



## **THE INTEGRATION OF PHILOSOPHY OF MATERIAL, SPIRITUAL AND ECONOMIC LIFE IN SOCIETY DEVELOPMENT**

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### **Abstract**

This article provides a scientific and theoretical in-depth analysis of the philosophical foundations of material, spiritual and economic life in the development of society and their interconnectedness. The dialectical unity of material production processes, the system of economic relations and spiritual values in the development of man and society is revealed. Also, the interaction of these factors in the development of modern society, their role in ensuring social stability and sustainable development is substantiated from a philosophical point of view.

**Keywords:** Social development, material life, spiritual life, economic life, philosophy, dialectical unity.

### **Introduction**

Spiritual heritage is one of the important factors of social development, and its fundamental sources include ancient historical monuments, archaeological finds, ethnographic and toponymic sources, written and family historical sources. Folk spirituality, traditions and customs are formed on a national basis and are distinguished by their historical significance and uniqueness. At the same time, the culture of each nation has developed over the centuries in close connection with the cultural achievements of other nations.

Recently, the first fundamental book of the head of our country entitled “New Development Strategy of Uzbekistan” was published. When talking about the similar aspect of the Development Strategy, which will be implemented for the next five years, to the Action Strategy, which was implemented in all spheres of the country's life in the past five years, it should be noted that this strategic document was adopted only after a wide public discussion. should be focused.[1]



## **Main Part**

Each generation does not create material and spiritual wealth anew, but rather accepts, assimilates and further enriches the rich heritage formed during civilization. In this process, the harmony of material and spiritual life is of great importance. As noted by the President of our country, the invaluable historical and cultural heritage is the incomparable wealth and pride of our people. This vast heritage constitutes a solid spiritual foundation for the development of society.

In the process of economic socialization, if we observe a high level of the desire of young men to develop themselves in their activities and the motivation to achieve success, the gender policy conducted in our society and the high attention paid to women show that the characteristics of “leadership” are developing in the behavior of our girls. In short, first of all, the views on social life and changes in consciousness in Eastern philosophy serve as an important spiritual heritage, value in deepening the understanding that the implementation of social changes in our lives today is related to economic consciousness. [2]

In order to study this issue in more depth, it is necessary to pay attention to the concept of spiritual heritage, its duration and characteristics, as well as the issues of the relationship between spirituality and culture. Spirituality is determined by the knowledge, values that people have and the level of their ability to apply them in practical activities. Spiritual and cultural heritage is a complex of wealth created by ancestors and which is of great importance in the life of today's generation.

The development of society is a complex and multifaceted process, which is formed on the basis of the inextricable link between material, spiritual and economic life. In the process of historical development, the development of society is determined not only by the level of material production, but also by the system of spiritual values, moral norms and economic relations. Therefore, the analysis of social life based on a systematic and dialectical approach, rather than a one-sided approach, is of great scientific importance.

In the action strategy for further development of the Republic of Uzbekistan for 2017-2021, in the concepts of national economy development of the Development Strategy for 2022-2026, and other draft laws, opportunities were created to encourage the implementation of this rule. Today, as we are concerned about the economic progress of our country and its further development, we should teach



not only the adults, but also our youth, who are the successors of the third renaissance, to master the economic teachings of the above think.[3] Abu Nasr Al-Farabi is considered one of the great thinkers who put forward progressive economic ideas in the Middle Ages, a follower of Aristotle, and the “second teacher” who analyzed his works. That is why it can be called the first philosophical paradigm for expressing the issue of economic police.[4] He was a versatile scientist who worked tirelessly to improve his knowledge, and whenever he heard of a famous scientist in a country, he would go to talk to him and learn from him.

Philosophy of material life and its role in the development of society. Material life is the main condition for the existence of society, it covers the processes associated with the production process, labor activity, means of production and the creation of material goods. From a philosophical point of view, material life constitutes the economic foundation of society and is manifested as an objective basis for social development.[5]

The level of material production determines the social structure, lifestyle and development prospects of society. Historical experience shows that the development of productive forces creates the basis for the formation of new social relations and social institutions in society. In this regard, material life is an important driving force for the development of society.

The system of economic life and social relations. Economic life is a complex system that regulates the material life of society, includes the processes of production, distribution, exchange and consumption. Economic relations serve to ensure the balance of interests between members of society, establish social justice and stability.[6]

According to the results of philosophical analysis, economic life acts as an intermediary link in the development of society. That is, it appears as an integral connecting mechanism between material production and spiritual life. In a society where there is economic stability, favorable conditions are created for the development of spiritual values and ensuring social stability.

Spiritual life and its philosophical essence. Spiritual life includes a system of moral, aesthetic, legal, religious and philosophical views of society. It is closely related to the inner world, worldview, values and spiritual needs of a person and plays an important role in the development of the individual. Spiritual life is



manifested as a guiding and unifying force in the development of society. If material and economic development is not combined with spiritual values, the likelihood of a spiritual crisis, social instability and moral problems in society increases. Therefore, spiritual life is recognized as one of the important criteria for the development of society.

The dialectical continuity of material, spiritual and economic life. In the development of society, material, spiritual and economic life cannot exist in isolation from each other. They are in dialectical unity, complementing and developing each other. Material production is regulated by economic relations, and economic life acquires content and essence with spiritual values.

This continuity is an important factor ensuring the stability of social development. If one of these three main components is disrupted, the balance in the development of society is disrupted. Therefore, when analyzing the life of society philosophically, it is necessary to study it as a holistic system.

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