



THE IMPACT OF “NEW UZBEKISTAN” AND INTER-CIVILIZATIONAL DIALOGUE ON SOCIAL CONSCIOUSNESS: AN EMPIRICAL ANALYSIS AND FUTURE PROSPECTS

Islombok Rakhmonberdiev

Senior Lecturer, Department of Economics and Management

Doctor of philosophy (PhD)

Tashkent State University of Economics

Email: islombokrakhmonberdiev@gmail.com

Tashkent, Uzbekistan

ABOUT ARTICLE

Key words: New Uzbekistan, social consciousness, inter-civilizational dialogue, philosophy of dialogue, communicative rationality.

Received: 25.12.25

Accepted: 26.12.25

Published: 27.12.25

Abstract: This article examines the impact of the New Uzbekistan concept and inter-civilizational dialogue on contemporary social consciousness in Uzbekistan. Combining empirical discourse analysis with philosophical interpretation, the study argues that New Uzbekistan functions not only as a reform agenda but also as a normative project aimed at transforming social awareness, civic identity, and strategic imagination. Drawing on official state discourse, educational and cultural policy initiatives, and international frameworks of intercultural dialogue, the article situates New Uzbekistan within broader philosophical debates on civilization, dialogue, and ethical responsibility. The analysis demonstrates that the emerging social consciousness reflects a gradual shift from civilizational determinism toward dialogical pluralism, communicative rationality, and ethical openness to the Other. The article concludes by outlining institutional and philosophical prospects for sustaining this transformation amid regional and global constraints.

“YANGI O‘ZBEKISTON” VA SIVILIZATSIYALARARO MULOQOTNING IJTIMOIY ONGGA TA’SIRI: EMPIRIK TAHLIL VA KELAJAK ISTIQBOLLARI

Islombek Raxmonberdiev

Falsafa doktori (PhD)

Iqtisodiyot va menejment kafedrasi katta o‘qituvchisi

Toshkent davlat iqtisodiyot universiteti

Elektron pochta: islombekrakhmonberdiev@gmail.com

Toshkent, O‘zbekiston

МАҚОЛА НАҚИДА

Kalit so‘zlar: Yangi O‘zbekiston, ijtimoiy ong, tsivilizatsiyalararo muloqot, muloqot falsafasi, kommunikativ ratsionallik.

Annotatsiya: Ushbu maqolada Yangi O‘zbekiston konsepsiysi va sivilizatsiyalararo muloqotning O‘zbekistondagi zamonaviy ijtimoiy ongga ta’siri o‘rganiladi. Empirik diskurs tahlilini falsafiy talqin bilan birlashtirgan holda, tadqiqot Yangi O‘zbekiston nafaqat islohot kun tartibi sifatida, balki ijtimoiy ongni, fuqarolik o‘ziga xosligini va strategik tasavvurni o‘zgartirishga qaratilgan normativ loyiha sifatida ham faoliyat yuritishi ta’kidlanadi. Rasmiy davlat diskursi, ta’lim va madaniy siyosat tashabbuslari va madaniyatlararo muloqotning xalqaro asoslariga tayanib, maqola Yangi O‘zbekistonni tsivilizatsiya, muloqot va axloqiy mas’uliyat bo‘yicha kengroq falsafiy munozaralar doirasida joylashtiradi. Tahvil shuni ko‘rsatadiki, paydo bo‘layotgan ijtimoiy ong tsivilizatsiya determinizmidan dialogik pluralizm, kommunikativ ratsionallik va Boshqaga nisbatan axloqiy ochiqlikka bosqichma-bosqich o‘tishni aks ettiradi. Maqola mintaqaviy va global cheklovlar sharoitida ushbu o‘zgarishni saqlab qolish uchun institutsional va falsafiy istiqbollarni bayon qilish bilan yakunlanadi.

ВЛИЯНИЕ «НОВОГО УЗБЕКИСТАНА» И МЕЖЦИВИЛИЗАЦИОННОГО ДИАЛОГА НА ОБЩЕСТВЕННОЕ СОЗНАНИЕ: ЭМПИРИЧЕСКИЙ АНАЛИЗ И ПЕРСПЕКТИВЫ НА БУДУЩЕЕ

Исламбек Рахмонбердиеv

Доктор философии (PhD)

Старший преподаватель кафедры экономики и менеджмента

Ташкентский государственный экономический университет

Электронная почта: islombekrakhmonberdiev@gmail.com

Ташкент, Узбекистан

О СТАТЬЕ

Ключевые слова: Новый Узбекистан, общественное сознание, межцивилизационный диалог, философия коммуникативная

Аннотация: В данной статье рассматривается влияние концепции Нового Узбекистана и межцивилизационного диалога на современное общественное

рациональность.

сознание в Узбекистане. Сочетая эмпирический дискурсивный анализ с философской интерпретацией, исследование утверждает, что Новый Узбекистан функционирует не только как программа реформ, но и как нормативный проект, направленный на трансформацию общественного сознания, гражданской идентичности и стратегического воображения. Опираясь на официальный государственный дискурс, инициативы в области образовательной и культурной политики, а также международные рамки межкультурного диалога, статья помещает Новый Узбекистан в более широкий контекст философских дискуссий о цивилизации, диалоге и этической ответственности. Анализ показывает, что формирующееся общественное сознание отражает постепенный сдвиг от цивилизационного детерминизма к диалогическому плюрализму, коммуникативной рациональности и этической открытости к Другому. В заключение статьи излагаются институциональные и философские перспективы поддержания этой трансформации в условиях региональных и глобальных ограничений.

Introduction. Within the framework of the Strategy of Actions in five priority areas of development of the Republic of Uzbekistan for 2017-2021 [1], over the past period, about 300 laws and more than 4 thousand resolutions of the President of the Republic of Uzbekistan were adopted, aimed at radically reforming all spheres of state and social life. Systematic work was also carried out to ensure human rights, strengthen the accountability and transparency of state bodies, and increase the role of civil society institutions, the media, and the political activity of the population and public associations. Strengthening social protection of citizens and reducing poverty have been identified as a priority area of state policy, and providing the population with new jobs and a guaranteed source of income, qualified medical and educational services, and decent living conditions has reached a qualitatively new level. As a result of the reforms of the last five years, the necessary political, legal, socio-economic, and scientific-educational foundations for building a New Uzbekistan have been created in our country [2].

In recent years, the New Uzbekistan concept has become the dominant ideological and normative framework guiding socio-political, economic, and cultural reforms in the Republic of

Uzbekistan. Official discourse presents New Uzbekistan as a comprehensive transformation project encompassing governance, civic life, education, and international engagement. Central to this project is an emphasis on openness, dialogue, and cooperation—both within society and in Uzbekistan’s engagement with the wider world. Such framing suggests that New Uzbekistan is not merely a technocratic reform program, but a civilizational and ethical initiative aimed at reshaping social consciousness.

This transformation unfolds within a global intellectual context marked by competing paradigms of civilizational interaction. On the one hand, conflict-oriented models—most prominently articulated by Samuel P. Huntington—interpret civilization as a primary axis of antagonism in world politics. On the other hand, international organizations and normative theorists emphasize inter-civilizational dialogue as a pathway toward peace, mutual understanding, and shared responsibility [3]. These divergent paradigms raise a fundamental philosophical question: can social consciousness be reshaped in a way that transcends deterministic narratives of civilizational conflict?

This article addresses that question by examining how the New Uzbekistan concept and dialogical initiatives influence contemporary social consciousness. It integrates empirical analysis of official discourse and policy orientations with philosophical frameworks drawn from social philosophy and ethics—particularly the theories of Jürgen Habermas [4] and Emmanuel Levinas [5]. The central argument is that New Uzbekistan contributes to the emergence of a dialogically oriented social consciousness grounded in communicative rationality, ethical responsibility, and plural civilizational identity.

Literature review. Asian scholars and researchers, including Wang Gungwu [6] from China and Kishore Mahbubani [7] from Singapore, have contributed to the study and analysis of Samuel Huntington’s theories and their impact on global events, providing insights from an Asian scholarly context. In addition, research institutes and academic departments focused on international relations and global studies in Asia have developed additional literature on the subject. Russian scholars B.V. Aksyumov [8] analyzed and criticized Hashemi Said Papi’s [9] ideas about the post-Cold War world and its impact on international relations and global governance. In addition, academic institutions and think tanks in Russia specializing in international relations and geopolitical studies have conducted important research on this topic.

Methods. This study employs a qualitative, interpretive methodology combining empirical discourse analysis with philosophical conceptualization. The empirical component consists of a systematic analysis of official speeches, policy statements, educational narratives, and cultural diplomacy materials that articulate the New Uzbekistan concept. These texts were collected from

official state platforms and public communications and analyzed to identify recurring themes related to dialogue, modernization, dignity, openness, and civic responsibility.

The analytical framework integrates three methodological layers. First, thematic discourse analysis was used to identify dominant narratives shaping social consciousness, with particular attention to representations of civilization, identity, and the “Other.” Second, comparative conceptual analysis situated these narratives in relation to established philosophical and geopolitical paradigms, including Huntington’s civilizational conflict thesis and realist strategic thought associated with Zbigniew Brzezinski [10]. Third, normative philosophical interpretation drew on Habermas’s theory of communicative action and Levinas’s ethics of responsibility to assess the ethical and dialogical dimensions of observed social transformations.

Rather than testing causal hypotheses, this methodology prioritizes meaning, normativity, and conceptual coherence. Social consciousness is treated not as a measurable variable but as a dynamic constellation of values, expectations, and interpretive frameworks reflected in public discourse and institutional practices.

Results. Discursive shifts in social consciousness

The analysis reveals a discernible shift in official discourse from hierarchical and state-centric narratives toward themes emphasizing participation, dialogue, and shared responsibility. Concepts such as open society, human dignity, youth empowerment, and intercultural cooperation recur frequently, suggesting an effort to reframe social consciousness around inclusivity and civic agency. Civilization is increasingly portrayed not as a boundary separating “us” from “them,” but as a shared human process shaped by historical interaction and mutual learning [11].

Institutionalization of dialogue

Empirical findings also indicate attempts to institutionalize dialogical principles through education reform, cultural diplomacy, and regional cooperation initiatives. Educational narratives emphasize critical thinking and tolerance, while cultural forums and international conferences promote Uzbekistan as a space of civilizational encounter. These developments reflect a movement toward what Habermas would describe as communicative infrastructures—spaces in which dialogue can contribute to legitimacy and social integration.

Ethical orientation toward the Other

The discourse of New Uzbekistan increasingly incorporates ethical language resonant with Levinasian responsibility: respect for difference, moral accountability, and openness to alterity. While often implicit, this ethical orientation signals a departure from purely instrumental or security-driven understandings of international engagement and social cohesion.

Discussion. The empirical findings suggest that New Uzbekistan is contributing to a reconfiguration of social consciousness along dialogical and ethical lines. Philosophically, this transformation can be understood as a move from civilizational determinism toward dialogical pluralism. In contrast to Huntington's essentialist vision of civilizations as conflict-prone entities, New Uzbekistan discourse aligns more closely with relational and process-oriented conceptions of civilization. Habermasian communicative rationality provides insight into how institutionalized dialogue may foster legitimacy and shared understanding, while Levinasian ethics highlights the moral depth required for dialogue to transcend strategic calculation. However, this transformation remains fragile. Geopolitical constraints, power asymmetries, and the risk of reducing dialogue to symbolic rhetoric pose significant challenges. Without sustained institutional support and civic participation, dialogical social consciousness may remain aspirational rather than transformative [12].

Conclusion. This article has argued that the New Uzbekistan concept and inter-civilizational dialogue initiatives are contributing to a gradual transformation of social consciousness in Uzbekistan. Empirically, this is reflected in discursive shifts toward openness, participation, and ethical responsibility. Philosophically, the transformation resonates with dialogical and ethical traditions that challenge deterministic and conflict-centered models of civilization. Future prospects depend on the consolidation of dialogical institutions, the cultivation of critical and participatory civic culture, and the integration of ethical reflection into strategic thinking. Further research should include field-based studies of public perception, comparative analysis with other dialogue-oriented states, and theoretical modeling of how dialogical social consciousness influences long-term stability and cooperation in complex regional environments.

References:

1. Decree of the President of the Republic of Uzbekistan, от 07.02.2017 г. № DP-4947, On the Strategy of Actions for the Further Development of the Republic of Uzbekistan. Internet source. Access date: 08.02.2017. URL: <https://lex.uz/docs/7186952>
2. Decree of the President of the Republic of Uzbekistan, от 28.01.2022 г. № DP-60, On the Development Strategy of the New Uzbekistan for 2022 — 2026. Internet source. Access date: 29.01.2022. URL: <https://lex.uz/docs/6968143>
3. Samuel P. Huntington (1996). The Clash of Civilizations and the Remaking of World Order. New York: Simon & Schuster.
4. Jürgen Habermas (1984). The Theory of Communicative Action. Boston: Beacon Press.

5. Emmanuel Levinas (1969). *Totality and Infinity*. Pittsburgh: Duquesne University Press.
6. Ван Гунгву. https://wiki5.ru/wiki/Wang_Gungwu
7. Mahbubani, Kishore. *The Great Convergence: Asia, the West, and the Logic of One World*, PublicAffairs, 2013.
8. Аксюмов Борис Владимирович. Конфликт цивилизаций в современном мире. Конфликт ЦК цивилизаций в современном мире: дис. доктор философских наук: 09.00.13 - Философия и история религии, философская антропология, философия культуры. Ставрополь. 2009. 418 с.
9. Хашеми Сайд Папи. «Столкновение цивилизаций» и «Диалог цивилизаций» в современном трансформационном процессе: реальность и тенденции развития. Место теории «Столкновение цивилизаций» и «Диалог цивилизаций» в современном трансформационном процессе: реальность и тенденции развития: дис. кандидат наук: 23.00.02 - Политические институты, этнополитическая конфликтология, национальные и политические процессы и технологии. Душанбе. 2014. 171 с.
10. Zbigniew Brzezinski (1997). *The Grand Chessboard*. New York: Basic Books.
11. UNESCO. (Various years). *Dialogue among Civilizations and Cultures*.
12. United Nations. (Various reports). *Intercultural and Inter-Civilizational Dialogue*.