



THE FACTOR OF GEOECONOMIC THINKING IN THE DEVELOPMENT OF NEW UZBEKISTAN

Islomjon Abdullaevich Ubaidullaev

Associate Professor, (PhD) University of Business and Science

islomzhon.ubaydullayev.76@mail.ru

Tashkent, Uzbekistan

ABOUT ARTICLE

Key words: global economy, geoeconomics, geoeconomic thinking, ethnoeconomics, neoeconomics, ownership.

Abstract: In this article, the author pays special attention to the issue of enhancing geoeconomic thinking among business owners in the context of modern economic globalization processes, as well as the renewal taking place in all spheres of our country. He examines the economic reforms being implemented in our country during the period of economic transition and ways to increase their effectiveness. Additionally, the author emphasizes the importance of developing related ethnoeconomic and neoeconomic factors.

Received: 25.12.25

Accepted: 26.12.25

Published: 27.12.25

YANGI O'ZBEKISTON TARAQQIYOTIDA GEOIQTISODIY TAFAKKUR OMILI

Islomjon Abdullaevich Ubaydullayev

Dotsent, falsafa doktori (PhD)

Biznes va fan universiteti

islomzhon.ubaydullayev.76@mail.ru

Toshkent, O'zbekiston

MAQOLA HAQIDA

Kalit so'zlar: global iqtisodiyot, geoiqtisodiyot, geoiqtisodiy tafakkur, etnoiqtisodiyot, neoiqtisodiyot, mulkdor.

Annotatsiya: Muallif ushbu maqolada bugungi kundagi iqtisodiy globallashuv jarayonlarida, shuningdek mamlakatimizdagi har bir sohadagi yangilanish, ya'ni iqtisodiy o'tish davrida mamlakatimizda olib borilayotgan iqtisodiy islohotlar va ularning samaradorligini oshirishda mulkdorlarning geoiqtisodiy tafakkurini yuksaltirish, shuningdek, u bilan bog'liq bo'lgan etnoiqtisodiyot va neoiqtisodiyot omillarini

ФАКТОР ГЕОЭКОНОМИЧЕСКОГО МЫШЛЕНИЯ В РАЗВИТИИ НОВОГО УЗБЕКИСТАНА

Исламжон Абдуллаевич Убайдуллаев

Доцент, доктор философии (PhD)

Университет бизнеса и науки

islomzhon.ubaydullaev.76@mail.ru

Ташкент, Узбекистан

О СТАТЬЕ

Ключевые слова: глобальная
экономика, геоэкономика,
геоэкономическое мышление,
этноэкономика, неоэкономика,
собственник.

Аннотация: В данной статье автор уделил особое внимание вопросу повышения геоэкономического мышления собственников в условиях современных процессов экономической глобализации, а также обновления во всех сферах нашей страны. Он рассмотрел экономические реформы, проводимые в нашей стране в период экономического перехода, и пути повышения их эффективности. Кроме того, автор подчеркнул важность развития связанных с этим этноэкономических и неоэкономических факторов.

Introduction. In the context of accelerating globalization and profound transformations in the world economy, geo-economic thinking has emerged as a decisive factor in shaping national development strategies. States are increasingly evaluated not only by their political influence or military capacity, but by their ability to position themselves effectively within global economic networks, value chains, and regional markets. Under such conditions, geo-economic thinking becomes a strategic form of rationality that integrates economic interests with geographical, cultural, and civilizational dimensions.

The development of New Uzbekistan is taking place within this complex and dynamic global environment. The country’s transition toward an open, competitive, and innovation-driven economy requires not only structural reforms and institutional modernization, but also a qualitative transformation of economic consciousness. In this regard, geo-economic thinking functions as an intellectual and methodological foundation that enables policymakers, entrepreneurs, and property owners to assess global trends, regional interdependencies, and national priorities in a holistic manner.

Geo-economic thinking goes beyond traditional economic calculation. It reflects the capacity to understand economic processes as embedded within spatial, historical, and socio-

cultural contexts. For New Uzbekistan, this means recognizing its strategic location at the crossroads of Central Asia, revitalizing its role within transregional connectivity initiatives, and effectively utilizing its human, natural, and cultural resources. The formation of such thinking is particularly important during periods of economic transition, when outdated models of development must be replaced by flexible, forward-looking approaches.

Furthermore, the development of geo-economic thinking in Uzbekistan is closely linked to related paradigms such as ethno-economics and neo-economics. Ethno-economic factors highlight the role of national traditions, values, and social norms in shaping economic behavior, while neo-economic approaches emphasize innovation, digitalization, and knowledge-based growth. The synthesis of these dimensions contributes to a more sustainable and inclusive model of development that corresponds to the goals of New Uzbekistan.

Literature analysis and methods. The unique characteristics of the transition to a period of economic development in New Uzbekistan and the global economic processes occurring worldwide require property owners to quickly grasp the logic of its development and accordingly organize their commodity exchange relations. Understanding the logic of these processes' development is achieved through geo-economic thinking.

In this context, social reality consists of a set of all things, processes, and phenomena created through people's practical activities, serving to satisfy their needs[1], while social consciousness is a reflection of natural and social reality, a collection of general feelings, moods, views, ideas, and theories pertaining to a specific period or segment of society[2].

Among the literature on geo-economics, Professor V. A. Dergachev's book "Geopolitics. Russian Geopolitical Encyclopedia (2010)" defines: "Geo-economic thinking is the ability to develop geo-economic technologies in a multidimensional communication space"[3]. However, this definition does not reflect the socio-philosophical aspects of geo-economic thinking. Therefore, based on the aforementioned definitions of "geo-economics" and "economic thinking," the concept of "geo-economic thinking" can be interpreted as follows.

Geo-economic thinking is a modern system of mental processes that embodies theoretical and practical knowledge, skills, and abilities, formed as a result of the emotional and intellectual reflection of global economic processes occurring worldwide by all entities engaging in economic integration with others to profit, based on their geographical location, territorial position, sovereignty, historical memory, values, and economic capabilities.

The process of forming geo-economic thinking encompasses two aspects.

The first aspect relates to the formation of geo-economic thinking in people's minds during the transition to market relations, which occurs at two levels - on one hand, at the empirical

level, based on direct observation and experience of global economic processes and economic relations between states, and on the other hand, at the theoretical level, based on the acquisition of economic knowledge accumulated by people in society.

The second aspect concerns the methods and means of organizing efforts to form geoeconomic thinking in people's minds and covers issues of organizing work to shape and develop the geoconomic worldview of property owners and the country's population as a whole. These two aspects are two sides of the same coin, complementing each other. It is carried out at the empirical level, based on experimentation, and on the other hand, at the theoretical level, based on the acquisition of economic knowledge accumulated by people in society.

The second aspect is related to the methods and means of organizing efforts to form geoeconomic thinking in people's minds. It encompasses issues of organizing the development and cultivation of a geoconomic worldview among property owners and the country's population as a whole. These two aspects are two sides of a whole, complementing each other.

One of the main driving forces of the geoconomy is property owners. Therefore, shaping the geoeconomic thinking of property owners is among the urgent strategic tasks facing our state.

By the end of the 20th and beginning of the 21st centuries, the post-industrial model of civilizational development entered its peak stage - the technogenic phase. Characteristic features of this stage are, firstly, the continuous utilization of the latest achievements in science, technology, and engineering to obtain large profits from goods production; secondly, the rapid shortening of product "life cycles" based on the production of such modern goods; thirdly, the intensification of ruthless exploitation of natural and human resources and growing disregard for its negative consequences; fourthly, the increasing instances of shutting down well-functioning structures in attempts to create production systems based on new technologies, which, in turn, leads to mass unemployment and, consequently, disrupts sustainable development in society. Such situations ultimately began to cause technological obsolescence in society. To overcome this, democratic, administrative, and totalitarian methods of governance are being employed. However, their lack of long-term viability is becoming increasingly evident. At this very juncture, signs of the neoeconomy emerging as a new form of economy are also becoming apparent. Geoeconomic thinking, while conducting a philosophical analysis of global economic processes occurring in the world during the transition to market relations, attempts to identify the main attribute (key element) of the new neo-economic model that is replacing the post-industrial model of civilizational development.

It is known that everything in the world, including our perceptions of economic systems, is constantly changing. The dialectics of life demand this. The primary reason for the demise of the

technogenic economic system is that it has put the fate of humanity at risk. Today, it is evident that only ethno-economic systems can effectively counter it.

If we philosophically analyze the role of the ethno-economic system in the world economy based on the criteria of geoeconomic thinking, we can observe three areas of economic attraction, each drawn to different models of civilizational development. The first is a post-industrial system that attempts to absorb non-industrialized systems through various means; the second is an ethno-national system that strives to preserve its identity in the process of globalization while cautiously utilizing the achievements of technogenic civilization. The former destroys the human environment and, in doing so, severs ethno-national roots, while the latter, by resisting the penetration of civilizational existence into the living space of ethnic groups and nations, hinders their development. In such a situation, a third - intermediate - force of attraction is emerging, reflecting the transition period from the post-industrial model of social development to the neo-economic model. This is the ethno-economic system.

The characteristics of the ethno-economic system are manifested in the following: firstly, having gained independence, it strives to ensure the well-being of the people through economic modernization, never rejecting new models of civilizational development, but rather seeking to use them effectively; secondly, without succumbing to various trends and political games, it establishes mutually beneficial cooperation with other states based on independent foreign economic relations; thirdly, it operates by harmonizing economic development with spiritual progress.

Accordingly, ethno-economic systems constitute the main attribute of the neo-economy that is replacing the post-industrial economy.

Ethno-economics (from Greek "ethnos" - people, and Arabic "iqtisod" - economy, thriftiness) refers to the economic behaviors of an ethnic group, nation, or people related to the creation, distribution, and consumption of material and spiritual goods, as well as the provision of various services. Consequently, an ethno-economic system is defined as the complex of new economic processes arising from the transnationalization of several ethnicities, nations, or peoples in pursuit of mutually beneficial economic cooperation. The ethno-economies of countries such as Japan, Taiwan, South Korea, and Uzbekistan can serve as examples of newly emerging ethno-economic systems.

Discussion. From the philosophical analysis of economic development, it can be concluded that neoeconomics is a new model of civilizational progress based on ethnoeconomics, embodying new values aimed at harmonizing technological, ethno-national,

cultural, and spiritual-moral factors for the qualitative reproduction of society's life in the global economic system.

The issue of neoeconomics is among the problems that will require comprehensive study by economists, philosophers, sociologists, and political scientists in the future. At the same time, we must not forget that all the efforts being made in Uzbekistan to prevent financial and economic problems during the transition period of economic reforms are steps taken by our country's economy towards neoeconomics. In this regard, President Sh. Mirziyoyev stated: "Despite the difficult conditions in the world, we are achieving concrete results on the path of sustainable economic growth. This is also recognized by the International Monetary Fund, the World Bank, the leaders of partner countries, rating agencies, and major investors. However, it would be beneficial if we identify the shortcomings today and set specific tasks for utilizing reserves."

It is self-evident that in the present day, the post-industrial economic system based on technogenic activity does not readily yield its position to the emerging neo-economy rooted in ethno-economics. It is precisely at this juncture that geo-economic thinking, which reflects global economic processes in human consciousness, may emerge as a philosophy of compromise.

Conclusion. Based on the ideas presented above, the role of geo-economic thinking in understanding neoeconomic processes during the transition to market relations is evident in the following:

Firstly, while acknowledging the existence of a unique "transition period" from a post-industrial economy to a neoeconomy, it helps identify the reasons why more imbalances than proportions occur among geo-economic attributes during this period, and serves to find solutions to these imbalances;

Secondly, it helps indicate ways of establishing relationships with the "national economy" models entering the newly forming ethno-economic system, based on distinguishing the similarities and differences between these models;

Thirdly, it serves to transform competition into healthy rivalry by demonstrating that property owners, who are the main driving force in any economic system based on a market economy, continue to compete for greater profits even under neoeconomic conditions;

Fourthly, during the transition from a post-industrial economy to a neoeconomy, while alerting everyone about the existence of threats to the economies of national sovereign states, particularly spiritual, ideological, and cultural threats, it is necessary to prevent geo-economic, geopolitical, and geo-ideological wars. This involves uniting with constructive ideas and

ideologies to ensure stability in transnational territories unified on the basis of ethno-economic commonality, serving as a force that calls property owners to spiritual courage, and so on.

All of this provides grounds for us to consider the development of a concept reflecting Uzbekistan's paths to transitioning to a neoeconomy as a requirement of our time.

References:

1. Philosophy: Encyclopedic Dictionary. - T.: Sharq, 2004. - P. 146.
2. Fundamentals of Philosophy / Compiler and Editor-in-Chief Q. Nazarov. - T.: Uzbekistan, 2005. - P. 218.
3. Mirziyoyev Sh.M. Speech at the video conference on the analysis of economic growth rates in regions and sectors for the first half-year and discussion of priority tasks until the end of the year. <https://president.uz/uz/lists/view/7407>

Website

4. Dergachev V. A. Geopolitics: Russian Geopolitical Encyclopedia. 2010 // <http://dergachev.ru/book-geoe/>