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## IMPACT OF ECONOMIC REFORM ON SPIRITUAL AND MORAL PERSONALITY

**Abstract:** The article is devoted to the formation of the spiritual and morality of the individual and the impact of economic reforms. The relationship between the economy and human spirituality is revealed. The nature of spirituality and morality is substantiated as a social phenomenon that contributes to their understanding at the present stage of the development of society from the standpoint of existential-value relations.

**Key words:** economic reforms, the spiritual image of the person, the influence of economic reforms on the spiritual image of the personality, a change in the conviction of the personality, a change in personality traits, a change in the life position of the personality, the primacy of material values and needs over the spiritual, the commercialization of consciousness and personality behavior, change life values and needs of the individual.

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### Introduction

In the spiritual content of a person, the most important role is played by spiritual and moral values, expressed in the nature of moral consciousness and social practice of people, in their views and actions.

Spiritual and moral values cannot exist both without an object (object) and without a person (subject). This is quite obvious, because the interest in spirituality, spiritual and moral values every time in the history of social development is generated by new social relations in which a person finds himself as a person and in which his life activity takes place. Each historical epoch in the development of society is organically connected with every person, his views, attitude, deeds and actions are directly connected with it. In such an environment, a person is both an object and a subject of social relations. consequent, spiritual, moral and other values exist, since there is a subject-object relationship as a reality, through this relationship.[1]

Spiritual, moral and other values manifest themselves, are found only in the process of human activity in the development of the world, through evaluation. In this sense, spiritual and moral, as well

as other social values, are inseparable from activity, with an assessment, either actual or potentially present in the possibility of activity.

Bu manba matni haqida batafsil Qo‘shimcha axborot olish uchun manba matnini kiriting.

### Materials and methods

The past first decade of the 21st century has shown that the Western civilized world is shaken not only by economic crises, we can safely say that along with them, the crisis of spiritual and moral values is deepening. But, if economic crises are quite obvious for all people, then the crisis phenomena of the spiritual and moral state of society are for the most part not recognized by people, and this is their greatest danger. Human production activity, along with economic, also has a spiritual side.[2]

Socio-economic progress, political and cultural-spiritual conditions must reach such a stage that a person would have a real opportunity for free choice and that it would continuously grow. This presupposes not only general economic development, the enrichment of the social class structure of society, the strengthening of the middle class, the formation of a

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true multi-party system, but also the emergence of real economic and political competition, the adaptation of people's volitional qualities to it, the spiritual development of members of society, the growth of their political culture and social responsibility.

It should be noted that "a society that attaches equal importance to the economy of spirituality creates a fertile ground for stable development, without relatively large social upheavals and confrontations".[3]

Since the 1990s, our country has been living in conditions of continuous radical economic reforms. Economic and political reforms, a spiritual crisis and a reassessment of values, a change in worldview paradigms, and often the establishment of ideological relativism - this is not a complete list of events that largely determined not only today, but also the prospects for the further development of man and society. In the course of these reforms aimed at building a democratic and civil society based on market relations, many processes and factors interact in Uzbekistan, new institutions, structures, mechanisms and relationships emerge. Implemented on the basis of a well-thought-out program or concept, these reforms made it possible to create market institutions in the country's economy, achieve macroeconomic stability, eliminate the resource-based economy, and accelerate the development of the national economy.

Today, economic reforms in our country have entered a new phase. At this juncture, "further strengthening macroeconomic stability and sustaining strong economic growth ... is our overriding challenge." [4]

The main criteria for achieving macroeconomic stability are:

- 1) non-reduction of production volumes;
- 2) creation of favorable conditions and use of internal reserves at enterprises of priority sectors;
- 3) ensuring the state budget and financial stability of enterprises;
- 4) curbing inflation and strengthening the national currency;
- 5) improvement of the balance of payments and state foreign exchange reserves;
- 6) stabilization of the social situation, raising the standard of living. [5]

Each of these criteria, of course, radically changes the real situation in the economy. At the same time, it must be recognized that thirty years of economic reforms, their directions, factors, resulting phenomena and mechanisms significantly affect the spiritual image of the individual. But this effect, its result, cannot be characterized in purely positive or negative terms. These changes are more complex.

For example, under the influence of economic processes, in one case, some qualities of a person became more developed, in another, a number of shortcomings began to appear in him. The same can

be said about the impact of economic reforms on a person's beliefs and life situation. In our opinion, the impact of economic reforms on the spiritual image of a person is expressed in the following:

1. As a result of the reforms, human convictions acquired a special character. It is well known that faith refers to the knowledge that a person lives in his mind for a second life "rediscovered" by him in proportion to his interests, which is applied in human activities. Faith has its own components of intelligence, evaluation and activity. The economic reforms being carried out in our country have gradually radically changed all these components of human faith.

In particular, the following components of a person's faith have undergone a renewal process:

a) knowledge, ideas, theories (or mental component) of society, social development, social progress, economic processes; While in the Soviet years this knowledge of the individual was based on the ideology of communism and the theory of political economy, economic reforms greatly expanded the scope of this knowledge through various economic theories and practices;

b) the attitude of a person to the knowledge of economic processes (or the estimated component); The reforms carried out in our country have radically changed the attitude of people towards a centrally planned economy, the economic policy of the Soviet government, the principles of management, the nature of the relationship between economics and politics;

c) knowledge-based forms of social activity (or component activity); Economic knowledge of a new nature has transformed the economic activity of the individual in a new way. This is the development of such activities as small business, family business, home work.

2. Economic reforms have affected personality traits and characteristics. During the years of Soviet power, such vices as indifference, indifference and irresponsibility were deeply rooted in the spiritual image of the individual. Indeed, such a desire was natural for an economy based on the principles of equality, which required central planning of even the most insignificant internal issues, did not approve of this initiative. The emergence of a market infrastructure in our country, the introduction of the principles of a market economy, especially the privatization of state property, has radically changed the situation. In particular, a property structure began to take shape in the social structure, small businesses and private entrepreneurship emerged, and the proportion of people working in the non-state sector increased.

Work in the non-state sector has its own characteristics: one cannot turn a blind eye to selfishness, dependence, lack of initiative and irresponsibility. Because the main goal of the industry is to make a profit. Any selfishness, dependence, lack of initiative, irresponsibility will lead to a decrease in

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the income of these subjects, and ultimately to its decline. For the same reason, the emergence of the non-state sector, the increase in the number of people working in it, in the short term, became the root of the above-mentioned shortcomings. Thus, economic reforms have led to positive changes in the spiritual image of the individual. Economic reforms have led to a change in the life position of the individual. Life position is a combination of social, civic duty and moral responsibility. This, according to experts, is a person's attitude to the world, which is reflected in his efforts and actions. [6] This concept also includes efforts to satisfy their social and personal interests, improve social and personal living conditions in accordance with humane ideals. If a person deeply understands his social duties and makes them his beliefs, the norm of his activity, his life position is considered active. A person acting on the basis of such a position serves to increase the material and spiritual wealth of his country, to ensure the well-being of the country.

The impact of economic reforms on a person's position in life manifests itself in different ways. In particular, first of all, thanks to the reforms, the social system and way of life in society acquired a new character. This, in turn, affected the life position of a person. Secondly, economic reforms have changed the social environment (labor community, public organizations, family, etc.) that directly surrounds a person. These changes left their mark on the spiritual image of a person, on the position that he took in life.

Thirdly, the renewal of the nature of the needs and interests of the individual in the course of the reforms also affected the position of the individual in life. However, as we have already noted, economic processes did not have a positive impact on the spiritual image of the individual. As a result, there are a number of negative consequences. Therefore, when analyzing the problems of relationships in the context of "society-man", "economic processes-spiritual image of man", it is necessary to discard passion and euphoria and mention the negative products of these processes.[7]

First of all, it should be noted that the reforms carried out in our country have focused on material values and needs. This priority forms a completely new model of the spiritual image of modern man. For example, economic reforms have made self-interest a priority in making decisions about a society based on a market economy, including the development of individual initiative and entrepreneurship. Because without self-interest, there can be no question of initiative and entrepreneurship. The primacy of personal interests subordinated the spiritual image of the individual to the principles of individualism. Today, man is becoming a pure individualist: he seeks to separate himself from others, to distance himself from them, to worship nothing but the market, where the spirit of consumerism and the

principles of hedonism breathe. The idea of Antoine de Saint-Exupery "There is only one problem in this world - to give people spiritual content and spiritual concerns" is becoming more and more relevant.[8]

The progress of mankind in technological and spiritual terms changes in time the views and motives of the behavior of peoples and states, taking into account their position in the world of social interaction. Society and social groups need to generalize ideas in meeting the needs and in using universal values, overcoming the aggravation of contradictions and unfounded claims in the processes of economic activity. Under the influence of economic processes, the consciousness and activity of the individual are commercialized, that is, they are subject to material interests. It is known that commercialization is understood as the activity of an individual or organization aimed at generating income, profit in any way. In economic terms, this process is not negative.[9] However, the absolute commercialization of human consciousness and activity can lead to tragic consequences. Unfortunately, the number of people who build their activities and lifestyle on the basis of this principle is growing every year.

Economic reforms also change the values and ideals of a person. Abu Raykhan Beruni, who today called a whole century to a large group of people, Khabib Abdullayev, known for his stamina, and Musa Tashmuhammad oglu Oybek, who dared to praise the great people of his people even in the colonial years, did not leave a mark in Asadbek's singing "Artist" becomes an ideal. Thus, the ongoing economic reforms in our country have made it possible to achieve significant results, but at the same time have had a significant impact on the spiritual image of the individual.[10]

In particular, under the influence of economic reforms, beliefs, qualities and attributes of a person, a life position acquired a new character. At the same time, shortcomings were identified in the spiritual image of the individual during the reforms, and a thorough study of these processes will help determine the laws of society's influence on the individual.

### Conclusion

Thus, economic and political reforms, a spiritual crisis and a reassessment of values, a change in worldview paradigms, and often the establishment of ideological relativism - this is a far from complete list of events that largely determined not only today, but also the prospects for the further development of man and society. Both the external conditions for the formation of public consciousness in general and moral consciousness in particular, as well as internal factors, have radically changed, which attracted increased attention from the research community, public organizations and various government structures.

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