

## Socio-Economic Values in the Process of Spiritual Renewal and Development of Society

Ruzieva Rukhsora Khodievna

Uzbekistan National University, Doctor of Philosophy

---

-----\*\*\*-----

### Abstract: SOCIO- ECONOMIC CUSTOMS IN THE PROCESS OF SPIRITUAL RENEWAL AND DEVELOPMENT OF SOCIETY

In this article, substational points of socio-economic traditions, which have been learnt very little in scientific literatures, functional peculiarities, being formed of marketing system as a new value, also the matters of coordination of national and public values in socio-economic relation are introduced and discussed.

Regarding socio- economic relations as the base of community life encourages to rely on a certain socio-historical laws, consider socio-economic values as the fundamentals of development and renewal of society and analyze them through the aforementioned laws. Otherwise there might be a narrow view, stating that the development and renewal of society are depended on economic values. Since socio-economic laws and values are the immanent peculiarity of the development and renewal of society, it is impossible to consider them superior to the community life, but it is necessary to view them a dialectic dependence with the community life. It does not prevent to regard both socio-historical laws and socio-economic values are relatively independent events.

The renewal of society might worry certain fields, views and traditions, even by refusing it might lead to unstructured conditions. Because it is impossible to organize and control all branches of social life in accordance with an intended plan. It is well known that “In order for a person to unite into a society or become a member of society, he needs a certain degree of external influence and socialization in life. One of the important characteristics of man is that he is a social being. Man strives to unite with people who are the same like himself in order to satisfy his needs. The

socialization of human is artificial process, so that it can be formed as an individual only in the environment among other people”<sup>1</sup>. The mechanistic understanding of society is to interpret the complexity of social phenomena, diversity and synergism to simple mechanistic movement<sup>2</sup>. Although socio-economic values and relations form the basis with stable aspects, they are made up of complex, colorful parts and directions. Therefore, stability does not refuse complexity, diversity and coincidence and sometimes relies on them. For example, a market economy is formed only where a constant research, strict adherence to labor discipline and a sustained consideration of consumer demand become a stable reality, it also requires competition and self-competition, even the bankruptcy of weak labor collectives, it gives effective results when it relies on them.

No manifestation of socio-economic values exists for itself, they manifest themselves in the sphere of social life and in the activities of people, reminding society of its basis. For example, adherence to labor discipline is required of everyone in every field. Even a free artist cannot refuse this value, he has to obey the requirements of the creative process and the stages of understanding, mastering, describing and conveying the subject to the students. Even if a creator writes, draws or creates a work for ten or twenty years, his consciousness, intellect and emotions constantly strive. This means that “free creator” also follows the discipline of labor in its own way.

---

<sup>1</sup> Qirg'izbev M. Fuqarolik jamiyati: genezisi, shakllanishi va rivojlanishi. –T.: O'zbekiston, 2010. -93-b.

<sup>2</sup> Oizerman T.I. The main Trends in Philosophy. A Theoretical Analysis of the History of Philosophy. Translated by H. Campbell Creighton, M.A. (Oxon). Moscow: Progress Publishers, 1988. ISBN 5-01-000506-9. –P. 142-144.

Socio-economic laws and values reflect real things, objective requirements of life and relationships. Hence, value cannot be a completely subjective, gnoseological concept or a category. It is true that value serves as a category that represents the subjective expression of a person's relationship to his surroundings and to a social being, but its substantial basis lies in an objective being and an objective relationship. Objectivity allows socio-economic laws and values to rise from the level of a subjective category to the level of a real being. In many studies, the approach to values as an objective reality prevails. This, in our view, leads to a bypassing of the affective, cognitive aspects of value associated with the human mind, consciousness, gnoseological research, resulting in a narrow, vague study of the problem. It is true that objectivity is a must, but it is only one aspect of both laws and values, no matter how important.

Socio-economic values and relations serve as a basis because they are closely related to the objective being and apply to the whole social system.

In socio-economic values, people express themselves as objective beings, ways of development, functional features of the system, but they are invented by people. The fact that laws are the expression of stable concepts, models, views, turns them into values that people and society perceive and respect consciously or unconsciously apply in their practical activities. The aspects that apply to laws, in turn, apply to values. But values with laws are not exactly realities; laws are always values, but not all values are laws. For value to become law, it must express the path of universal development, which can only be assumed by socio-historical laws. The fact that these laws are valued and respected by individuals and society determines their value and makes them valuable. So, value determines the quality of socio-historical laws, the attitude of people and society to these laws, their respect are the value of the laws.

Respondents correctly understand the impact of socio-economic values on spiritual life. 78% of them show that the spiritual renewal of society is directly related to socio-economic values, their transformation into a sustainable reality. Changes in socio-economic values, in turn, affect the spiritual and moral life and cause serious changes in its internal systems and norms. 20

percent of respondents believe that socio-spiritual life shapes socio-economic values. In our view, there is no contradiction here, but a dialectical connection. The dialectical connection between them follows the laws of development of society.

Socio-economic laws and values change and renew with society. The renewal of society is observed in the renewal of laws and values, and the renewal of laws and values is observed in the renewal of society. This dialectical connection implies that laws and values stem from the immanent nature of society. The more social life and society tends to be renewed, the faster new laws and values are formed, and conversely, the more widely laws and values express social change, the more they contribute to the renewal of society.

It should not be assumed that with the change of society all laws and values will change, new moral values will be formed instead of the previous spiritual and moral imperatives, socio-historical laws will be renewed. Conservatives are also strong in socio-economic laws and values. Sometimes laws and values only change direction and function, while their fundamental strategic purpose is preserved. For example, hardworking, earning a living and raising a family are one of the ancient values of the Uzbek people.

In the era of totalitarianism, this quality was aimed at increasing the power of the state-empire, the establishment of a totalitarian regime in the world. The person was forced to use the wealth created by all his strength and labor for the purposes of communist ideology. Independence has made hardworking the most respected virtue in society, a person can spend the wealth created by his labor for the well-being of himself and his family.

Society is prone to gradual (evolutionary) development and change. Changing it through revolution will lead to various conflicts, the stratification of society, the derailment of governance. The reason for the gradual implementation of reforms and renewal of society in the Republic of Uzbekistan is to prevent the occurrence of the above negative phenomena. This encourages the consistent, structural implementation of the renewal of society. So, new values are also formed in accordance with these

changes, updates or transformed. If we look at the ongoing reforms in the socio-economic sphere, today market relations, private property, economic democracy, competition, entrepreneurship, farming, money, profits and capital have become the core values. In essence, they are socio-economic values.

At the same time, these values, the procedures they follow and the mechanisms they apply, also have an impact on reforms in other areas. For example, market relations today are values that apply not only to the socio-economic sphere, but they also apply in all areas. As a result, socio-economic values come as a kind of universal laws, an integrative reality that brings together all spheres of society, a regulator that governs social existence in accordance with the immanent features. However, socio-economic values, as universal laws, do not try to completely subjugate all areas, but stem from the specific characteristics of each industry, its specificity, readiness for innovation and renewal. Structural changes and reforms also involve the formation of values that are appropriate to the characteristics of the industry and contribute to its renewal.

Socio-economic values are being formed in the heart of the infrastructure, economic space, based on national interests and international coordination. Doctor of Political Science, Professor N. Juraev wrote, "During the independence period, the structure of economic infrastructure has been radically changed, and an integrated production complex has been created on the basis of the country's domestic needs and external integration goals. A single production system of the independent state has been established on the basis of a review of the activities of scattered, fragmented, industrial enterprises representing the interests of the former Soviet Union, the creation of new ones. In other words, the country has abolished coordination in the interests of the former Soviet Union, and created a process of international coordination based on internal and equal, mutually beneficial cooperation"<sup>3</sup>. This international

coordination is the basis for the harmonization of national and universal values. Thus, socio-economic values have conservative, stable and progressive, changeable, adaptive characteristics. Conservative characters in them do not always hinder progress, but, on the contrary, act as realities that stabilize the life of society, respect certain rules, norms and the dignity of views. Without such conservative signs, there would be no stable, respectable sign, any aspect in socio-economic relations. At the same time, there are negative conservative signs in socio-economic relations. The renewal of society requires, first of all, the abandonment of these signs and the formation of progressive values in their place. The spiritual development of the new Uzbekistan will allow the introduction of market relations as such a progressive value.

In conclusion, the contradictions between the old and the new, changing the consciousness and thinking of citizens, achieving active participation of people in democratic processes are among the important tasks today. Socio-economic reforms, the renewal of our society, its complexities and contradictions that are reflected in the minds and lifestyles of the people, need in-depth philosophical analysis.

#### REFERENCES:

1. Mirziyoyev, Sh.M. (2017). Address by the President of the Republic of Uzbekistan Shavkat Mirziyoyev to Oliy Majlis. <https://www.un.int/uzbekistan/news/address-president-republic-uzbekistan-shavkat-mirziyoyev-oliy-majlis>
2. Presidential Decree No. UP-5544 (2018). About approval of Strategy of innovative development of the Republic of Uzbekistan for 2019-2021 Decree of the President of the Republic of Uzbekistan No. UP-5544. <http://cis-legislation.com/document.fwx?rgn=109926>
3. Qirg'izbev M. Fuqarolik jamiyati: genezisi, shakllanishi va rivojlanishi. –T.: O'zbekiston, 2010. -93-b.
4. Oizerman T.I. The main Trends in Philosophy. A Theoretical Analysis of the History of Philosophy. Translated by H. Campbell Creighton, M.A.

<sup>3</sup> Jo'raev N. Tarix falsafasining nazariy asoslari. –T.: Ma'naviyat, 2008. -298-b.

- (Oxon). Moscow: Progress Publishers, 1988. ISBN 5-01-000506-9. –P. 142-144.
5. Jo'raev N. Tarix falsafasining nazariy asoslari. – T.: Ma'naviyat, 2008. -298-b.
6. Abdurakhmanov, K. (2016) Uzbekistan: Past, Present and Future. Seoul-Sunest.
7. Weber, L., and Duderstadt, J. (Eds.) (2010). University Research for Innovation. London: Economica.

