youth engagement, their readiness to act, take initiative, and embrace innovation—either positively or negatively—depending on how the value system evolves.

In this context, stability within the political value system is defined as the system's ability to preserve its essential characteristics and pursue its fundamental objectives without undergoing major structural changes or disruptions over a certain period of time. Stability in the political value system contributes directly to the overall stability of the political system in society.

Based on the theories, concepts, and viewpoints discussed, we can draw the following key conclusions regarding the formation and transformation of political values among youth:

The political value system of youth is shaped under the influence of numerous factors, including socialization, education, upbringing, the satisfaction of material needs, social media, and mass communication channels.

Values are closely linked to human needs and play a fundamental role in defining an individual's life priorities and goals.

The hierarchy of needs determines the priority of values. As needs change, so does the ranking and significance of values.

A clear transition is observable among youth, shifting from an emphasis on material wealth to post-materialist values, such as self-realization and social engagement.

The youth's political value system is dynamic, undergoing transformation under the influence of both subjective (individual perception, interests) and objective (institutional and societal)



factors.

Stability in this value system is essential for the sustainable development of society.

It is vital to support and cultivate values such as civic responsibility, accountability, and political participation among young people. Doing so ensures the continuity of the political system and facilitates youth involvement in the decision-making processes of society and the state.

## Conclusions

The political value system of youth is formed through a complex interplay of various social, economic, and psychological factors. As evidenced by Maslow's hierarchy of needs and Inglehart's theory of postmaterialism, values are deeply rooted in the satisfaction of basic human needs and evolve as those needs change. In the context of contemporary society, especially within post-industrial environments, there is a noticeable shift among younger generations from materialistic values toward postmaterialist ones such as self-expression, civic engagement, and social responsibility.

This transition reflects both subjective influences—such as individual awareness, interests, and personal priorities—and objective factors, including political institutions, education systems, media, and civil society organizations. The stability of political values within youth is crucial to maintaining the overall stability and sustainability of the political system. A stable value system allows for the preservation of societal order, while its dynamism ensures adaptability to ongoing social transformations.

Therefore, fostering civic consciousness, political participation, and responsibility among youth is of vital importance. This not only contributes to the democratic development of society but also ensures the active inclusion of young people in decision-making processes, securing the continuity and effectiveness of political institutions in the long term.

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