



## PHILOSOPHICAL DETERMINIST PARADIGMS OF ECONOMIC POLICY

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### Annotation

The article examines the role of youth in the economic development of society from a socio-philosophical point of view. The article also develops theoretical conclusions and recommendations for strengthening the role of youth in the economic development of society.

**Keywords:** globalization, renaissance, civil society, thinking, economic activity, theory, reform, market.

## ИҚТИСОДИЙ СИЁСАТНИНГ ФАЛСАФИЙ ДЕТЕРМЕНИСТИК ПАРАДИГМАЛАРИ

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### Аннотация

Мақолада ёшларнинг жамият иқтисодий тараққиётида тутган ўрни ижтимоий-фалсафий нуқтаи назардан тадқиқ этилган. Шунингдек, мақолада ёшларнинг жамият иқтисодий тараққиётида тутган ўрнини мустақамлашга дорир назарий хулосалар ва тавсиялар ишлаб чиқилган.

## ФИЛОСОФСКИЕ ДЕТЕРМЕНИСТИЧЕСКИЕ ПАРАДИЗМЫ ЭКОНОМИЧЕСКОЙ ПОЛИТИКИ

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### Аннотация

В статье рассматривается роль молодежи в экономическом развитии общества с социально-философской точки зрения. В статье также разрабатываются теоретические выводы и рекомендации по усилению роли молодежи в экономическом развитии общества.

**Калит сўзлар:** глобаллашув, ренесанс, фуқаролик жамияти, тафаккур, иқтисодий фаолият, назария, ислохот, бозор.





### **Ключевые слова**

глобализация, возрождение, гражданское общество, мышление, экономическая деятельность, теория, реформы, рынок.

Every issue or problem in life has its own paradigms, and if these paradigms are used correctly, used wisely, or applied correctly, of course, such paradigms can be used to solve any complex problem. So what is the paradigm? In what areas is it most widely used? How does the economic paradigm differ from philosophical paradigms, or what are the specific aspects? - The essence of this issue can be revealed by finding answers to questions such as. In philosophy, the "paradigm" is expressed in two different senses, namely, a rigorous scientific theory that expresses the characteristics of existing reality through a system of concepts, and secondly, models created to find solutions to problems that are on the agenda for a certain historical period. is a system of scientific opinions expressed about conceptual developments. The exchange of philosophical paradigms implies that great radical qualitative changes have taken place in the system of the scientific philosophical worldview. From this point of view, philosophical paradigms of economic policy are a system of theories, ideas and opinions that describe models of local and world economy through economic concepts and attributes.

The roots of the economic policy paradigms pursued by the peoples, nations and peoples of Central Asia date back to the philosophical ideas and classical economists described in the books created by our ancestors in ancient times. It is known from the science of philosophy that any idea is a reflection in one form or another of a particular material and spiritual being. During the historical period from the 40th millennium BC to the 5th century BC, our ancestors lived in the territory of our country, building houses, temples, digging ditches, digging water, planting crops, capturing animals, fortresses, etc. it is known from history that they built cities and established production, distribution, and consumption.

Abu Rayhan Beruni's further division of the existing world into geographical zones further developed the philosophical determinist paradigm of economic policy, which states that It differs in terms of its blessings and its people. ”

Another philosophical paradigm of economic policy in the history of socio-philosophical thought in Central Asia - the conquest of foreign lands by our great ancestor, the great Amir Temur, their rule, the victory over enemy troops,

The work he did to trap the enemy, to win the hearts of the opposition and make them friends, to deal with the friend and the enemy, to reconcile and to make peace, is described in the book "Temur's rules" based on the experience gained from them:





First of all, about the meaning and content of the entrepreneurial factor, based on the principles of ethical policy, such as consultation, advice, vigilance, prudence, perseverance, patience, perseverance, courage, based on the interests of each nation. a determined, enterprising, vigilant, courageous and courageous man is better than a thousand careless, indifferent people ”[1];

secondly, by consulting with experienced, knowledgeable, and loyal people before embarking on any work, he discusses the need for such an event. “... As our Prophet Muhammad (peace and blessings of Allaah be upon him) said, as I embarked on every task, I first thought carefully and consulted with my commanders.

If we evaluate these ideas of Amir Timur from the point of view of economic policy, it is necessary to carry out entrepreneurial work in all spheres of life of the people, nation, peoples on the basis of the long-standing principles of moral policy of our people can be called the paradigm of the philosophical entrepreneurial art of economic policy, which embodies its actions.

As a result of the establishment of an imperialist colonial system in Central Asia, based on the comprehensive discrimination, humiliation, ridicule, and oppression of the local people by the invading Russian Empire from 1862-1917, and then the Russian Bolsheviks established the same but transformed socialist secular order the interference of the local people in the conduct of economic policy was limited, and a new proletarian economic policy, driven by the idea of the class struggle of Marxism-Leninism, based on the monopoly of state property, was pursued.

Similarly, from this point of view, the concept of “economy” is replaced by the concept of “political economy”. This is because while the leaders of the states of the former USSR were practically engaged in economic policy, however, ideologically it was forcibly, i.e. mechanically, brought the economy to serve politics. Proof of this can be seen in the definition of "policy" on the relevant page of the Encyclopedic Dictionary. It includes: “Politics, the field of activity related to the relations between classes, nations and other social groups. The essence of the policy is to capture, retain and use state power, to participate in state affairs, to determine its forms, tasks and content [3]. ”However, in practice, their class struggle principles

it is undeniable that they pursued economic policy on the basis of a Marxist-Leninist philosophical idea. This can be seen, for example, in his work on economic, political and educational assistance to a number of countries in Asia, Africa, Europe and the Americas to build a socialist system using the factors of the geographical environment. Of course, such aid is based on the idea of class struggle, an economic policy aimed at establishing a single socialist order in the world, that is, a Marxist-Leninist philosophical paradigm that is inhumane in content. His secret became known after





the collapse of the former USSR. This can be seen only in the example of the economic policy pursued by the Bolshevik rulers in the territory of the former USSR on the demarcation of the national state or the division of territories into economic zones. Such a hidden, masked Marxist-Leninist philosophical paradigm of economic policy, as a harmful destructive idea, was forced to step aside in competition in the tests of life.

Since independence, the Uzbek people have been trying to pursue a new economic policy, ie a neo-economy based on the national economy, enriching the economic thinking of the younger generation, focusing on the quality of comprehensive education, based on world experience and national values. The principles, methods and means of such a movement are nourished by the idea of national independence of our people and expressed through the philosophical paradigm of economic policy called neo-economy, which embodies a unique new "Strategy of Action" of socio-economic development, representing its national interests.

Before concluding the study of the genesis, formation and development of economic policy in Central Asia, in particular, the historical development of the Uzbek people, it is worthwhile to briefly analyze some of the philosophical views of Western European philosophers in this regard.

One of the founders of the idea of economic policy in Western Europe was the German economist Friedrich List (1789-1846). In his famous work, *The National System of Political Economy* (1841), he argues that free trade is our goal, and customs, which have an educational character, are our path. The country's economy needs more independent spaces, that is, each region should be economically strong and independent, and the internal relations and mutual trade between them should always be in integral unity. There is no doubt that an open economy plays an important role in the development of the social system. However, it can threaten the national state sovereignty of countries with underdeveloped market economies [4]. Thus, F. List put forward the idea of "the need for more space" for the country's economy and laid the foundation for a new philosophical view in the field of transition from national economic policy to geoeconomic policy.

This theory, which was the basis of U.S. geoeconomic policy, began to serve as the scientific basis for the ideological, ideological views of many Western political scientists, philosophers, and economists.

Prominent Western scholars such as John Kenneth Galbraith (1908-2006) in his *American Capitalism* (1952), *New Industrial Society* (1967), and *Fair Society* (1996) that they have achieved is particularly noteworthy in that they have been able to improve their high-quality lives [5].





While John Kenneth argued that the struggle for the development of society should be avoided, another scholar, Peter Ferdinand Drucker (1909-2005), wrote his *Corporate Theory* (1946), *Post-Capitalist Society* (1993), and the *Encyclopedia of Management*. (2004), "The superiority of economic policy depends on the intellectual potential of highly skilled workers. Ignoring this factor can have a negative impact not only on the future of such states, but also on the development of the world community."<sup>[6]</sup>

By the 21st century, several modern philosophical paradigms of economic policy pursued by different peoples, nations, peoples and states have also begun to emerge. The first paradigm is that there is a big difference between the developed countries in the world and the economic spaces occupied by the developing countries. As a result, the Southwest is at odds with the developing world. They use the economy, especially the international economy, ie geoeconomics, as a tool of geopolitics in order not to lose their place in these conflicts and to win this struggle. However, it is based on the interpretation of geoeconomic policy as a means of modern geopolitics, embodying the idea that the contradictions between them will eventually lead to new crises. In this regard, Ukrainian researcher V. Dergachev said: "Geoeconomic policy is a modern geopolitics that ensures the integration of countries in the world economy and competition in the regional context. In modern geopolitics, strategic goals are achieved through the use of economic methods, in which the great powers of the developed world benefit."<sup>[7]</sup> This can rightly be called the multi-polar competitive philosophical paradigm of geoeconomic policy.

The second paradigm embodies the idea that the peoples, nations, peoples and states of the world should use economic wars rather than military wars to get their share of world income. For example, Kochetov, a Russian scientist, said: "Geoeconomic warfare is the use of military force to occupy economic space rather, it is to squeeze the opponent out of there by using high technology."<sup>[7]</sup> This can be called the philosophical paradigm of geoeconomic policy, inter-regional economic war, siege.

The third paradigm is called the neo-economy, which embodies the socio-philosophical ideas about the spiritual and ideological foundations, methods and tools of economic policy, which serve to ensure that the nation-state finds its rightful place in the economic space on the basis of decision-making, formation and development of the ethno-economic system. For example, this includes the priorities set out in the "Strategy for further development of the Republic of Uzbekistan" proposed by President Sh.M. Mirziyoyev and currently being implemented. As the process of globalization intensifies in the world, the economic policy pursued by peoples,





nations, peoples and states is also changing in all directions. So, accordingly, its philosophical paradigms are also updated and developed in terms of content and form.

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