

THE COMPLICATION OF SOCIO-ECONOMIC RELATIONS IN THE PROCESS OF DEVELOPMENT OF SOCIETY AND THEIR IMPACT ON HUMAN SPIRITUALITY

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Annotation. *The article examines the influence of socio-economic relations on the system of spirituality. It reveals how, throughout the entire historical development, they influenced human consciousness, the life of society, moral, aesthetic, religious, scientific, political views, traditions and customs.*

Spiritual education developed in close connection with work and life. The growth of knowledge, production skills, and life experience of primitive man developed social relations, various moral, religious, legal, economic and social rules and norms that regulated them. They were steadily getting richer and more complicated. The established norms were fixed in customs and rituals. Habits and habits have become of paramount importance. One of the manifestations of spiritual culture is satire, narrative, and primitive art, which also arose and developed in harmony with human labor and life.

The first elements of cattle breeding appeared due to early agriculture based on gathering, the domestication of animals based on hunting. Their development led to the fact that the first historical division of labor – agriculture and cattle breeding – separated from each other and became independent forms of management. The transition from economic development to production occurred as a result of the accumulation of knowledge and experience. Various rules for the exchange of products and related criteria were established between farmers and pastoralists. The concepts of justice, honesty, not deceiving each other, and trusting each other began to take shape. The newly emerged rules and criteria were fixed with the help of morality and religious beliefs. As noted in the writings of A.Erkaev, human relationships, including commodity exchange, depending on the content and form, were evaluated positively or negatively by the

basis of spirituality - morality and religion. It also gave the first sprouts of a sense of justice.

The second historical division of labor—the separation of handicrafts from agriculture—has made social relations more diverse. Of course, the requirements, rules, and criteria governing human interaction have also become much richer and more complex.

As a result of the third historical division of labor – the separation of mental labor from physical labor- humanity entered civilization. Alternative forms of interdependent consciousness that complement each other have emerged in the system of public consciousness, such as moral consciousness, religious consciousness, political consciousness, legal consciousness, literature and art. During this period, the person achieved new successes in all areas. More and more new areas appeared. Now each industry has its own owners. This led to drastic changes in the spiritual life of a person.

The division of mental labor caused the acceleration of human thinking, as well as the enrichment of his spiritual consciousness. In the process of continuous progress in the XVIII-XIX centuries, the agrarian society in Europe gave way to an industrial, that is, an industrialized society. An industrial society differs from an agrarian one in how important human activity is in the production process, as well as in the fact that social relations acquire great diversity and become more complicated. If in an agrarian society the basis of production is largely human physical labor, then in an industrial society it is mechanisms—machine tools, machines, etc. every year the importance of auxiliary production, mental labor, and technological knowledge increased. An industrial society required the literacy of workers and employees, unlike an agrarian society. The increasing complexity of machines in production and the progress of technology have made this necessary. As a result of the development of production technologies, a system of specialists has emerged – the training of technical engineers, managers, economists, suppliers, accountants and other specialists. Many educational institutions have been established. The system of public education and personnel training in an industrial society has become a socio-economic necessity, therefore, its development has become one of the priorities of society and the state. However, in an agrarian society, the education and training system was not a necessary branch of the state.

In industrial society, such vices as the outpouring of anger at wealth, mentality, greed inherent in individuals, found at all times, have intensified. There is an atmosphere of fierce competition between workers and

employees in production and the labor market. Competition gradually migrated into politics and even into other spheres of public life. This affected not only the labor activity of the merchants, but also their morals, values, and everyday life. In an industrial society, as we know, hundreds, thousands of people work at one enterprise. Significant funds will be invested in such a large production, but the entire annual capital of this plant can also be invested. In this case, plants or factories that cannot withstand competition will go bankrupt on their own. At the same time, the work activity of not only the owner of the plant, but also the workers – employees of the plant, who join the ranks of the unemployed, stops. Servant workers are initially alienated from the product they produce, but after losing their jobs they begin to alienate from society as a whole. Alienation from society was potentially intensified because a person did not have confidence, confidence in the future. This made, as Erich Fromm argued, both man and society mentally ill. The constant presence of such a danger could not but affect the consciousness of workers and employees in different ways, on the attitude to life, to society, on the interaction of people, that is, on their spirituality. On the one hand, they united against cruel exploitation, unemployment on the street, formed trade unions and various organizations, on the other hand, interest in negative behavior - drunkenness, immorality, violence, entertainment – kitschy forms of mass culture grew between them. The gradual equality of citizens and the democratization of public administration in an industrial society gave rise to a fierce struggle for power. Scattered information showered public minds, it became manageable.

Today, although the socialist regime has collapsed, the economic and geopolitical rivalry between developed countries continues. Upon deeper analysis, it can be seen that this competition is actually based on the economic interests of multinational companies, their mutual economic competition. Competition generates an information attack, moral threats in a colorful form and content. In addition, culture and recreation (leisure) are increasingly becoming an entertainment industry, a type of production. Entertainment and production content are combined in the term show business. At this place, our President Sh.Mirziyoyev's words are appropriate: "first of all, we must never forget that each of us is responsible for protecting our youth from various threats that penetrate in the form of "mass culture", drug addiction, religious extremism, and missionary work." ⁴⁵Mass culture and show business have become a new branch of the economy.

⁴⁵ Sh.Mirziyoyev. "We will resolutely continue our path of national progress and take it to a new level!". Tashkent. Uzbekistan. The year is 2018.page-89.

Competition in this regard has a very contradictory effect on spirituality. “Education of highly spiritual youth with modern knowledge and professions, independent opinion in the spirit of national and universal values is one of the most important tasks for us”.⁴⁶

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⁴⁶ The same source. page-89