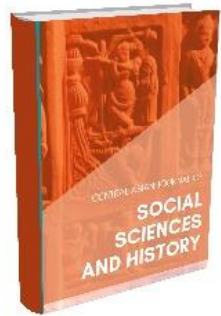




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The Effect of Economic Consciousness on Innovative Changes in Civil Society

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Abstract:

The article describes economic consciousness, which is an important part of social consciousness, its immanent signs, social essence, and its role in the formation of a competitive economy.

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Renewal, modernization and development of society is a process related to change. Therefore, changes in economic consciousness are studied through the transition to a market economy, systemic reforms, socio-economic activities of people, initiatives. Objectification of economic consciousness is not only a social necessity, but also its appearance and expression. As the President of the Republic of Uzbekistan Sh.M. Mirziyoev noted, "Practical effectiveness, human interests and once again human interests are the core issue of our economic reforms" [1. – 127 p.].

Since the changes in social consciousness are related to society, state and management, it requires studying the economy, economic consciousness, economic life as a component of this system. Because the foundation of social life, the substantial basis of subjective phenomena is economic relations.

Economic consciousness is intrinsically and functionally related to social consciousness. This connection is the perception of the priority of economic relations in society, their universal influence on interpersonal and inter-institutional relations, encouraging all subjects to active action and socio-creative research. Economic relations affect people's minds as "a good way to be satisfied with life".

This satisfaction does not come without suffering, hardship, overcoming obstacles, because work is the basis of economic relations. Labor, according to A. Navoi's interpretation, means "trouble, misfortune", "sorrow, pain", "hardship, difficulty" [2. – pp. 299-300]. The satisfaction that a person gets from economic activity and work is a feeling that is created only on the basis of overcoming objective and subjective obstacles and hardships. Economic consciousness is a subjective reality formed on the basis of this factor.

The essential and functional interdependence of the economic and social consciousness arises from their harmony with society, development and human interests. That is, the basis of the connection between minds is in interests. If we are talking about economic consciousness, it is based on economic interests, if we are talking about the connection of social and economic consciousness, their basis is on the commonality of social and economic interests, if we talk about the influence of consciousness and interests on each other, then sociocreative, regulatory and apodictive features of subjective and objective factors need to be disclosed. Because the dialectical connection between the economic consciousness and the social consciousness, the interaction takes place on the basis of specific interests. That is, "economic interests are fully absorbed by the content of the social process, and these interests operate in all aspects of human life" [3. - 43 p.]. The idea that comes from this postulate is that consciousness is a subjective perception of interests, social relations and activities based on interests determine the forms of consciousness. This is actually an opinion that confirms the priority of economic factors.

Sometimes there is an attempt to derive economic interests, even all types of activity, from subjective factors. True, there is no type of activity without the influence of consciousness, thinking, subjective-cognitive factors, but there is no reason to absolutize them either. Therefore, B.K. Iminov emphasizes: "Economic benefits should not be viewed only as an effect of the state of consciousness, social consciousness, but also as an economic form of social production" [4. - 47 p.]. The scientist is right, the immanent signs of economic consciousness should be sought not only from subjective factors, but first of all from the "economic form of social production". That's when we get closer to the objective study and illumination of transformation processes in social and economic minds.

B.K. Iminov raises the following question, which is important for our topic: "Economic interests of a person," he writes, "are reflected in their specific content and form, in the spiritual life of an individual and society." After all, the whole complex of problems of social development is expressed in various and multifaceted ways through social consciousness. If this perception process is not carried out, this or that interest status will not be accepted by the society. That is, economic interests cannot become social interests. This, in turn, is a denial of the dialectic of interests" [5. – 50 p.]. So, interests are objectified, recognized, and have their own position in the life of society through social consciousness. If the interest does not take place in the social consciousness, if it is not objectified by it, is it denied? Do interests need to pass through social consciousness in order to manifest or objectify their existence? What social interests are related to a person, such as eating, drinking, dressing to avoid cold, walking, hearing, and smelling? True, they can be said to be an expression of biological need, instinct. But this is still not the answer to the above questions. Or what social interests are associated with private property? After all, there are sections of the population, groups, and people who do not have private property in society, but in their social consciousness, positive attitudes towards private property have not been formed?! What, they have no social consciousness?

In our opinion, the reflection of economic interest in social or economic consciousness does not happen by itself, mechanistically. In this place, not only the harmony of interests, but also the motive,

establishment, identification, reflection, self-awareness, ideal search, ethnostereotype, characteristic of subjective reality, play an important role. We touched on them in the previous chapters within the framework of the problem. It is necessary to note that the economic interest through the above subjective realities helps to know that it is a process that the economic consciousness understands, regulates, can be formed in the required amount or in accordance with the intended goal. Subjective realities are valuable because they come as psychological-cognitive mechanisms for directing economic consciousness in a person in which direction, to which goals and interests. And the processes of transformation in economic consciousness cannot be observed without them.

The essential and functional connection of social and economic consciousness is due to the fact that they arise from the general laws of economic life.

It is necessary to study the impact of economy, economic consciousness and economic relations on transformation processes in social consciousness. It is necessary to start with identifying the immanent signs of economic consciousness. The impact of these signs on social life and social consciousness helps to understand the social essence of economic consciousness. The transition from immanent signs to the study of social essence is in accordance with the induction and deduction methods of philosophical research.

Immanent signs of economic consciousness in the conditions of civil society are reflected in the following:

- fundamental laws of economic existence related to man, society, development;
- secrets of theoretical modeling of socio-economic development;
- to know the mechanisms of using socio-economic activity in a person and directing it to the interests of society.

These signs can be found in the subject and object, types of human economic activity, socio-economic relations, division of labor, consumption and demands, the influence of private property on interpersonal relations and its sociological significance. We believe that narrowing or expanding the problem to this extent takes us away from the subject. The study of the immanent signs of economic signs should focus on the main goal of the research, that is, to determine the processes of transformation in social consciousness, the factors influencing these processes, and ultimately what these changes can lead to.

The above three directions encourage us to look at the immanent signs characteristic of economic consciousness through the system of modeling the future of man - economic being - society. At the center of them is development, subject-object relations, transformation of economic existence. Therefore, our attention is focused on the transformation processes in the above systems.

Economic existence embodies the fundamental laws related to man, society, and development. Due to the application of these fundamental laws, a person understands and plans what he spends his daily life and activities on, what he needs to do tomorrow and from now on.

By devoting a lot of time, energy and mental thinking to daily work and economic relations, a person contributes to the creation of an economic existence typical of his era. Whatever economic existence he creates, he lives in such environment, space and relations, his daily work is in accordance with this existence. The most important thing is that a person's social consciousness, character, motive, attitude,

satisfaction with his life and work, his position in society are formed in the economic existence that he participated in creating.

Supporting oneself and one's family through daily work is one of the fundamental laws of economic existence. Man never forgets this law, even when he devotes his life to some transcendental pursuit, he never abandons his daily needs. Due to his daily needs, he lives in the circle of people, enters into various relationships with them, is interested in the events happening around him, makes plans for the future. It appears to be introversion, sometimes selfishness in a person, because there is an inextricable connection between personal interests and daily work, needs. Primitive people did not know that there are personal interests, they obeyed the norms of the community without hesitation, they sacrificed their lives for them without hesitation. Differentiation at work has put personal interests at the center of everyday work.

In the civil society, economic consciousness supports daily work, encourages the realization that human needs are inextricably linked with his work and efforts. This is not only the realization of the need to work, but also the satisfaction of one's own and family's needs, benefit, and reward through work. If a person does not satisfy these needs, he is forced to live with poor, retarded, addictive behavior. Poverty affects the development of the mind, leading it to live an addictive life, obeying the instructions of others. For the civil society, we need not only people who work hard, support themselves, but also people who have a developed social consciousness and who can create an economic existence with their effective work. Therefore, writes academician M. "Economy is the main symbol of civil society," Sharifkhojaev said. The economic character of civil society is based on private ownership. Private property is formed and exists only and only in a society that is free, open, capable of internal development, not politicized, free from any ideology, that is, ideological monopoly... Civil society is an independent producer, an independent free buyer, an independent free civil society [6. – p. 10-11]. It is possible to disagree with some of the points in this definition, to argue with them. However, the scientist correctly points out the fundamental characteristic of civil society, characterizing social consciousness. They are free relations between the economy and the free laborer, free consumer, buyer. Only such relations create the wealth necessary for the development of man and society.

An immanent sign of economic consciousness is related to wealth creation, increase, profit. It is difficult to imagine economic existence without economic, material wealth, because economic existence acquires a real appearance only thanks to the wealth created in the labor process, economic consciousness is objectified only through economic, material wealth. "Production", "distribution" and "consumption" are not just concepts, words, they are valuable because they are related to activities aimed at creating economic, material wealth. It is wealth that should be the main subject of economic theory and economic consciousness. This fundamental law of economic existence determines the direction and goals of economic consciousness.

The market economy in the civil society serves the interests of man, society, development, creates new material wealth, types of services, but one cannot forget that it is a reality that sometimes suffers from recession. This is a fundamental sign of the market economy, and therefore of economic existence.

In civil society, the factor of human needs and interests is in the leading position. All democratic, legal values serve this factor. This fundamental law of the market economy cannot fail to affect socio-economic relations, relations between man and society, citizen and market, object and subject, and in turn changes in consciousness. It is precisely because of this factor that economic laws harmonize with

other laws of sociological, democratic, spiritual and cultural development, and allow understanding of social existence, human life as a whole reality.

In short, changes in economic consciousness, innovation is a reflection of the impact of reforms in the entire social existence. Economic consciousness is not only production, but also organization and management of the labor team, selection and placement of personnel, improvement of their knowledge and skills, study of market requirements, establishment of international economic relations, knowledge of competition and management technology, participation in the world market, is an expression of investment attraction processes. Socio-economic interests and interests affect the economic consciousness of people, but this influence is objectively reflected in a certain system of socio-economic relations. Therefore, not the subjective sign of economic consciousness, but its objectified view is important.

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