

## SOCIO-ECONOMIC FACTORS AND CONDITIONS OF CIVILIZATIONAL DEVELOPMENT

**Ilhom Yorievich Toirov\***

\*Senior Lecturer,

Department of Philosophy,

Fergana State University Fergana city, UZBEKISTAN

Email id: karimov.ulmasbek1980@gmail.com

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### ABSTRACT

*This article examines the socio-economic factors and conditions of civilized development. It also examines the social problems that arise in the process of inter-civilizational communication. The history of world philosophy testifies to the fact that the great philosophers and thinkers of the advanced Western countries in their works strongly promoted the ideas of liberalism, individual freedom, individualism, entrepreneurship, entrepreneurship. The growing number of such traditions and ceremonies is due, on the one hand, to the low moral potential of the population, and, on the other hand, to the low living standards of the population, the economic poverty of the people, and extreme poverty.*

**KEYWORDS:** *Civilization, Cultural Relations, Interethnic And Intercultural Communication, Socio-Economic Factors.*

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### INTRODUCTION

Creating favorable conditions for the comprehensive development of the economy has played an important role in the economic policy of any state. The planned economy, which was forcibly promoted in the former Soviet society, was inherently opposed to human nature, business and entrepreneurship, and ultimately condemned the society to a general crisis, backwardness and poverty. As a result, there are very negative aspects in people's minds and behavior: theft, fraud, robbery, bribery, greed. [1]

As a result of constant need and scarcity, the positions of science, art, and service have become a means of subsistence. As Hegel points out, "severe need insults sacred things, which is an indisputable fact, because need is a state of human disintegration, and insulting sacred objects is an act of need. Man, in a state of poverty, becomes an object and is oppressed, or he is forced to turn nature into an object and crush it". [2]

In rural areas, the most difficult problem that hinders the formation of private property and entrepreneurial relations is the marriage of sons, daughters, grandchildren, and funerals, which exacerbate poverty and destitution. The growing number of such traditions and ceremonies is due, on the one hand, to the low moral potential of the population, and, on the other hand, to the low living standards of the population, the economic poverty of the people, and extreme poverty. If we look at our recent and long history, Behbudi, Sadridin Aini, Abdulla Qodiri, Cholpon, Fitrat, Hamza Hakimzoda Niyazi and other Jadids, who lived and worked in the late XIX - early

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XX centuries, emerged as ideologues of private property owners and investors and those traditions showed that national development was a serious obstacle to the path to prosperity, and they fought relentlessly against such ugly traditions. Today, solving this problem has become the most urgent task. [3]

### MAIN PART

There are such habits and old customs in life that it is difficult to include them in the list of eternal values inherent in our nation and people. First of all, we are talking about the ugliest actions that are leading to the falsification of our national values, turning weddings and celebrations under the guise of our traditions into a great luxury, a feast, and gaining momentum in our lives. One is amazed that everyone knows that such unthinkable extravagant rituals fall on the shoulders of every family, parents.

The new political and philosophical thinking formed during the years of national independence began to recognize that private property is a necessary condition of individual freedom, and the property class is the basis of a democratic society, socio-political stability, an important factor in the welfare of the people. Society will be stable and prosperous only if it is based on a broad layer of real middle class owners. [4]

While the former Soviet sociology insisted on the scientific substantiation of all the advantages of social (state) property, social justice and welfare, the basis of social equality and stability, and cultivated in people a sense of private property, hatred of entrepreneurship, skepticism, such misconceptions in the transition to a market economy became a mess. [5]

The history of world philosophy testifies to the fact that the great philosophers and thinkers of the advanced Western countries in their works strongly promoted the ideas of liberalism, individual freedom, individualism, entrepreneurship, entrepreneurship. In short, they have emerged as the real ideologues, the ideological leaders of private property owners. Although the legal framework for the comprehensive development and support of private property and entrepreneurship has been created in the country, a great deal of work is being done to denationalize property. It is worth noting that in his mind there are still old views. In other words, our society is in great need of a scientific theory of the necessity of private property. [6]

As Sh. M. Mirziyoev noted, today the main task of government agencies at all levels should be to ensure the rights of businessmen, especially the inviolability of private property.

Only through a critical study and analysis of the advanced ideas put forward by prominent Western scholars today can we gain a scientific understanding and theory of the content and essence of private property, which is an important factor in our economic development. [7]

The famous economist, International Nobel Laureate F.A. Hayek, emphasizes that private property is a necessary condition for the life of any civilized society, writes: "Individual property is the core of the moral norms of any advanced civilization; and the ancient Greeks, it seems, were the first to realize that it was inseparable from individual liberty".

"Property" ("Mulk" in Uzbek) is an Arabic word that means "something that a person owns," meaning that various objects belong to a particular subject. According to Hegel, man has the right to own things, to change them, to master them. "A person can transfer his will to anything," writes Hegel, "because of this he becomes mine" making my will his own substantial

purpose, for he did not have a substantial purpose of his own, just as he did not have his own identity and soul; it is the absolute right of man to master all things". [8]

Only a free and free person will be able to objectify and objectify their abilities, knowledge, skills and culture by mastering the things of the external world. That is, with the denationalization of property and the declaration of a factory, plant and land as private property, a person does not become the owner of the property. "Assimilation is essentially a demonstration of the dominance of my will over things, that things are not for themselves and for themselves, not for themselves. Such a demonstration occurs because I bring into a thing a purpose other than the one it directly possesses, I bring into the living being another soul, not the soul it possesses, as my property; I will give my life for him".

Property is the objectification of a person's "I", an important criterion that confirms what he is capable of. Only landlords look to the future with hope and confidence, planning to achieve great goals. In this sense, depriving a person of property means depriving him of freedom, liberty, future, power and opportunities.

## RESULTS AND DISCUSSIONS

The complexity, content, and essence of all human life are reflected in the natural and inevitable competitive struggle between private property owners. The owner of the property considers it a matter of life and death to increase their knowledge, skills and abilities to overcome the competitive struggle, to study the needs and requirements of the people, to produce cheap and high-quality products for them, to study and produce modern science and technology tries to apply. He strives to support the people of science and fight backwardness and poverty. Because human history has proved many times that backwardness, poverty and ignorance can inevitably lead to various crimes, atrocities, and jeopardize peace and stability. [9]

Only when people have property do they develop a sense of belonging to the common (homeland): the formation of the concept of "country" from the concept of "property" also indicates the inextricable link between the concepts of patriotism and property. The formation and development of high human qualities and attributes in people (honesty, sincerity, generosity, generosity, etc.) is also related to the fact that they have the right to own property. As long as a person possesses property as a person, a second fact is also true: without possession, human qualities and attributes cannot be perfected. In Hegel's words, "property is the real existence of the individual." [10]

The emergence of private property in the scientific literature is shown as a mechanism of internal movement of any civilization that has occurred in the history of mankind.

The formation of private property relations has a very long history, was the first step in the formation of property relations, and by its very nature was of great revolutionary significance. Later, other forms of ownership emerged: state property, community property, joint-stock company property, and so on. Social property was formed as a product of the objective development of private property relations, on the one hand, as a result of the union of people to meet their common needs, and on the other hand, through the expropriation of private property. An example of this is the formation of social property relations in the former Soviet society. Our country has created ample opportunities and favorable conditions for the development of private property and entrepreneurship, small business. President Sh. Mirziyoyev: "...support and

encouragement of small business and entrepreneurship, strengthening the economic power of our country, peace and stability, social harmony in our country, creating favorable conditions for further increasing the share of this sector. After all, an entrepreneur feeds not only himself and his family, but also the people and the state. I never tire of saying, even if it is repeated, that "the richer the people, the richer and more powerful the state". [11]

In Uzbekistan, the approach to denationalization and privatization of property is as follows:

- Privatization is carried out on the basis of a clear state program;
- Privatization is carried out gradually;
- State property is transferred to a new owner only through sale;
- Social guarantees of privatization are being created;
- A system of state institutions for privatization has been created;
- Particular attention is paid to improving privatization based on the strategy of transition to market relations.

As noted by Mirziyoev, "the reduction of state participation in the economy at a strategic level, the solution of complex issues of further development and protection of private property - is identified as the most important priority for the government, public administration and all levels of government". [12]

It is necessary to develop a solid legal framework for the successful implementation of privatization in Uzbekistan, to create equal conditions for entrepreneurship. To this end, from the first years of independence in our country the laws "On Property", "On Enterprises", "On Cooperation", "On Entrepreneurship", "On Lease" and the President of the Republic of Uzbekistan "On protection of private property and strengthening the rights of owners, support business initiatives issued a decree on radical improvement of the system of organization of work on support.

## CONCLUSION

In particular, the Constitution of the Republic of Uzbekistan, the Law "On Restriction of Monopolistic Activities" and the Presidential Decree "On the establishment of the Association of Entrepreneurs and Consumer Services of the Republic of Uzbekistan", "Improving the activities of farmers, farmers and landowners" "On Additional Measures for the Development of Small and Medium Business in the Republic of Uzbekistan", "On Additional Measures for Enhancing Entrepreneurship and Development of Family Entrepreneurship in the Regions", "On Improving Mechanisms for Providing Public Services to Entrepreneurs" on Additional Measures. "

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