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THE ROLE OF SPIRITUAL AND MORAL EDUCATION IN BUILDING THE FOUNDATIONS OF THE THIRD RENAISSANCE IN UZBEKISTAN

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Abstract

This article examines the conceptual foundations of spiritual and moral education as a primary factor in constructing the Third Renaissance in New Uzbekistan. The study analyzes the historical continuity between the previous Eastern Renaissances and current educational reforms. By employing qualitative analysis of state decrees and pedagogical strategies, the paper identifies the integration of national values with modern professional competencies. The results suggest that the "Third Renaissance" is not merely an economic or technological goal but a cultural transformation rooted in high spirituality. The findings conclude that a balanced approach between "secular knowledge" and "moral upbringing" is essential for developing competitive personnel.

Keywords: Third Renaissance, Spiritual Education, New Uzbekistan, Moral Values, Pedagogical Integration, National Identity.

Introduction

The concept of the "Third Renaissance" in Uzbekistan is not merely a slogan but a strategic blueprint for a national metamorphosis. As President Shavkat Mirziyoyev stated: "The main goal of the reforms carried out in the field of



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pedagogical legacy of the Jadid movement, the research identifies universal moral constants that have shaped leadership ethics across historical periods. These constants are subsequently compared with contemporary administrative ethics in order to reveal continuity and transformation in national leadership values. Historical sources emphasize that moral self-enlightenment constitutes the primary responsibility of leadership, as articulated by Behbudiy, who asserted that a leader's foremost duty lies in the cultivation of their own spiritual consciousness (Behbudiy, 1913, p. 24).

In addition, content analysis and comparative-legal methods are employed to examine fundamental state policy documents, including the “Development Strategy of New Uzbekistan for 2022–2026” and the presidential decree “On the Concept of Continuous Spiritual Education.” This methodological approach enables the identification of a paradigmatic shift in the national education system from information-oriented instruction toward value-based education, highlighting the growing institutional emphasis on moral formation alongside cognitive development.

Furthermore, the study applies socio-pedagogical modeling to conceptualize the paradigm of the “Perfect Person” (Komil Inson) within contemporary professional realities. This model constructs the image of a modern specialist who harmoniously combines hard skills, such as technological competence, with deep values, including ethical responsibility and spiritual integrity. By doing so, the research bridges the demands of the Fourth Industrial Revolution (Industry 4.0) with the traditional moral-philosophical ideals deeply rooted in national thought. Finally, qualitative synthesis is utilized to evaluate the practical implementation of spiritual and moral education within modern academic environments. Data derived from recent educational reforms—such as the establishment of Presidential Schools and the expansion of “Ma’naviyat va ma’rifat” centers—are



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systematically synthesized to assess their effectiveness in fostering moral upbringing and value-oriented education among youth.

Results

The analysis identifies three primary pillars of spiritual and moral education in the current context. The first pillar is the cultivation of national identity and historical memory, which reinforces a sense of belonging, cultural continuity, and responsibility toward national heritage in the minds of youth. The second pillar is the internalization of universal human values, including justice, tolerance, compassion, and respect for human dignity, which function as ethical regulators of social behavior in an increasingly globalized world. The third pillar is the integration of scientific rationality with moral responsibility, ensuring that technological progress and professional competence are guided by ethical consciousness and social accountability. Together, these pillars form a coherent framework that aligns national traditions with global ethical standards while responding to the moral challenges posed by modern mass culture and rapid socio-technological change.

Pillar	Focus Area	Objective
Historical Heritage	Study of Jadidism and medieval scholars	To build a sense of national pride and continuity.
Ethical Standards	Professional ethics and anti-corruption	To foster honesty and transparency in the modern workforce.
Social Responsibility	Patriotism and civic duty	To ensure that specialists serve the interests of the nation.

Research findings indicate that the integration of “Spiritual Science” (Ma’naviyatshunoslik) into higher education curricula has significantly enhanced



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students' awareness of contemporary global threats, including extremism and the influence of mass culture, while simultaneously strengthening their ideological resilience and critical value-based thinking.

Discussion

The concept of the “Third Renaissance” necessitates an organic synthesis of Information Technology and Ethical Intelligence, reflecting the growing interdependence between technological advancement and moral responsibility in contemporary society. The findings of this study demonstrate that while technical competencies and hard skills enable individuals to function effectively as workers within modern economic systems, it is spiritual education—encompassing soft skills, ethical awareness, and value-based thinking—that cultivates leadership capacity and social responsibility. In this sense, moral intelligence transforms professional competence into purposeful and socially constructive action.

In contrast to Western developmental models that often prioritize individual achievement, competition, and personal success, the Uzbek interpretation of the Third Renaissance advances the ideal of an “Enlightened Society,” where collective moral progress and social harmony are regarded as essential components of sustainable development. This approach situates personal success within a broader ethical and communal framework, emphasizing responsibility to society, nation, and future generations.

Nevertheless, a critical challenge lies in translating traditional spiritual and moral values into the rapidly evolving digital environment. The study’s findings suggest that digital platforms should not be viewed merely as neutral technological spaces or as sources of cultural erosion, but rather as strategic instruments for the dissemination and reinforcement of moral education. When consciously integrated into educational and ideological frameworks, digital technologies can



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serve to strengthen ethical consciousness, ideological resilience, and cultural continuity, rather than undermine established moral boundaries.

Conclusion

Spiritual and moral education constitutes the internal driving force of the Third Renaissance, providing the ethical foundation upon which sustainable technological and social progress can be built. Without deeply rooted values such as integrity, patriotism, and humanism, scientific and technical advancement risks becoming detached from social responsibility and cultural continuity, thereby undermining the prospects of a truly sustainable civilization. The findings of this study affirm that the success of New Uzbekistan's developmental vision depends on the continued evolution of the education system as a dual-track process—one that simultaneously cultivates globally competitive professional expertise and nurtures individuals who serve as conscientious custodians of the nation's spiritual and moral heritage. Only through this integrative approach can modernization be harmonized with national identity and long-term societal well-being.

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