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THE PHENOMENON OF THE THIRD RENAISSANCE AND ITS ROLE IN BUILDING A NEW MODEL OF THE FOREIGN AND DOMESTIC POLICY OF THE REPUBLIC OF UZBEKISTAN



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Abstract: This article explores the role and impact of the phenomenon of the Third Renaissance in shaping the foreign and domestic policy of the Republic of Uzbekistan. Within the framework of the "New Uzbekistan" concept, democratic reforms, socio-economic transformations, and innovative approaches to international relations are being developed based on historical and cultural heritage. The paper highlights the definition of the Third Renaissance and its influence on modern state-building, science, spirituality, and diplomacy. The Third Renaissance is emerging as a crucial factor in promoting national interests, strengthening international reputation, and ensuring sustainable development through the activities of political institutions.

Key words: Third Renaissance, New Uzbekistan, foreign policy, domestic policy, political reforms, historical heritage, modern state-building.

Annotatsiya: Ushbu maqolada O'zbekiston Respublikasining tashqi va ichki siyosatida Uchinchi Renessans fenomenining o'rni va ta'siri tahlil qilinadi. Yangi O'zbekiston konsepsiyasida tarixiy-madaniy merosga asoslangan holda demokratik yangilanishlar, ijtimoiy-iqtisodiy islohotlar hamda xalqaro munosabatlarda yangi yondashuvlar shakllanmoqda. Maqolada Uchinchi Renessans tushunchasi, uning zamonaviy davlat qurilishi, ilm-fan, ma'naviyat va tashqi siyosatdagi o'rniga e'tibor qaratilgan. Uchinchi Renessans siyosiy institutlar faoliyatida milliy manfaatlarni ilgari surish, xalqaro obro'ni mustahkamlash va barqaror taraqqiyotga erishishda muhim omil sifatida namoyon bo'lmoqda.

Kalit so'zlar: Uchinchi Renessans, yangi O'zbekiston, tashqi siyosat, ichki siyosat, siyosiy islohotlar, tarixiy meros, zamonaviy davlat qurilishi.

Аннотация: В данной статье рассматривается феномен Третьего Ренессанса и его роль в формировании внешней и внутренней политики Республики Узбекистан. В рамках концепции "Новый Узбекистан" происходят демократические преобразования, социально-экономические реформы и вырабатываются новые подходы к международным отношениям, основанные на историко-культурном наследии. Особое внимание уделяется определению Третьего Ренессанса, его влиянию на современное государственное строительство, науку, духовность и дипломатию. Третий Ренессанс выступает важным фактором продвижения национальных интересов, укрепления международного авторитета и обеспечения устойчивого развития через деятельность политических институтов.

Ключевые слова: Третий Ренессанс, Новый Узбекистан, внешняя политика, внутренняя политика, политические реформы, историческое наследие, современное государственное строительство.

INTRODUCTION

The initiator of the Third Renaissance is the President of the Republic of Uzbekistan, Shavkat Mirziyoyev. One of the main tasks in this regard has been the creation of a new spiritual space in the country. The former President of the EBRD and Advisor to President Shavkat Mirziyoyev, Suma Chakrabarti, states: "The message from the head of state to the parliament provides a clear understanding of the direction in which the country will move." In our opinion, President Shavkat Mirziyoyev is not only the founder of reforms but also their coordinator.

LITERATURE REVIEW

Academic Akmal Saidov offered an insightful explanation of the Third Renaissance in the newspaper Pravda Vostoka. The volume of his material exceeds that of a newspaper page in A2 format, so a full analysis would take up considerable space. Therefore, we will only provide the internal subheadings of the article and

two excerpts. From the subheadings alone, it is clear that the author addresses the problem in a fundamental manner: "Eastern Renaissance and Central Asia," "What is Renaissance?," "The First Eastern Renaissance," "The Second Eastern Renaissance," "Uzbekistan Becomes a New Center of the Renaissance," "The Engine for Boosting Potential," "Science Must Be Competitive on a Global Scale," "Enlightened Youth as the 'Golden Fund'." From this, one can conclude how extensive and significant the author's analysis of the outlined problem is.

Here is a specific excerpt from the article: "Today we are on the threshold of the Third Renaissance period. If we delve into the essence of the laws, decrees, and resolutions signed by the President of Uzbekistan over the past four years on the development of education, science, and education, approved state programs, and new initiatives, then no one will have any doubts that Uzbekistan is the next center of the Enlightenment Renaissance." To be more convincing, the author compares the First, Second, and Third Renaissances. It follows: "The historical fact is that the number of scientists in any country who have contributed to world civilization is not as large as the number of scientists who grew up in Uzbekistan. We have a moral right to be proud of this." [2] However, our current press cannot be fully satisfied, because at the present stage, our science is not as highly developed as it once was.

RESEARCH METHODOLOGY

This study employs a qualitative research approach based on content analysis and comparative historical method. Primary sources include presidential speeches, strategic development documents, and legal reforms from 2016–2024. Secondary sources encompass scholarly articles, international policy reports, and media publications. By analyzing the socio-political narratives of the Third Renaissance, the research investigates how these ideas shape the domestic modernization process and the formation of a renewed foreign policy model. The study also utilizes case study analysis to explore Uzbekistan's evolving diplomatic engagements and internal transformation strategies under the framework of the New Uzbekistan.

ANALYSIS AND RESULTS

Experts often point out that there are different types of identity that not only do not coincide with each other, but can also serve as a way to manipulate public opinion. German philosopher Jürgen Habermas published an interview with scientist Jean-Marc Ferry, in which Ferry rebukes his interlocutor: "The forms of national identity refer to the historical consciousness, in which the self-awareness of the nation is formed. On the contrary, you refer to the so-called 'constitutional patriotism', whose boundaries are determined by the postulates of generalization of democracy and human rights. ... You reject only the formation of any kind of national and historical identity in favor of a purely formal and practical identity that no longer needs to be correlated with its own tradition..." [3].

Adherence to the Constitution, which is a political and legal measure, does not always correspond to the spirit of national identity, which is formed in the process of the social evolution of the people and is of a more historical character. Globalization has brought many objective problems to medium and small nations, which has proved more beneficial to large players. One of the ways in which they absorb small nations is by depriving them of statehood or reducing its role. Experts often warn about this danger.

A.K. Kuznetsova writes about this: "A difficult situation arises: globalization leads to a narrowing of functions and a weakening of the role of the state, while the fragmentation it generates exacerbates contradictions and conflicts at the subnational and local levels. The state is necessary not only as an intermediary to maintain a balance of interests and maintain stability within the country, but also as a mechanism for adapting peripheral structures to the impulses of globalization" [4].

How do politics and culture relate to each other in the Renaissance concept? There are some experts who consider identity to be a political category. But this is not the case. In Uzbekistan, before it became a national idea, the Renaissance was initially supposed to be a political awakening, a political call. Any generally significant social changes begin with the creation of political programs.

Renaissance is a knowledge-based, cognitive, and cultural phenomenon. But the beginning should have been laid anyway in the form of some tasks of society and the state: in the form of showing a political program of action in the new conditions. The demonstration of the ways of revival began precisely with the political awakening, and from it was already possible to get to the heart of the matter.

The Renaissance for journalists and the entire people of Uzbekistan is not just a breath of fresh air, it is a new way of life, a different atmosphere of creation, and the building of a new society. This is a previously unknown formulation of the question of what the life of Uzbeks will be like in 10–20 years, that is, in a shorter period than in several previous milestones in the history of the republic. This is the awakening of a new worldview, the emancipation of forces, the rise of creative energy – and not only government agencies, teachers and scientists, but also the broad masses of the people: farmers, builders, investors and others. It is not for



nothing that the construction of new cities began simultaneously throughout Uzbekistan, both in Tashkent and in regional and district centers. Regarding identity, the following fundamental fact should be noted. The reflection of national identity in print is a subjective image of a nation (embodied in specific images: global, historical, scientific, philosophical, cultural, and so on), but always modern for the creators of such an image and its contemporaries, although it is based largely on history.

And since it is subjective, then we need to ask the question – who creates it, who benefits from it, for what purposes such an identity is needed? For the creators, in the name of their interests. Depending on which identity has been created, it will be easy to decipher the strategies for forming such an image. Often, the image of a disadvantaged nation is created in order to isolate it from other nations and thereby rule society without interference, in its own way and taste. The leadership of Uzbekistan has to act in the context of globalization, which is not easy for an average country in terms of global dimensions, such as Uzbekistan.

Khalikov M.S. and Koretsky V.A. write: “Since globalization is a complex, multidimensional, transnational phenomenon, there is a need for a comprehensive study of various social processes in their interaction and the establishment of patterns of a planetary nature. Scientific analysis has shown that globalization processes are objective in nature and are the result of economic, institutional and social changes caused by radical transformations in the manufacturing sector, influenced by the technological revolution, primarily associated with the microelectronic revolution. In this regard, an interdisciplinary approach to the study of globalization with an emphasis on socio-economic analysis seems to be the most promising” [5].

Meanwhile, the very first elements of the new model of Uzbekistan’s foreign policy were the following: turning the country into a center of regional and world-class international events; granting citizenship status to residents of neighboring countries who settled in Uzbekistan; developing international tourism; and actively developing international sports.

Uzbekistan and Central Asia have common parameters of cooperation. At one of the Tashkent conferences of the international level, the following words were uttered: “The strategic task of the Central Asian states is to build new ties in the system of international relations, taking into account the priority of ensuring national and regional security. The main threats to stability and peace in Central Asia remain international terrorism and the proliferation of weapons of mass destruction” [6]. Although these words were spoken almost twenty years ago, they remain relevant today. Also, President of Uzbekistan Shavkat Mirziyoyev chose the right program for the development of international relations for our country in the difficult environment of globalization.

The global idea was to strengthen friendship between peoples. The Head of State returned the name “Friendship of Peoples” to one of the stations of the Tashkent metro, from which this name was taken away by the decision of Islam Karimov. At the suggestion of Shavkat Mirziyoyev, July 30 is now celebrated in Uzbekistan as Peoples’ Friendship Day [7]. On June 19, 2021, the President signed a decree “On the revival and holding of the Tashkent International Film Festival.”

CONCLUSION

In conclusion, it should be noted that modern Uzbekistan operates within challenging geopolitical circumstances, both nationally and internationally. It is evident that Uzbekistan needs a Renaissance—one that allows the people to break free from years of entanglement in bureaucratic networks, enabling them to live in a new reality and, most importantly, to believe that building a New Uzbekistan is the most promising path toward national well-being and prosperity.

The Renaissance signifies the unleashing of immense, dormant reserves of national energy, intellect, and entrepreneurship—where every individual feels empowered in their role and strives to contribute to the future. It embodies freedom of labor and creativity, as well as a balance between the interests of individuals, society, and the state. Ultimately, this new era of Renaissance paves the way for a new type of state—one that focuses not on reinforcing its structures, but on using its vast resources to protect working citizens and entrepreneurs from the pressure of those very structures.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



AKTABGACHA VA AKTAB TA'LIMI

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