

PHILOSOPHICAL DETERMINISTIC PARADIGMS OF ECONOMIC POLICY

Asrakulova Adiba Nabievna

Doctor of philosophy (PhD) philosophical sciences,

Teacher of Namangan state pedagogical institute

<https://doi.org/10.5281/zenodo.13766797>

Annotation: this article provides detailed information about the essence of the paradigm, its impact on the economy, and the description of the philosophical deterministic paradigm of economic policy.

Keywords: problem, paradigm, philosophy, essence, economy, history, solution, politics, concept.

ФИЛОСОФСКИЕ ДЕТЕРМИНИСТСКИЕ ПАРАДИГМЫ ЭКОНОМИЧЕСКОЙ ПОЛИТИКИ

Асракулова Адипа Набиевна

доктор философских наук, (PhD), Преподаватель Наманганского

государственного педагогического института

Аннотация: в данной статье представлена подробная информация о сущности парадигмы, ее влиянии на экономику, а также описание философско-детерминистской парадигмы экономической политики.

Ключевые слова: проблема, парадигма, философия, сущность, экономика, история, решение, политика, концепция.

IQTISODIY SIYOSATNING FALSAFIY DETERMENISTIK PARADIGMALARI

Asraqulova Adiba Nabiyevna

falsafa fanlari bo'yicha falsafa doktori, (PhD), Namangan davlat pedagogika instituti o'qituvchisi

Annotatsiya: Ushbu maqolada paradigmaning sharhi, uning iqtisodiyotga ta'siri, iqtisodiy siyosatning falsafiy determenistic paradigmasini bayoni haqida ma'lumot berilgan.

Kalit so'zlar: muammo, paradigma, falsafa, mohiyat, iqtisod, tarix, yechim, siyosat, strategiya.

Every issue or problem in life has its own paradigms, if these paradigms are used correctly, if they are used wisely or if they are applied correctly, with the help of such paradigms, it is possible to find solutions to any complex problems. So what is a paradigm? In which areas is it used the most? How does the economic paradigm differ from or have similarities with philosophical paradigms? - by finding answers to such questions, the essence of this issue can be revealed.

In the science of philosophy, "paradigm" is expressed in two different meanings, that is, firstly, it is a strict scientific theory that expresses the characteristics of the existing reality through a system of concepts, and secondly, it is a model created in order to find a solution to this or that issue that is on the agenda during a certain historical period, and to search for ways to use it. is a system of scientific ideas expressed about other conceptual developments.[1]

The exchange of philosophical paradigms means that there have been major qualitative changes in the system of scientific and philosophical outlook. From this point of view, the philosophical paradigms of economic policy are the systems of theories, ideas and thoughts that describe the models of the local and world economy through economic concepts and attributes.

The system of the economic policy paradigms of the peoples, nations, and peoples living in Central Asia go back to the philosophical ideas and classic economists described in the books written by our ancestors in ancient times. As is known from the science of philosophy, any idea is a reflection of a specific material and spiritual being in one form or another.

Our ancestors who lived in the territory of our country during the historical period from the 40th millennium BC to the 5th century BC built houses and temples from straw and raw bricks, dug ditches, extracted water and planted crops, trained animals, built castles and It is known from history that they built cities and established production, distribution and consumption.[2] The ancient peoples living in Central Asia were well aware of the geographic location of the other peoples they lived in and the neighboring peoples, and the natural resources there, and based on that, they organized production, conducted trade, and established cultural relations.

First of all, those who realized that geographical environment and natural factors affect human life and socio-economic activities of society, worried about preservation, increase and economical use of natural resources.

They considered it a high moral value to use water, air, fire, soil without polluting them to ensure the harmonious development of nature and society. Even in this regard, a number of points were emphasized in “Avesta”, including the emergence of countries, their geographical location, territorial location, organization of production, consumption, distribution, trade activities due to the reasons of the geographical environment surrounding them, that is, expressed based on geographic determinism. [3]

That is why it can be called the first philosophical paradigm for expressing the issue of economic policy. More specifically, it is appropriate to call it the first philosophical deterministic paradigm of economic policy, as it is stated that the ideas in it are based on the principles of geographical determinism, and secondly, good thoughts, good words, and good deeds. Such an early philosophical deterministic paradigm of economic policy can also be found in the philosophical ideas of ancient Greek thinkers.

It is known that the philosophers of the ancient world thought that the geographical areas in which people settled, influence their spiritual world, needs and interests, economic and political life even at the dawn of human civilization. For example, Aristotle wrote in his book “Politics”: “...people living in a cold country are fearless and brave, but they do not have the ability to think, create, invent anything. Therefore, although they have preserved their freedom for a long time in relation to others, they are not able to control their neighbors. Southern peoples are deep thinkers, but they are lazy, not active and agile, so submission and servitude are inherent in their “nature” and the Greeks are better than them in every way because they lived between them,” he said.[4]

Aristotle’s idea about the role of the geographical environment in people’s life served as the ideological basis of Alexander the Great’s reactionary economic policy towards other

nations. It is no secret that even today this idea serves as a “programme” for those who seek to rule the world economically and politically. Historically and logically, if we compare the ideas of Zoroaster who lived in the first quarter of the 1st millennium BC and Aristotle who lived in the years 384-322 BC, based on the principle of “Good Thought, Good Word and Good Deed” we can see that the geographical environment has a positive effect on human life, in which the fight between good and evil represents the celebration of goodness, and the latter justified the invasion policy of the Greek-Macedonians in exchange for “discrimination of other peoples”, that is, it paved the way for the idea of nationalism and great state chauvinism.

The later development of the philosophical deterministic paradigm of economic policy is closely related to the natural-scientific, socio-philosophical thoughts of Central Asian thinkers such as Abu Nasr Farabi, Ibn Sina, Mukhammad Khorazmi, Abdul Abbas Farghani, Abu Rayhan Beruni, Mirza Ulugbek, Zakhiriddin Babur. In this regard, the scientific works carried out by Abu Raykhan Beruni and the ideas put forward in them are extremely valuable. Our great thinker, Abu Rayhan Muhammad ibn Ahmad Beruni, in his work “Geodesiya” written in 1026, “Kitobu temandi nihiyot ul-amokin li tashihi disat ul-masokin” – “Book about defining the boundaries of residential areas”, thinks about the issue of the seven climates of the world and classifies them as follows, that is:

- to the countries of the first climate - Sudan, Yemen, Oman, South India, the southernmost Indochina of China;
- to the countries of the second climate - Maghreb Morocco, Africa Tunisia, Libya, Egypt and Aswan, Central Arabia, Makron, 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, Irak, Persia, Southern Iran, Seistan, Northern India;
- to the countries of the fourth climate - Southern Gibraltar, Andalus Southern Spain, Greek Islands, Rum Asia Minor, Azerbaijan Tabriz, Daylam and Tabaristan Caspian south, Khurasan, Balkh and Tokhoristan Termiz surroundings, Badakhshan, Kabul, Kashmir, Tibet, Central China;
- to the countries of the fifth climate - Galicia, Northern Spain, Northern Rum, Armenia, Darband, Caspian Sea, Khorezm, Bukhara, Sogd Samarkand, Shosh Tashkent, Fergana, Isfijab Chimkent-Sayram, Kashkar;
- to the countries of the sixth climate - Frank Central Europe, the Khazars, the foothills of the Volga, the country of the Turks;
- includes the countries of the seventh climate - Varang Baltika, Saklab Slavs, Russians, Bulgarian and Suvor Middle Volga, Bajan and Oghuz lands.[5]

Abu Rayhan Beruni’s division of the existing world into geographical zones in this way further developed the philosophical deterministic paradigm of economic policy, which he defined as all countries in the world are located in certain climates, economic spaces, when they move from south to north along the width of the economic space during the economic time - time interval, the soil, It enriches with concepts that differ in terms of water, delicacies and people.

References:

1. Valiev. Economic culture and factors of its formation. - T.: "Tashkent Islamic University" publishing-printing association. 2008. - 34 p.
2. Nabievna, A. A. (2022). ISSUES OF ECONOMIC THOUGHT IN EASTERN PHILOSOPHICAL TEACHINGS. *IJTIMOYIY FANLARDA INNOVATSIYA ONLAYN ILMIY JURNALI*, 2(9), 1–3. Retrieved from <https://www.sciencebox.uz/index.php/jis/article/view/3685>
3. Asrakulova Adiba Nabievna. (2022). ISSUES OF ECONOMIC THINKING IN THE ACTIVITIES OF SOHIBQIRAN AMIR TEMUR. *Conferencea*, 331–336. Retrieved from <https://conferencea.org/index.php/conferences/article/view/885>
4. Аристотель. Политика // Собрание сочинений. Т.3. -М.: Политиздат, 1984. –С.187.
5. Беруний Абу Райхон. Геодезия. (Турар-жойлар ўртасидаги масофани аниқлаш учун жойларнинг чегараларини аниқлаш). П. Г. Булгакова//Танланган асарлар, Том III. Тошкент: Фан, 1966. – Б.134.