



**JOURNAL OF ADVANCED  
SCIENTIFIC RESEARCH**

**ISSN: 0976-9595**

## **Editorial Team**

### **Editorial Board Members**

**Dr. Hazim Jabbar Shah Ali**

Country: University of Baghdad , Abu-Ghraib , Iraq.

*Specialization: Avian Physiology and Reproduction.*

**Dr. Khalid Nabih Zaki Rashed**

Country: Dokki, Egypt.

*Specialization: Pharmaceutical and Drug Industries.*

**Dr. Manzoor Khan Afridi**

Country: Islamabad, Pakistan.

*Specialization: Politics and International Relations.*

**Seyyed Mahdi Javazadeh**

Country: Mashhad Iran.

*Specialization: Agricultural Sciences.*

**Dr. Turapova Nargiza Ahmedovna**

Country: Uzbekistan, Tashkent State University of Oriental Studies

*Specialization: Art and Humanities, Education*

**Dr. Muataz A. Majeed**

Country: INDIA

*Specialization: Atomic Physics.*

**Dr Zakaria Fouad Fawzy Hassan**

Country: Egypt

*Specialization: Agriculture and Biological*

**Dr. Subha Ganguly**

Country: India

*Specialization: Microbiology and Veterinary Sciences.*

**Dr. KANDURI VENKATA LAKSHMI NARASIMHACHARYULU**

Country: India.

*Specialization: Mathematics.*

**Dr. Mohammad Ebrahim**

Country: Iran

*Specialization: Structural Engineering*

**Dr. Malihe Moeini**

Country: IRAN

*Specialization: Oral and Maxillofacial Radiology*

**Dr. I. Anand shaker**

Country: India.

*Specialization: Clinical Biochemistry*

**Dr. Magdy Shayboub**

Country: Taif University, Egypt

*Specialization: Artificial Intelligence*

**Kozikhodjayev Jumakhodja Hamdamkhodjayevich**

Country: Uzbekistan

*Senior Lecturer, Namangan State University*

**Dr. Ramachandran Guruprasad**

Country: National Aerospace Laboratories, Bangalore, India.

*Specialization: Library and Information Science.*

**Dr. Alaa Kareem Niamah**

Country: Iraq.

*Specialization: Biotechnology and Microbiology.*

**Dr. Abdul Aziz**

Country: Pakistan

*Specialization: General Pharmacology and Applied Pharmacology.*

**Dr. Khalmurzaeva Nadira** - Ph.D., Associate professor, Head of the Department of Japanese Philology, Tashkent State University of Oriental Studies

**Dr. Mirzakhmedova Hulkar** - Ph.D., Associate professor, Head of the Department of Iranian-Afghan Philology, Tashkent State University of Oriental Studies

**Dr. Dilip Kumar Behara**

Country: India

*Specialization: Chemical Engineering, Nanotechnology, Material Science and Solar Energy.*

**Dr. Neda Nozari**

Country: Iran

*Specialization: Obesity, Gastrointestinal Diseases.*

**Bazarov Furkhat Odilovich**

Country: Uzbekistan

Tashkent institute of finance

**Shavkatjon Joraboyev Tursunqulovich**

Country: Uzbekistan

Namangan State University

C/O Advanced Scientific Research,  
8/21 Thamotharan Street,  
Arisipalayam, Salem.

## CHARACTERISTICS OF PHILOSOPHICAL DETERMINISTIC PARADIGMS OF ECONOMIC POLICY

Asraqulova Adiba Nabieva

Researcher at Namangan State University

<https://doi.org/10.5281/zenodo.6271403>

**Abstract:** The article examines the theoretical issues of the formation of economic thinking of young people from a socio-philosophical point of view. The article also develops theoretical conclusions and recommendations for the formation of economic thinking of young people.

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

Every question or problem in life has its own paradigms, and if these paradigms are used correctly, wisely, or applied correctly, of course, such paradigms can be used to solve any complex problem. So what is a paradigm? In what areas is it most widely used? How does the economic paradigm differ from philosophical paradigms or what are their specific aspects? - The essence of this question can be revealed by finding answers to questions such as. In philosophy, the "paradigm" is expressed in two ways: firstly, it is a rigorous scientific theory that expresses the properties of the existing reality through a system of concepts; it is a system of expressed scientific opinions about other conceptual developments. The change of philosophical paradigms means that major radical qualitative changes have taken place in the system of the scientific and philosophical worldview. From this point of view, the philosophical paradigms of economic policy are a system of theories, ideas and opinions that describe the models of the local and world economy through economic concepts and attributes.

The ancient peoples of Central Asia were well aware of the geographical position of other peoples who lived in them and neighboring them, their natural resources and, accordingly, began to organize production, trade, and establish cultural ties.

First of all, they care about the conservation, reproduction and sustainable use of natural resources, recognizing the influence of the geographical environment and natural factors on human life and the socio-economic activity of society. They considered it a high spiritual value to use water, air, fire and soil without polluting them to ensure the harmonious development of nature and society. Even in this respect, the Avesta emphasizes a number of ideas, including the emergence of countries, their geographical location, territorial location, production, consumption, the organization of trade, the organization of trade due to their geographical environment. about geographic determinism. Therefore, it can be called the first philosophical paradigm for expressing the question of economic policy. More precisely, it is appropriate to call it the first philosophical-deterministic paradigm of

economic policy, since it claims that its ideas are based, firstly, on geographical determinism and, secondly, on the principles of good thought, good word and good deed. Such an early philosophical-deterministic paradigm of economic policy can also be found in the philosophical ideas of ancient Greek thinkers.

It is well known that the philosophers of the ancient world still believed that the geographical spaces inhabited by people from the dawn of human civilization would influence their spiritual world, needs and interests, economic and political life. For example, Aristotle wrote in his book "Politics": "... people living in a cold country are fearless and courageous, but do not have the ability to invent, create, invent something. Therefore, they retain freedom longer than others, but cannot control their neighbors. The southern peoples are deep thinkers, but they are lazy, inactive and mobile, so humility and slavery are inherent in their "nature". The Greeks, on the other hand, are superior in every respect, because they live between the two." [1] Aristotle's idea of the role of the geographical environment in people's lives served as the ideological basis for the reactionary economic policy of Alexander the Great in relation to other peoples. It is no secret that this idea still serves as a "programmatically action" for those who seek to rule the world economically and politically.

Historically and logically comparing the views of Zoroaster, who lived in the first quarter of the first millennium BC, with Aristotle, who lived in 384-322 BC, on the description of the philosophical and deterministic paradigm of economic policy, one can see that the positive effect of the geographical environment on human life, in which good and evil compete with each other and glorify good, and the latter justifies the Greco-Macedonian policy of aggression by "discrimination against other peoples", that is, nationalism and great statehood.

The further development of the philosophical and deterministic paradigm of economic policy is closely connected with the natural-science, socio-philosophical views of Central Asian thinkers such as Abu Nasr Farabi, Ibn Sino, Muhammad Khorezmi, Abdul Abbas Ferghani, Abu Rayhan Beruni, Mirzo Ulugbek, Zahiriddin Babur. The scientific works done by Abu Rayhan Beruni in this regard, and the ideas put forward in them, are extremely valuable. Our great thinker Abu Rayhan Muhammad ibn Ahmad Beruni in his work "Geodesy", written in 1026, "The threat of the book is finally ul-amokin whether tashihi distance ul-masokin" - "The book on the delimitation of settlements" considers the seven climates of the world and classifies them as follows:

to the countries of the first climate - Sudan, Yemen, Oman, South India, the southernmost Indochina;

to the countries of the second climate - Western Morocco, African Tunisia, Libya, Egypt and Aswan, Central Arabia, Macron, Sindh, Central India, South China;

to the countries of the third climate - the northernmost part of Africa, Alexandria and the Nile Delta, Palestine, Jordan, Syria, Iraq, Persia, South Iran, Seistan, North India;

to the countries of the fourth climate - Zukka Gibraltar, Andalusia Southern Spain, Greek Islands, Greek Cyprus Asia, Azerbaijan Tabriz, Daylam and Tabaristan south of the Caspian Sea, Khorasan, Balkh and Turkestan Termez, Badakhshan, Kabul, Kashmir, Tibet, Central China;

to the countries of the fifth climate - Galicia, Northern Spain, Northern Rome, Armenia, Darband, Caspian Sea, Khorezm, Bukhara, Sogd, Samarkand, Shosh Tashkent, Fergana, Isfidzhob, Shymkent-Sairam, Kashgar;

to the countries of the sixth climate - the Frankish Central Europe, the Caspian Sea, the foothills of the Volga, the country of the Turks;

The countries of the seventh climate - Varanga include the Balts, Slavs, Russians, Bulgars and Suvars of the Middle Volga region, the lands of the Badjanaks and Oguzes [2].

The establishment of an imperialist colonialist regime in Central Asia, based on all-round discrimination, humiliation, ridicule and oppression of the local population by the invading Russian Empire in 1862-1917, and then the same, but modified socialist secular system (1917-1991). ) was created by the Russian Bolsheviks, as a result, the intervention of the local population in the conduct of economic policy was limited, and here the idea of the class struggle of Marxism-Leninism, based on the monopoly of state property, was conducted by a new proletarian economic policy. Politics and economic concepts were interpreted philosophically as a bourgeois view, contrary to the ideas of socialism-communism. For example, Volume 2 of the Encyclopedic Dictionary, published in 1990: "Economics (economics) 1) the totality of production relations in a particular socio-economic formation, the economic basis of society. 2) The national economy of a particular country or part of the national economy, which includes the relevant sectors and types of production"[3].

Similarly, from this point of view, the concept of "economics" is replaced by the concept of "political economy". Because while the leaders of the states of the former USSR were practically engaged in economic policy, however, ideologically, it is forcibly, i.e. mechanically, put the economy at the service of politics. Proof of this can be seen in the definition of "politician" on the corresponding page of the Encyclopedic Dictionary. It includes: "Politics, the field of activity associated with the relations between classes, nations and other social groups. The essence of politics lies in the capture, retention and use of state power, in participation in public affairs, in determining the forms, functions and content of its activities" [4]. Nevertheless, there is no doubt that in practice they pursued an economic policy based on the Marxist-Leninist philosophical idea based on the principles of the class struggle. 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 America in building a socialist system using factors of the geographical environment. Of course, behind such assistance is an economic policy based on the idea of class struggle, aimed at establishing a single socialist order in the world, that is, a Marxist-Leninist philosophical paradigm of economic policy that is inhumane in content. His secret became known after the collapse of the former USSR. This can only be seen in the

example of the economic policy pursued by the Bolshevik rulers on the territory of the former USSR to delimit the nation state or divide the territories into economic zones.

Such a hidden, disguised Marxist-Leninist philosophical paradigm of economic policy, as a harmful destructive idea, was forced to retreat in the competitive struggle in life's trials.

Since gaining independence, the Uzbek people have been pursuing a new economic policy, neo-economics, based on the national economy, enriching their economic thinking and increasing their competitiveness in the world economy, paying special attention to the quality of the comprehensive knowledge of the younger generation. , based on world experience and national values. The principles, methods and means of such a movement are expressed through the so-called neo-economic philosophical paradigm of economic policy, which is fed by the idea of the national independence of our people and embodies a unique new "Strategy of Action". socio-economic development representing their national interests.

Before completing the study of the genesis, formation and development of economic policy in Central Asia, especially the historical development of the Uzbek people, it is appropriate to briefly analyze some of the philosophical views of Western European philosophers on this subject.

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 educative customs are our way. The country's economy needs more independent spaces, that is, each region must be economically strong and independent, and internal relations and mutual trade between them must always be in integral unity. Undoubtedly, an open economy plays an important role in the development of the social system. However, it can threaten the national sovereignty of countries with underdeveloped market economies [5]. Thus, F. List put forward the idea of "the need for more space" for the country's economy and laid the foundations for a new philosophical outlook in the field of transition from national economic policy to geo-economic policy.

After World War II, the issue of economic policy was carefully studied by American economists, politicians, and philosophers and applied directly to US domestic and foreign policy in the name of the "needs and interests" theory. The goal and fundamental philosophical essence of this theory was "to gain an advantage in the world not by force of arms, but by economic power - power." That is why economic policy in the United States took precedence over politics, and thanks to its continuous geo-economic policy, they became the most economically powerful country in the world.

This theory, which formed the basis of the geo-economic policy of the United States, began to serve as the scientific basis for the worldview, worldview views of many Western political scientists, philosophers, and economists.

Eminent Western scholars such as John Kenneth Galbraith (1908–2006) in his writings *American Capitalism* (1952), *The New Industrial Society* (1967) and *The Just Society* (1996) dominate what deserves special attention the fact that they deserve to improve their quality of life at a high level [6].

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), *Postcapitalist Society* (1993) and *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”[7].

Lester Carl Turu, a prominent American global economics scholar, wrote in *Face to Face: The Future Economic Conflict Between Japan, Europe, and America* (1992) and *The Future of Capitalism* (1995) that in the twentieth century he moved to the global management system. Visible benefits depend on who is integrated into the new global economic system and to what extent. In the 21st century, the main strategic resource in economic policy is human knowledge and abilities, how and for what purpose to use them” [8].

The American political scientist Samuel Huntington (1927-2008) in his book *The Clash of Civilizations and the Formation of a New World Order* (1996) spoke of recent US economic policy as follows: “The West is unique and rare, but it is not smart. Belief in Western values is immoral. Bordinou, World War III when it happens, it happens between civilizations. Where there is no US leadership, there will be violence and unrest, there will be no economic growth, and democracy will be limited. US leadership in international relations will improve the lives and security of Americans, and on that basis, the land. A New International Based on Freedom, Democracy and an Open Economy [9], which makes it clear that he overestimates the potential of the country in terms of economic dominance in terms of economics or economic policy for the whole world.

## **REFERENCES**

1. Aristotle. *Politics* // *Collected Works*. T.3. ---M.: Politizdat, 1984. -p.187.
2. Beruniy Abu Raykhon. *Geodesy*. (Turar-zhoylar ʻrtasidagi masofani aniqlash uchun zhoylarning chegaralarini aniqlash). P. G. Bulgakova//*Tanlangan asarlar*, Volume III. Tashkent: Fan, 1966. - B.134.
3. *Encyclopedic Lugat*. 2-Vol. Uzbek encyclopedia and Bosch edition. –T.: 1990.
4. *Encyclopedic Lugat*. 1-Vol. Uzbek encyclopedia and Bosch edition. –T.: 1990.
5. Friedrich List. *National system of political economy*. // [www.samoderjavie.ru](http://www.samoderjavie.ru)
6. Galbraith J. *New industrial society*. Translation from English. - M .: "Progress", 1969-S. 140
7. Drucker Ferdinand Peter. *Encyclopedia of management*// [www.hobos.ru](http://www.hobos.ru).

8. Thurow Carl Lester. The Future of Capitalism: How Today's Economic Forces Shape Tomorrow's World. //www.patriotica.ru
9. Huntington S. Clash of Civilizations. Translation from English. – M.: AST, 2003. – P.87
10. Nodirbek Kodirov Mamasoliyevich. (2021). Current issues of formation of information culture in youth. <https://doi.org/10.5281/zenodo.5770626>
11. Kodirov N. Problems of the globalization of information culture in the current time //Știință, educație, cultură. – 2020. – T. 4. – C. 272-274