

Using the Experience of Developed Countries in Shaping Intellectuals' Ideology in New Uzbekistan

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Received: 17 February 2025; **Accepted:** 15 March 2025; **Published:** 16 April 2025

Abstract: This article examines the use of developed countries' experience in shaping intellectuals' ideology in new Uzbekistan. The experiences of Germany, Japan, and other developed countries in scientific freedom, academic integrity, and support for intellectuals are analyzed. The article provides practical recommendations for creating constitutional and legal foundations for developing intellectuals' ideology in Uzbekistan, enhancing the social status of intellectuals, and providing them with material and spiritual support. It also discusses the development of the Third Renaissance concept and the modern interpretation of the Jadid movement's heritage.

Keywords: Intellectuals' ideology, new Uzbekistan, experience of developed countries, academic freedom, Third Renaissance, Jadidism, research activities, legal guarantees.

Introduction: In the modern world, especially in the context of globalization, the development and relationships between countries have a wide-ranging impact, particularly in scientific, spiritual, and social spheres. Thus, the prospects for new Uzbekistan, in shaping its strong ideological foundation, require not only preserving its national values but also effectively utilizing the experience of developed countries. To form an intellectuals' ideology in new Uzbekistan, the following political and legal foundations can be created using the experience of developed countries:

METHODS

Article 5 of the German Constitution states: "Art and science, research and teaching shall be free." This provision forms the constitutional basis for academic freedom in Germany and gives scientists, teachers, researchers, and intellectuals the right to conduct their work without state interference. This constitutional guarantee ensures the independence of science and the education system in Germany, creating a favorable environment for scientific research. The German experience shows that to form an intellectuals' ideology, it is important to guarantee academic and creative freedoms at the constitutional level. Uzbekistan can also create a solid legal foundation for

the development of intellectuals' ideology by enshrining similar provisions in its constitution. By including a separate article "On Academic Freedom" in the Constitution, the state guarantees at the highest legal document level the free thinking of intellectuals, their research, and the dissemination of their knowledge. This creates strong legal protection for intellectuals. A special law "On Freedom of Scientific Activity" defines the mechanisms for applying this constitutional norm in practice. Through this law, researchers receive clear guarantees of their rights to freely choose their scientific directions, use their preferred methodologies, and freely publish and distribute their results. Creating legal foundations for diversity of opinions, critical thinking, and open debates in educational institutions creates the necessary intellectual environment for the formation of intellectuals' ideology. In this environment, various views, ideas, and theories can be freely expressed and discussed. Establishing clear standards of responsibility for academic fraud, plagiarism, and violations of intellectual integrity serves to ensure the honesty and quality of scientific and academic activities. These norms form high ethical standards in the scientific community. If these measures are implemented comprehensively, a solid legal and institutional basis

will be created for the development of intellectuals' ideology in Uzbekistan, which will strengthen the role and influence of intellectuals in society.

In Japan, the 1998 law "On Commercialization of University Inventions" created a legal basis for the commercialization of inventions created at universities and state research institutes. The main features of the Japanese model include: Conferring the status of "Distinguished Professor" to selected highly qualified professors, raising their social prestige. Setting higher salaries for scholars with this status compared to ordinary professors (usually 1.5-2 times more) Allocating additional financial resources for their scientific activities Reducing workload and providing more time for research work

Financial support for participation in international scientific projects

Strengthening pension provision, medical insurance, and other social protection measures

DISCUSSION

The proposed recommendations for Uzbekistan allow for the effective use of the Japanese experience. Developing a law "On the Status of Intellectuals" legally strengthens the rights, privileges, and guarantees of intellectuals. Introducing special statuses such as "National Professor" and "Distinguished Scholar" increases the social prestige of intellectuals, showing recognition of their work by society and the state. The following privileges can be established for scholars and professors with these statuses: Increased position salary; Special grants for research work; Financial support for professional development abroad; Preferential housing loans or provision of service housing; Extended medical insurance package; Additional pension provision. By improving the mechanisms for remunerating intellectuals, it is possible to improve their material condition and create favorable conditions for scientific and creative activities. It is important to introduce a differential payment system based on scientific and creative performance. Through this system, scientists and creators who show high results are materially incentivized, creating a healthy competitive environment among intellectuals. These recommendations serve as an important legal and institutional basis for shaping intellectuals' ideology in Uzbekistan, raising their social status, and developing their intellectual potential.

Developed countries, especially Western countries, constantly focus on improving the quality of their education systems. For example, Finland's education system is recognized worldwide because it teaches students not only to learn but also to think

independently, develop critical thinking, and feel social responsibility. Uzbekistan also needs to update its education system and introduce intellectuals to new ideas by increasing interest in science and culture. Special attention should be paid to introducing modern pedagogical technologies in higher education institutions, familiarizing students with global knowledge, and developing their scientific potential.

Developed countries such as Germany, Canada, and Sweden benefit from sharing their scientific and cultural experiences with others. Uzbekistan should continue to develop international cooperation and absorb the experience and knowledge of developed countries. By involving intellectuals in global scientific and cultural processes, introducing them to global ideas, and strengthening scientific exchanges and cooperation with other countries, it is possible to form an intellectuals' ideology in the country. This, in turn, serves the scientific, technical, cultural, and social development of the country.

Highly valuing intellectuals' contributions to scientific and cultural processes, further strengthening and developing their status is of great importance in Uzbekistan. Therefore, the recommended steps in Uzbekistan could be as follows: Developing a law "On the Status of Intellectuals": Through this law, clearly defining the rights, privileges, and guarantees of intellectuals; introducing special statuses: Creating statuses such as "National Professor" and "Distinguished Scholar" and providing special privileges that serve to increase their social prestige; developing stronger financial and legal support systems for intellectuals in scientific activities.

Creating political and legal foundations for shaping intellectuals' ideology in new Uzbekistan is an important condition for national development. Intellectuals form the intellectual core of society, being not only the holders of knowledge and culture but also the driving force of social change, an influential means of preserving and developing national identity. As the President of Uzbekistan said, "Along with many intellectuals, I always think about one idea with great regret: our enlightened Jadid ancestors could have implemented the Third Renaissance in our country in the twentieth century. This is because these selfless and dedicated individuals devoted their entire lives to the idea of national awakening, mobilizing all their strength and capabilities to bring the region out of ignorance and backwardness and save our nation from the quagmire of negligence. In this way, they sacrificed their precious lives. During this period, Abdulla Avloniy, Mahmudkhoja Behbudiy, Munavvarqori Abdurashidkhonov, Ubaydulla Khojaev, Abdurauf Fitrat, Ibrat domla, Abdulhamid Cholpon, Abdulla

Qodiriy, Ashurali Zohiriy, Hoji Muin, and hundreds of other great people stood in the forefront of the national awakening and patriotic movement."

The Third Renaissance idea put forward by our President is closely linked to the task of shaping intellectuals' ideology in New Uzbekistan. History shows that any Renaissance period primarily requires advancement in science, culture, and art, and the activity of the intellectual layer. The experience of our great scholars during the First and Second Renaissance periods is a clear proof of this.

Special attention is being paid to studying the Jadid teaching in the creation of the Third Renaissance and New Uzbekistan concepts, and it was viewed as an intellectual movement in the culture of Central Asian peoples, including the Uzbek people of the late 19th and early 20th centuries. Conceptually, Jadidism had a richer philosophical significance than we imagine. It demonstrates various spiritual possibilities that strengthen our independence and allows for a creative understanding of our complex past. In New Uzbekistan, the creative, educational potential of Jadidism is one of the spiritual foundations that ensures the implementation of high social tasks. In the conditions of New Uzbekistan, these ideas of the Jadids are being developed in a modern interpretation. In particular, the Jadids' ideas have practical significance in areas such as educational reforms, enhancing the role of intellectuals in society, harmonizing national and universal values, and developing innovative thinking.

Also, the Jadids' socio-political views, especially their progressive ideas on issues such as the rule of law, fair governance, building civil society, national identity, and protecting women's rights, form the philosophical

foundations of today's New Uzbekistan concept. In implementing the Third Renaissance idea, it is important to effectively use the Jadids' views on harmonizing our national spirituality with the achievements of modern civilization, raising science and education to a high level, and enhancing intellectual potential.

CONCLUSION

Using the experience of developed countries in shaping intellectuals' ideology in New Uzbekistan is of great importance. The experiences of countries such as Germany, Japan, the USA, and Sweden offer effective policies for Uzbekistan in ensuring scientific freedom, innovative development, ethics, and academic integrity. On this basis, Uzbekistan has the opportunity to further advance the country by shaping its intellectuals' ideology, developing the fields of science and education, and enhancing the social prestige of intellectuals.

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