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FEATURES OF THE MANIFESTATION OF NATIONAL AND UNIVERSAL VALUES IN SOCIO-ECONOMIC RELATIONS

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ABSTRACT

In this article, this article examines the signs of harmonization on the basis of socio-economic relations of national and universal values, that each nation does not renounce its historical and cultural values; the sustainable reality of universal values is analyzed scientifically. From the subject and the purpose of our research, we can say that socio-economic values are formed under the influence of globalization, but they do not completely reject the universal norms, procedures and moral imperatives formed over the centuries. Most importantly, 62% of respondents acknowledge that business-related activities are supported by the state, which helps businesses to place value in people's lives. 69% of them believe that such values are in the interests of national development, and 48% believe that they will strengthen Uzbekistan's international relations. Thus, the ongoing processes of globalization, economic integration, cooperation in the world today are accelerating the harmonization of national and universal values, expanding their functions.

KEYWORDS: *Harmonization, Socio-Economic, Strengthen, Business-Related*

INTRODUCTION

A reality full of two complex internal contradictions and systems - on the one hand, the harmony of national and universal values, on the other hand, socio-economic relations can never be considered a complete system. Therefore, any opinion about them, any approach to them is incomplete, something is not studied, some aspect is not revealed.

Here we come across three systems, so to speak. The first is socio-economic relations (values), the second is national values, and the third is universal values. We draw attention to the fact that these relatively independent systems, with their own internal immanent laws, integrate and

perform certain social functions. It discusses how the harmonization of values affects the spiritual renewal of society.

Socio-economic relations are a system that takes place in a real being, on a national basis, in a specific social space.

In real life, there are different types of market economy systems, most of which are built on national economies and requirements. In the scientific literature they are:

- Market system related to the level of development of market relations;
- improved competition;
- Monopoly;
- Duopoly;
- Oligopoly;
- Monopoly competition;
- monopsony;
- Bilateral monopolies, etc.¹.

The model of national development, a concrete form of socio-economic relations, focuses primarily on national interests. The modernization of business, international tourism and agriculture, and the introduction of foreign investment in them, which at first glance seem far removed from national interests and values, also serve the interests of specific people, a particular people, a nation. Hence, socio-economic relations become national socio-economic values by serving national interests. Our respondents also understand this correctly. "What new forms are emerging in socio-economic values?" 42% of them answered "small business", "rent method", 38% "family contract", 31% "sole proprietorship", 24% "management", 11% "private enterprise", 8% "joint ventures". Respondents note that these forms are widespread in socio-economic life, and that their parents, relatives or acquaintances are engaged in business. Most importantly, 62% of respondents acknowledge that business-related activities are supported by the state, which helps businesses to place value in people's lives. 69% of them believe that such values are in the interests of national development, and 48% believe that they will strengthen Uzbekistan's international relations. Thus, socio-economic values as a dynamic phenomenon are enriched with new forms, which are especially positively affected by public policy.

In his book "Uzbek Character and National Idea", M. Quronov, Doctor of Pedagogical Sciences, gives an example of the formation of national socio-economic values in Singapore: "Once the leaders of Singapore is formed in 1965, only national income, industrial goods. They were constantly working to improve the production. And suddenly... on the 23rd anniversary of the history of independent Singapore, the "White Book" - the foundations of the national state ideology - was published. This book is a document that outlines the state ideology and the spiritual and national values that Singaporeans need to cultivate"². It is on the basis of national values that the harmonization of socio-economic development with the experience of advanced countries has raised Singapore to the level of a developed country. It adhered to the following principles of socio-economic development in harmony with national values:

- The interests of the nation - the interests of individuals, tribes, national groups, the interests of society take precedence over personal interests;
- The family is the basic unit of society;
- Society supports and respects the individual;
- Social conflict must be eliminated, solidarity must be ensured;
- It is necessary to achieve interethnic and interreligious harmony³.

This means that the "Uzbek model" did not appear on land, but embodied the world experience. This shows that our national and economic development is also based on universal values.

Socio-economic relations depend on many factors, such as increasing production, introduction of new technologies, labor efficiency, efficient use of resources, management, consulting services. These methods and tools used in the world economy contribute to the formation of universal values in the socio-economic sphere. For example, transnational corporations, investment, economic integration, and cooperation have a significant impact on the integration of socio-economic relations⁴.

International integration affects not only the direction but also the forms of socio-economic relations. Respondents point out that such corporations are widespread in the fields of medicine, trade, public education, and industry. Such changes provide the basis for the formation of new socio-economic values.

It is natural that economic theories and sciences study the transformation of socio-economic relations as a system. From the subject and the purpose of our research, we can say that socio-economic values are formed under the influence of globalization, but they do not completely reject the universal norms, procedures and moral imperatives formed over the centuries. Only these values give humanity to socio-economic relations, economic integration, prepare the ground for their development within the framework of universal values. Behaviors that violate these values, such as deliberately bankrupting a company or corporation or profiting from the sale of products that harm the health of consumers, are condemned not only by law but also by ethics. To do this, society and the state, international organizations must consider the protection of moral values as one of the main tasks, social control over the actions and activities of producers.

Looking at national values as a separate system, first of all, encourages the identification of national characteristics and character. Because a nation, through its qualities and character, shows what social, personal and group riches are close to it and worthy of respect.

M.Quronov studies the national qualities and character of the Uzbek people and shows that they consist of the following.

1. Spiritual awakening.
2. Knowledge.
3. Dedication to the cause of the nation.
4. Devotion to the mother tongue.
5. Word and unit of work.
6. To spend the night for the homeland.
7. Perseverance.
8. Readability.
9. Vigilance.
10. Entrepreneurship.
11. Ability to value time.
12. Discipline.
13. Responsibility.
14. Constant work on yourself.
15. Patriotism.
16. Honesty.
17. Initiative.
18. Loyalty to duty.
19. Civic responsibility and other "about a thousand qualities."

At the same time, the researcher writes that the Uzbek character has its negative qualities and

aspects. They are: 1. Negligence. 2. Indifference. 3. Localism. 4. Strive not to break the relationship with anyone. 5. Indifference. 6. Lack of knowledge of the essence of reforms. 7. The narrowness of the worldview. 8. Insecurity. 9. Old-fashioned thinking. 10. The difference between words and deeds. 11. Disappointment and others⁵.

It is true that values and virtues do not always come together. For example, the difference between words and deeds, the frustration, the narrowness of the worldview cannot be valued, because no one respects them, even when they are common to many. However, they can become national values under the influence of certain positive factors. When akseologists point out that there are also negative aspects of values, they are referring to these disrespectful qualities.

Based on the approach of M.Quronov, the above positive, respected qualities can be called national values. As he puts it, "National character is a system of values, the logic of norms, an external ritual, and a set of recognized guidelines for national unity"⁶.

The "system of national values" refers to the internal and external qualities, attributes, things that have become a historical and cultural paradigm in a nation, uniting individuals and groups in the spiritual and socio-moral sense, defining its place in social existence. external relations are understood. It is internal and external relations that characterize each system, expressing its rational organization, control, and relationship with other systems. The system, with its independent, stable qualities, is distinguished from chaos, disorder, depravity, and gives coherence to its internal parts, stability to its external qualities.

At the same time, national values are a condition and guarantee that a nation will not be assimilated, assimilated, assimilated into other peoples, ethnic groups, megacities. Without recognizing and recognizing the relative independence of national values, it is impossible to determine their internal characteristics or their place in the system of universal values. This is not an absolute of national values, but ethno-psychological and ethno-sociological research conducted in recent years has shown that the people, the ethnos, tend to identify and preserve their identity through their own values. This ethnological aspect is not the assumption of some theorists and researchers, but the people, the nation instinctively knows and feels what to preserve and reproduce, what to live by. According to L.Follers, a U.S. researcher, what nations and nation-states face today is not about economics, politics, or defense, but about "intangible things, invisible symbols," values that appear to be "criteria of truth" for every nation. associated with⁷. S. Huntington clarifies this point and writes that both the defense and the socio-economic development of the country depend on the acceptance of the above symbols and values by the people⁸. There is a rational approach to this idea. However, while thinking about the American people, his understanding of himself as a nation remains high if there is an external threat to his country. If the perception of danger is reduced, national identities will be replaced by other identities"⁹. Thus, according to S.Huntington, the formation of national identity occurs under the influence of external threats, and as this risk decreases, other identities take precedence.

It is true that external threats unite people, motivate them to stop internal conflicts and eliminate external threats as a social and ethnic unit. In our opinion, ethnocultural factors - language, mentality, lifestyle, artifacts - values play an important role in the unification of people as a nation. National identity is the perception of oneself as a nation through national values. This is also noted by S. Huntington himself.

No matter how important socio-economic relations are, they become positive reality when they become values in the minds of society and people, in their way of life. Certain things, especially transitory ones, have not yet become valuable, they must pass the tests of life, the choices of the people, the sieve of honor. The things created in the world today, the consumer goods, the blessings, are many and varied, but not all of them can be called values. It has a unique place in a person's life and activity, a value that serves the most important needs of the person and is deeply rooted in the way of life. Our respondents also note that the formation of values is a complex process. Of these, 54% answered that "values are a long life experience", 51% "complex social relations", 40% "hard, serious research", 21% "formed and formed under the influence of a colorful, sometimes contradictory life". In our view, the conformity of values to spiritual and social needs can turn them into a stable, deeply rooted phenomenon in national life.

Socio-economic values are realities of a multifunctional and polyethnic nature. These aspects give universality to socio-economic relations (values). Although they take place on a specific national soil and national space, they do not lose their universal significance.

The universal aspects of socio-economic relations are reflected in the following:

1. In the formation of economic and cultural types of activities and interpersonal relationships. Each nation differs from other nations by its economic and cultural characteristics. At the same time, they also have characters that bring them closer together and have become universal values over the centuries. For example, many values, such as living as a family, loving children, not involving women in hard work, and not leaving the stove without fire (that is, without food for the family), have already become traditions of universal significance.
2. In the accuracy of socio-economic needs. That is, there is no person, nation, or people who does not have the needs to eat, drink, enjoy, and avoid the heat and cold. It is these needs that have created universality, commonality in socio-economic relations.
3. When all national socio-economic relations are involved in the process of globalization. Globalization as a global phenomenon is entering the nation-states day by day, introducing universal norms, models and requirements into their socio-economic life.
4. In the genesis of national socio-economic relations, which is based not on egocentrism, but on eccentricity, that is, the existence of a cocoon of integration with other peoples, nations and regions. Certain policies, systems, and ideologies can prevent peoples and nations from integrating and living. This was the case, for example, with the former Soviet Union. But peoples, nations have never given up the desire to live in socio-economic relations with other peoples, nations. Integration is an immanent feature of the development of peoples, nations.
5. When universal values allow national values to develop, spread, and take their place in world civilization. Remaining in a narrow, national shell contradicts the social nature of values, which are characterized by being an "open system." Such openness motivates them to strive for other national values, to be enriched and developed under their influence, and to live by transforming universal human qualities into stable ones. Socio-economic values give these relations reality, objectivity, and satisfy the specific interests of the subjects of integration.

Thus, socio-economic relations are objective in nature, they are connected with real material relations, production processes, trade, creation of goods, etc., and discover the connection of

subjective relations and values with objective existence. Sometimes, values derive from this feature when viewed as objective relationships, things, events. But the expression of an objective being, a relationship, is only one aspect of values.

Thus, the ongoing processes of globalization, economic integration, cooperation in the world today are accelerating the harmonization of national and universal values, expanding their functions. In conclusion way, globalization and integration are bringing new socio-economic values (private property, capital, free activity, money, market democracy, etc.) to life. These values are not purely positive events, they also sometimes have negative aspects that contradict national values. Therefore, achieving equalization of market relations, economic integration and globalization for all national economies remains one of the most pressing issues facing countries and the world community.

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