



The role of consumer culture in ensuring the protection of human interests

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ABSTRACT

This article presents information about the role of consumer culture in ensuring the protection of human interests, thrift in the process of satisfying needs, the famous American economist V. Rostov, The Almighty Consumer, J. Furaste "Technology and Well-being".

Keywords:

Satisfaction of needs, man, thrift, material wealth, development of industrial production.

In our opinion, the protection of human interests is based on the principle of limited benefits of the traditional philosophy of consumption. It requires thrift, rationality in the use of material wealth. This philosophy prevailed at the initial stage of human history, when people's material needs were associated with a lack of food and means of subsistence. Thrift in the process of satisfying needs allowed people to survive. The intensive development of social development, ideological processes influenced the formation of a philosophy of unlimited consumption in the minds of people. For example, this was expressed in the growth of commodity production and the need to increase material wealth in people's interests. Gradually, a mass consumer society emerged. The famous American economist V. Rostov assessed this society as a period of economic

growth. In his opinion, "the development of industrial production inevitably led society to the era of mass consumption."¹. He considered the era of mass consumption to be the highest stage of social development, which led to the emergence of consumerism as a sharp increase in interests and people's unlimited desire to buy and accumulate things. In the 60s of the 20th century, J. Cato wrote about the "omnipotent consumer"², J. Furaste "Technology and Prosperity"³ (1969), J. Furaste "Praise to the Consumer Society"⁴ (1969) substantiated the formation of a new spiritual culture in their works and revealed that its ideological aspect is related to economic stability in society. Based on the analysis of their works, we can observe that the philosophy of unlimited consumption encourages people to abandon the restriction of consumer desires. It can be concluded that this

¹ Rostow W.W. The Process of Economic Growth. – New York, 1952. P. 34

² Като Дж Всесильные потребители. – М.: Наука, 2015. –345 с.

³ Фурастье Ж. Технический прогресс и капитализм с 1700 по 2100 год. // Какое будущее ожидает человечество? Прага: Мир и социализм, 1964. С.157-159.

⁴ Фурастье Ж. Технический прогресс и капитализм с 1700 по 2100 год. // Какое будущее ожидает человечество? Прага: Мир и социализм, 1964. С.157-159.

is precisely the propaganda method of the ideology of society aimed at ensuring the protection of human interests. Therefore, the cult of consumption is becoming the main value of human existence. R. Descartes's "I think, therefore I am"⁵ The essence of the philosophy of consumerism can be slightly changed to "I buy, therefore I exist". Today, consumption is becoming a form of self-affirmation and self-realization, and the process of buying, as the most important type of human activity, is a manifestation of human interests. In our opinion, a person who recognizes this philosophy values the acquisition of things and their demonstration. As Q. Abdurakhmanov noted, "a person's interests are determined by the criteria of possession of material values, such as a house, money, a car, etc."⁶. The value of things designed to satisfy human needs represents a person's personal interests, and their possession is the most important source of pleasure. For this, "the rapid development of small business and private entrepreneurship"⁷ plays an important role as a means of regulating consumer culture. As a continuation of our idea, the social consequences of the dominance of the philosophy of consumerism are extremely negative. This is manifested as one of the important reasons for the increase in anthropogenic and technogenic pressure on nature, the depletion of natural resources and the approaching ecological catastrophe. In this sense, the study of the essence of the philosophy of consumption is of great importance in finding solutions to global problems. In this regard, first of all, the activities of the international organization Club of Rome are noteworthy. It emphasized that the primacy of human interests has led to the crisis of nature and the urgent importance of achieving the unification of international forces in its elimination. Secondly, in the 70s of the 20th century, the founders and

prominent representatives of the Club of Rome, Pecchei, Pestel, Mesarovich, King and others, put forward conclusions about the need to curb population growth, such as industrialization, environmental pollution and the death of nature, which are important for the prospects of human existence. To do this, it is necessary to limit the growth of human interests, to form a sense of responsibility for the consequences of their moderate and unreasonable consumption. However, in our opinion, the fact that human interests have tripled in the last 50 years requires the development of a certain norm for them. It should be especially noted that in the 19th and 20th centuries, when the ideological struggle intensified, the need to develop a theory of consumption increased. This is Karl Marx's "dialectic of production and consumption"⁸ was expressed in his theory of consumption, which revealed the essence of the concept of "consumption relations" and put forward the idea of commodity fetishism, which justified the law of increasing the satisfaction of these interests. At the end of the 19th century, the American economist T. Veblen developed the "visible theory of consumption"⁹ proposed. The German sociologist G. Simmel "The main ideas of fashion theory, the influence of fashion on the process of production and consumption"¹⁰ based on. The German sociologist and economist W. Zombar tried to substantiate the "representation of luxury in human interests." Another German sociologist M. Weber "formed the concept of status groups, the influence of Protestant morality on the attitude to labor and consumption, and gave a classification of social movements."¹¹

More specific studies of consumer behavior appeared in the mid-20th century. "Consumer behavior" was used as a way to regulate human interests. It has been studied in the United States since the 1950s as part of the basic principles of marketing departments of

⁵ Декарт Р. Рассуждение о методе. – Москва: Наука. 1996. – С. 34.

⁶ Абдурахмонов Қ. Мехнат иқтисодиёти. – Тошкент: Иқтисодиёт, 2011. – Б. 23.

⁷ Мирзиёев Ш.М. Буюк келажагимизни мард ва олийжаноб халқимиз билан бирга қурамиз. – Тошкент: Ўзбекистон, - Б. 22

⁸ Вебер М. Протестантская этика и дух капитализма. — М., 2003.

⁹ Веблен Т. Теория делового предприятия. — М.: Дело, 2007. — 288 с. — ISBN 978-5-7749-0447-1.

¹⁰ Зиммель Г. Избранное. — М.: Юрист, 1996. Том 1. Философия культуры. — М.: Юрист, 1996. — 671 с. — ISBN 5-7357-0052-9. Том 2. Содержание жизни. — М.: Юрист, 1996. — 607 с. — ISBN 5-7357-0175-4.

¹¹ Вебер М. Протестантская этика и дух капитализма. — М., 2003.

commercial colleges and business schools. In North America and Europe, research on consumer behavior began even earlier. Thus, in the late 1920s and early 1930s of the 20th century, Paul Lazarsfeld and his colleagues in Vienna studied a number of consumer goods markets using consumer surveys and proved that human interests are related to consumer culture.

If in the 1950s in America the so-called "motivational research", based on in-depth interviews, the teachings of Z. Freud and his followers, closely related to the tradition of psychoanalysis, gained primary importance, in the 1960s new approaches to the study of consumer behavior, originating from cognitive psychology, emerged, in which the understanding of consumption as an information process gained priority. This process, in our opinion, is likened to a computer that receives and processes information in order to make decisions on the choice of goods or services by the consumer, who embodies the ideological contradictions of society. The first studies on consumer behavior were created mainly within the framework of understanding this problem, but the fact that they included some topics related to culture, subculture, the influence of social groups, family and personality indicates the originality of this idea. Another major theorist of consumption as an important component of human interests was the French modernist philosopher J. Baudrillard, who developed the concept of "consumer society"¹² and based on the fact that individual interests are expressed in needs.

In our opinion, currently "Consumer Behavior" is becoming a complex practical discipline. In addition to economists, philosophers, psychologists, anthropologists, sociologists, philologists are also involved in the development of its problems. This, of course, broadens the approach to consumption and consumer behavior.

In the 1990s, interest in consumer behavior also appeared in Uzbekistan. Along with the broad development of the activities of entrepreneurs and businessmen, special attention is paid to the

study of consumer culture in the higher education system.

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¹² Бодриар Ж. Симулякры и симуляция = Simulacres et simulation: [ориг. изд. 1981] / пер. О. А. Печенкина

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