

**THE ROLE OF THE THIRD RENAISSANCE IN THE FORMATION OF A MODERN
WORLDVIEW AMONG YOUNG PEOPLE AND THE DEVELOPMENT OF A NEW
UZBEKISTAN**

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Abstract: The reforms being implemented in our country are primarily focused on the education of the younger generation, the formation of their modern worldview and ensuring sustainable socio-economic development in the face of global threats. Increasing the intellectual and spiritual potential of young people, instilling in them a new way of thinking based on national and universal values - these are the main criteria for today's development. From this point of view, the idea of the "Third Renaissance" is of great scientific, theoretical and practical importance in the development of New Uzbekistan. Because through this process, the harmony of science, innovation and spirituality is ensured, and the necessary foundation is created for young people to mature as fully developed individuals. The article analyzes modern directions in the formation of a modern worldview in young people, the importance of innovative approaches in the educational process, and the role of the idea of the Third Renaissance in the development of New Uzbekistan.

Keywords: Youth, modern worldview, New Uzbekistan, Third Renaissance, spirituality, innovation, science, social development, national values, educational reforms, spiritual life, enlightenment, society, upbringing of a perfect person.

Introduction. In today's globalization environment, the development of society is directly dependent, first of all, on the level of thinking culture and worldview of young people. With the changing times, the imagination of the younger generation is also being renewed, and they are becoming the main driving force of society through progressive ideas, innovative approaches and a wide field of thought. Therefore, the issue of forming a modern worldview has become a central direction not only of the education system, but also of the entire national development policy.

In the era of the development of new Uzbekistan, the desire for knowledge, the ability to quickly grasp new things, and social activity of young people are manifested as a natural factor in the process of the "Third Renaissance". Because the Third Renaissance not only means the harmony of science and spirituality, but also requires the formation of new thinking, independent vision, and global competitiveness in the minds of every young person.

The relevance of this topic is that by educating the younger generation on the basis of a modern worldview, it is possible to strengthen the foundation for renewal, spiritual awakening and sustainable development in society. Also, improving the intellectual and spiritual potential of young people, developing their critical thinking and innovative ideas is one of the most important tasks of today's stage of development.

"Renaissance" literally means "rebirth" in French. As a term, its meaning is quite broad: it denotes a revival and rapid development in culture, science, art, education, and in general, in social life after a long period of stagnation, a rise in the system of social consciousness and values to a new qualitative stage. For the first time, the term was used in Europe in relation to the

period of development in the 15th-16th centuries after the fanaticism of the Middle Ages. This social phenomenon, called the Renaissance, was translated into Uzbek as the Renaissance.

The Renaissance is a period of distinct cultural and intellectual development that occurred in Central Asia, Iran, China, and Western Europe. The term "Renaissance" was originally applied to the cultural and spiritual upsurge in Italy, which was considered a stage of transition from the stagnation of the Middle Ages to a new era. In Transoxiana, Khorasan, and Iran, located in the center of Asia, a great cultural upsurge occurred several centuries earlier than in Italy, science, philosophy, and literature developed strongly, advanced humanistic ideas occupied the minds of society, and intellectual and creative activity flourished. This period is known in world science as the "Muslim Renaissance" or the "Eastern Renaissance."

Today, when we talk about our country on the world stage, the phrase "New Uzbekistan" is often mentioned. This is a worthy recognition of the tremendous achievements that we have made in recent years, as we have entered a completely new stage of development. To build the foundation of the Third Renaissance in "New Uzbekistan", it will be necessary to radically improve the reforms in the education system.

The scientific and cultural centers that formed and effectively operated in the Transoxiana region in the 9th-12th centuries played an important role in the foundation of the First Renaissance. The global achievements achieved thanks to the intelligence of thousands of geniuses such as Ahmad al-Farghani, Abu Hafs Kabir Bukhari, Imam al-Bukhari, Imam at-Termizi, Abu Mansur Maturidi, Muhammad al-Khwarizmi, Abu Ali Ibn Sina, Beruni, Farobi, Mahmud Zamakhshari, Burkhaniddin Marginani, ensured the literal rise of our country and were recognized as the First Renaissance in the minds of our people. The rise during the reign of Timur and the Timurids, the rise during the reign of Mirzo Ulugbek, the unique academy, observatory, unique library and madrasa, which was a higher educational institution of its time, built under the leadership and active participation of Mirzo Ulugbek, served for the rise of science, Ulugbek madrasas, 1417, 1420, 1433. This period was recognized as the Second Renaissance in our country.

In 2016, at an international conference in Samarkand, the influential political figure Talib Rifai, who was then the Secretary-General of the World Tourism Organization, said, "Movarounnahr was the Silicon Valley of the world in the Middle Ages."

In fact, in the scientific centers and madrasas that operated in our country, along with representatives of the local people, foreigners from different countries of the Muslim world studied. For example, Omar Khayyam, who gained worldwide fame as a writer and mathematician, studied in one of the madrasas in Samarkand. Sources indicate that during his studies he created one of his major mathematical works and dedicated it to his teacher, the Samarkand qazikol Abdurakhmon Alaq.

The essence of the multifaceted processes taking place in our country today is formed by the inspiring idea of "From National Revival to National Upliftment." This idea embodies the essence of the Third Renaissance put forward by our President. You, teachers working in the education system, must actively participate in this process.

In our opinion, the foundation for the Third Renaissance began at the end of December 2016, with a meeting with academics, devotees of science in our country.

The issue of forming the worldview of young people in the new Uzbekistan plays an important role not only in national development, but also in global development processes. The main task required of young people today is to develop their thinking in harmony with global scientific and

cultural processes, to become a supporting force for the country's development in the future through a modern worldview.

Young people with a modern worldview are not limited to simply acquiring knowledge, but are formed as individuals who actively influence the life of society through the creation of new values, the promotion of innovative ideas, and creative initiatives. The idea of the Third Renaissance is of particular importance in the upbringing of such a generation. Because this idea embodies the harmony of science and culture in the minds of young people, directing them to actively contribute to the sustainable development of society.

Forming a modern worldview in young people means developing their ability to deeply understand their national heritage and combine it with modern innovations. As a result of this process, young people will not only remain loyal to national values, but also actively participate in creating new social values, using the achievements of modern science.

Young people with a new mindset will have strong moral immunity against various ideological threats and will become a reliable guarantee of the country's security. Critical thinking, independent decision-making, and active participation in social processes are among their main qualities, which determine the essence of a modern worldview.

The main task of the Third Renaissance is to form a new human capital by ensuring the harmony of science, morality and spirituality in the minds of young people. This will enable young people to participate as equal partners not only in national but also in global processes.

In the development of a new Uzbekistan, the innovative and creative ideas of young people serve as the main force determining the strategic development of society. Therefore, young people with a modern worldview are the most important spiritual and social foundation of the future Third Renaissance.

When reflecting on the first steps towards the Third Renaissance in our country, it is important to pay attention to its following dynamics.

On September 14, 2017, by the decree of our President, the Mirzo Ulugbek Specialized State General Education Boarding School and the Muhammad al-Khwarizmi Specialized School for Advanced Study of Information and Communication Technologies were established. On November 29, 2017, the Ministry of Innovative Development was established.

When talking about the steps taken towards the Third Renaissance, it is worth remembering the Resolution of the head of the country dated August 30, 2019 "On measures to improve the system of attracting young people to science and supporting their initiatives" in order to find talented young people and reveal their talents, as well as the "Youth Academy" established under the Ministry of Innovative Development on the basis of this document.

To this end, it is essential for all of us to create broad opportunities and provide comprehensive support for our youth to set high goals for themselves and achieve them. Only then will our children become a great and powerful force that will realize the centuries-old dreams and aspirations of our people.

We also need to understand where to start to transform the idea of the Third Renaissance into a viable and influential national idea.

the word "halwa" does not make a mouthful, the word "renaissance" does not make it happen. For this, it is necessary to conduct a comprehensive and well-thought-out policy, to raise the morale of the people, and to strive for a strong will.

First of all, it is necessary to clearly explain the meaning of the concept, to convey it to the minds of all segments of the population, especially young people. It is necessary to briefly, clearly, without pompous sentences, to explain what our ancestors achieved during the past Renaissance, their contribution to world civilization, comparing it with the achievements of other peoples and regions, and how they created one of the world's leading cultures, science, art and literature, and advanced social ideas and views.

The causes of their crisis should also be analyzed objectively. Although the fact that the Great Silk Road was stopped due to the great geographical discoveries is one of the objective reasons, subjective factors such as internal and external conflicts, throne struggles, separatism and division into three states, human perfection being focused only on the inner world of a person and not paying enough attention to the socio-economic development of society were the main reasons that caused the crisis. In order to learn from history and draw appropriate conclusions, these should be brought to the attention of young people and the population. We are more likely to proudly recognize the achievements of our previous eras of domestication, but for some reason we do not like to talk about the causes of their crisis.

It is appropriate to objectively assess the historical conditions and demands and opportunities of the period of the First and Second Renaissances and to justify and prove that the historical conditions and demands of the New Renaissance are completely different.

The Third Renaissance is taking place simultaneously with the Fourth Industrial Revolution. For this reason, it requires, first of all, a technological revolution, a highly developed digital smart economy. In turn, the transition to a digital, smart economy requires gradual modernization, automation, and robotization of production. In what stages should this process be implemented in Uzbekistan, and in what ways should it be carried out in terms of material and financial, human, scientific, and scientific and technological support? It is necessary to ideologically connect specific comprehensive programs with the idea of the new Renaissance. Based on the need for scientific, scientific and technological support, all links in the field of education should be continuously reformed.

The previous two Renaissances took place on a solid spiritual and ideological basis, primarily on the basis of high morality, justice, thirst for knowledge and tolerance. Islam put honesty and truthfulness, honesty and justice, knowledge and practical activity above all else. "Even if you seek knowledge, you will get it," "An action from you is a blessing from me," "One hour of justice is better than forty days of worship of all mankind," and many similar hadiths and sayings became the social motto of our ancestors.

translated scientific, medical and philosophical works from ancient Greek, 14 translators from Sanskrit, and 4 translators from Chinese into Arabic. In addition, there were translators from Latin, Syriac, and Hebrew. Scientific truth was given priority over religious affiliation. This work is It was not denied that it was the Jews', and this was the infidels'. Our ancestors learned languages and traveled the world in pursuit of knowledge. They were not confined by a shell of limitation, and they were not alien to localism.

"Baytul Hikma", Khorezm Mamun Academy, and in general, the activities of scientists of the Islamic world are the most striking examples of international scientific integration of that era. Without a deep study of the spiritual foundations and causes of the first and second Renaissances, as well as their subsequent crisis, we cannot successfully implement the Third Renaissance.

Today, we also need ideological and scientific tolerance, a thirst for knowledge, truth, a complete rejection of national limitations, and ideological fanaticism.

Young people with a modern worldview will emerge as the main driving force of the development of any society. In the new Uzbekistan, the development of the spiritual maturity and intellectual potential of young people is one of the priority areas of national development. After all, the higher the scientific knowledge, creative thinking and modern skills of young people, the stronger the development of the country will be.

The idea of the Third Renaissance directly serves to strengthen the harmony of science and culture in the minds of young people. This process teaches young people not only to acquire knowledge, but also to apply it in practical life, to contribute to the development of society through creativity and innovative innovations. As a result, a generation with a modern worldview actively participates in social processes and can influence the development of society with its new initiatives.

Today, the innovative thinking and creative potential of young people allow them to put forward new ideas, combine national heritage with modern requirements, and be competitive in the global arena. Also, the scientific and spiritual growth of young people ensures the educational uplift of society, creating a solid foundation for the future of New Uzbekistan.

Therefore, young people with a modern worldview, which is being formed during the third Renaissance, are becoming the main intellectual capital of the country and a guarantee of development.

In recent years, our country has created a system to ensure gender equality in society, improve decent working and living conditions for our women, and ensure that young people fully demonstrate their knowledge and potential. In particular, during the current pandemic, more attention is being paid to the effectiveness of work in this area than ever before.

The formation of a modern worldview in young people is one of the most important conditions for the development of New Uzbekistan. A young generation with a modern mindset will be able to preserve national values and harmonize them with global trends. The idea of the Third Renaissance serves to enhance the spiritual and scientific potential of young people, to involve them in the development of society as creative and enterprising individuals. The establishment of a modern worldview gives young people the opportunity to think independently, create new ideas and be competitive in the global arena. The sustainable development of New Uzbekistan is inextricably linked with the development of a generation with a modern worldview, spiritually mature and scientifically capable. From the above, it becomes clear that the Third Renaissance requires us to further integrate into the international community in the fields of science, technology, information, culture and economics. However, we must preserve our identity, language, national characteristics, and spirituality. This means paying serious attention to the education system.

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