



ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.01749.3

THE ROLE OF YOUTH IN SOCIETY'S ECONOMIC DEVELOPMENT

Asraqulova Adiba Nabievna*

*Researcher at Namangan State University,
 UZBEKISTAN

ABSTRACT

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. The emergence and development of economic thinking of young people in Uzbekistan during the new stage of development, i.e. the "Third Renaissance" is an objective socio-economic process. The first is the relationship between the object of property and the subject of property, which includes the relationship of knowing the value of things that are the object of property, respecting them, preserving them, advertising them, or keeping them secret. In such a system, the same legal conditions are created for the operation of all forms of property. This, in turn, gives all young people the right to own property in the first place; second, it allows them to freely dispose of their property; third, freedom, entrepreneurship, initiative are encouraged.

KEYWORDS: *Globalization, Renaissance, Civil Society, Thinking, Economic Activity, Theory, Reform, Market.*

INTRODUCTION

Ensuring economic well-being in society, raising the human factor, further increasing the content of labor, improving the morale of young people who are the subjects of activities in many respects depends on the level of their economic culture and thinking. The first president of our country I. As Karimov noted, "our goals and objectives to modernize the country and create decent living conditions for the population, as well as changes in regional and world markets, strong demand and competition make it an objective condition for further deepening economic reforms" [1]

Main part

The general laws on which the socio-economic basis of society is based influence the formation and decision-making of economic thinking. We try to express and justify our point of view by

approaching it precisely by the conceptual rule that 'it affects'. The emergence and development of economic thinking of young people in Uzbekistan during the new stage of development, ie the "Third Renaissance" is an objective socio-economic process. Therefore, the philosophical study of the development of "economic thinking" requires the discovery of their essence through the analysis of such concepts as "economic consciousness", "economic relations", "economic culture", "economic development".

In this process, one of the most pressing tasks is the formation of new economic thinking in young people, changing their worldview, creating opportunities for them to independently determine their own field and form of work. In the context of economic globalization, as well as in the transition to the "Third Renaissance", in order to better understand the essence of today's trends, it is important to study them in connection with the economic and spiritual life and culture of society, reliance on their own strength and potential is encouraged, effective economic activity is encouraged, and, of course, production is subordinated to their interests. In this context, economic, spiritual and cultural factors and the functioning of social structures such as planning, supply, market, finance, social norms are reflected in strengthening the economic position of young people in society. Of course, among the factors influencing the development of economic thinking of young people, property relations, which are formed on the basis of property relations, i.e. ownership, use, disposal, etc., also have a special place. These relationships can be divided into two major groups. The first is the relationship between the object of property and the subject of property, which includes the relationship of knowing the value of things that are the object of property, respecting them, preserving them, advertising them, or keeping them secret. The second group includes the relationships that arise between the subjects of property in the possession, disposal, development and use of the object of property (for example, the acquisition of an enterprise that is denationalized or sold by any owner). The essence of any property relationship is economic communication and interaction between the subjects of property.

Based on the philosophical observations described above, the concept of "property relations" can be defined as follows.

Property relations are a system of interactions and transactions that occur in the possession, disposal, development and use of the object of property by the subjects of property.

A system of ownership is formed on the basis of property relations existing in society. The property system of any society is usually 1) quantitative and qualitative levels of natural and other material resources; 2) mental and physical condition of the productive forces and means of labor; 3) the degree of legitimacy of production relations; 4) the organization of labor on the basis of universal, national, class values; 5) on the basis of mutual dialectical relations of existing forms of property.

The system of ownership is a set of forms and procedures for the organization and implementation of the work of certain properties, which arose as a result of property relations. This system is divided into single-component (monostructural) and multicomponent (polystructural) systems according to their structural structure. A one-component property system is a system based on the dominance of a particular form of property in society. Until the end of the 18th century and the second half of the 20th century, private property was dominated by capitalism or the former Soviet socialism, which was dominated by state property from

October 1917 to 1991, was based on a one-component property system. Such property systems have led to social conflicts that are difficult to resolve. Industrial relations in the former Soviet Union had put the positive initiative of the workers in jeopardy. It had made the solution of the question of property, which was the basis of the economic foundations of society, a vital necessity. The more types of property, the wider the path to economic democracy, economic pluralism. As a result, the concept of economic polyformism was created in the society and a multi-component property system was introduced.

A multi-component property system is a system in which different forms of property operate on a legally equal basis. In such a system, the same legal conditions are created for the operation of all forms of property. This, in turn, gives all young people the right to own property in the first place; second, it allows them to freely dispose of their property; third, freedom, entrepreneurship, initiative are encouraged. As a result, property balance is established in society, drastic positive changes take place in the economic activities of young people, a modern style of economic thinking is formed in their minds, and on this basis a new socio-philosophical worldview is formed.

Therefore, the independent Uzbek people have also chosen a multifaceted path of ownership and in a short period of time have done commendable work in this area.

So what are forms of ownership? When approaching this issue from the economic point of view, the forms of property are the appearance in their development, the practical expression of the property, the content. Of course, the above approach is correct, but philosophically a bit of filling is required.

In philosophy, "content is understood as a set of internal elements and changes that characterize a particular thing and event, and form is a way of expressing content, the organizer" [2]. Based on this methodological basis, we believe that the concept of "forms of ownership" can be philosophically defined as follows.

Forms of property are methods of existence that represent the internal and external structure of property relations that occur in the process of possession, development and disposal of property by people.

The dialectical connection between property relations and forms of property is seen in the following.

First, the content of any system of property is property relations, and its internal and external structure is formed by forms of ownership. The content of a one-component property system is the mutual property relations of the subjects of property that own the majority of property in society, and the form is private property or state property, which is an expression of the unity of internal and external aspects of these relations.

Second, in any property system, property relations are crucial, i.e., they determine the forms of ownership. Accordingly, first property relations and then forms of ownership change. In connection with the establishment of a market economy in Uzbekistan, property relations were first changed, and accordingly, the monopoly of state property was abolished and replaced by various forms of property with equal rights.

Third, forms of property also have relative independence and actively influence property relations, i.e., they can accelerate or slow down the development of property relations. The task of creating a market economy in countries with a high share of the public sector in the transition period requires the denationalization and privatization of a certain part of this property. brought.

From the point of view of historicity and logic, we see that at all stages of human history, forms of property existed mainly such as private property, private property, public property, and state property.

The driving force of property relations in any system of property ownership and the real creator of forms of ownership are young owners who are the subjects of property.

Who is called an owner? About this lawyer M. Rustamboev: "Owner - a subject of property; a natural or legal person who has the rights to the object of property, strengthened on the basis of the legal principles of ownership, use, disposal "[3]. While this is an accurate definition from the point of view of jurisprudence, it will need to be supplemented philosophically.

The word "owner" is derived from Arabic and Persian and means "owner" in Uzbek. Accordingly, in the history of human society, property owners were called owners. The concept of "owner" has a specific meaning and significance in each historical period. In the historical period before the independence of Uzbekistan, the concept of "owner", a) a large landowner, landowner; b) owners of districts and regions with large wealth; (c) Officials holding senior positions, property, slaves and other dependent labor; g) class enemy, i.e. the enemy is understood as a wealthy people who must be eliminated as a class.

CONCLUSION

After the independence of Uzbekistan, especially with the establishment of a property system consistent with the reforms aimed at building a democratic state governed by the rule of law and civil society based on market relations, the concept of "owner" began to take on a new meaning.

LIST OF REFERENCES

1. Karimov I.A. The Uzbek people will never depend on anyone. T-13. T.: Uzbekistan, 2005. B-209.
2. Tulenov J. Theory of dialectics. - Tashkent: Uzbekistan, 2001. - 150 p.
3. National encyclopedia of Uzbekistan. Volume 6 - Tashkent: State Scientific Publishing House "National Encyclopedia of Uzbekistan", 2003. - 288 p.
4. Kadirov N. M. SOCIAL AND PHYSICAL EXPERIENCE OF INFORMATION AND INFORMATION CULTURE // Scientific Bulletin of Namangan State University. - 2019. - T. 1. - №. 3. - S. 165-170.