

## THE CONNECTION AND INTERACTION BETWEEN SOCIETY'S AND INDIVIDUAL'S ECONOMIC CULTURE

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**Abstract:** *The article examines the interrelation between the economic culture of society and that of the individual, the factors influencing their formation, and their significance in social life. The economic culture of society provides a foundation for the development of individual economic culture, while the latter enables active participation in societal progress. The study highlights material and technological conditions, socio-economic relations, forms of ownership, and the interconnection of economic culture with ethical, aesthetic, and legal cultures.*

**Keywords:** *economic culture of society, individual economic culture, ethical culture, aesthetic culture, legal culture, social relations, economic activity*

The interaction between the economic culture of society as a subject and the economic activities and relations reflected within it as an object serves as the initial stage in the formation of an individual's economic culture. As the economic culture of society develops and improves, the economic culture of the individual emerges. Naturally, this process does not occur automatically; it requires certain objective conditions as well as subjective factors.

Among these important conditions, first and foremost, one can identify material-technological conditions and means. The material and technical base of productive forces serves as the foundation for their development. The existence of an enlightened market economy is also one of the factors ensuring the economic stability of society. The direct connection between effective labor and the benefits derived from it represents a key advantage of the market economic system. The emergence of new forms of ownership, especially the development of private property, has a positive impact. As labor productivity increases, qualitative changes occur in the population's standard of living and level of well-being. Conscious attitudes toward goals and specific tasks related to economic interests are largely determined by objective processes. During socio-economic reforms, economic relations are acquiring new content, characterized by economic freedom, mutually beneficial cooperation, free competition, and orientation toward real social needs.

It is well known that for an individual to become a bearer of advanced economic culture, their personal culture must correspond to, and not contradict, the culture of society. The laws of social development, including economic laws, manifest themselves in the conscious activity of members of society. Therefore, economic culture is conditioned not only by economic activity and relations but also by the overall development of society. In this sense, economic culture elevates the role of each individual in ensuring the

spiritual wealth and social well-being of the people, as well as in achieving a new qualitative state of society. While the economic culture of society serves as a foundation for the development of individual economic culture, the latter, in turn, fosters activity and creativity that contribute to social progress.

Social relations and economic culture constantly interact and enrich one another. The economic culture of society influences not only economic relations but also the formation of state economic policy. The increase in economic freedom and the growing intellectualization of productive forces strengthen this influence in harmony with economic culture. The necessity of economic development transforms economic culture into an integral part of people's lives. The alignment of the economic culture of a transforming society with state economic policy directs people's activities toward the implementation of this policy.

In social life, various forms of culture interact with one another. This interconnection is determined by the organic unity of social relations and types of human activity. By its nature, this connection is both objective and integral, representing a unity of two aspects. It is objective because it reflects the relationships and interactions among the objective components of the cultural system. It is integral because, in both economic and other forms of culture, the central element is the human being and the people, manifesting through their life, activity, and development. It is a unity of two aspects because economic culture influences other types of culture, and, conversely, each type of culture also affects economic culture. The integrity of culture serves as an important methodological foundation for ensuring personal development and increasing labor productivity.

The economic culture of an individual is organically linked with their political, moral, aesthetic, and legal culture. Economic culture manifests itself in connection with other forms of culture. In terms of origin and social role, political culture is particularly close to it. Their unity is organic and inseparable because economic and political foundations cannot be divided. Where this unity is disrupted, various distortions arise. While distinguishing between these two types of culture, one must consider different qualities of social relations. Their inseparability should be viewed through the lens of the unity of politics and economics. In politics, the economy is directly reflected, and societal economic needs acquire general significance in the form of laws. Although we may analytically separate politics from economics, in reality they form a unified whole.

Economic culture, reflecting certain political positions, manifests its potential through creative influence on reality and its transformation. The interaction between these two forms of culture is also determined by their content. For example, certain knowledge can be considered an essential element of both economic and political culture. The knowledge necessary for the formation of an individual's economic culture is equally important for political culture. Just as economic culture cannot be formed without mastering the foundations of economic theory, political culture cannot develop without them either. However, despite their close interconnection, these two types of culture cannot be equated in content. It is possible to encounter individuals with a high level of

political culture but a low level of economic culture, or vice versa. This indicates that the unity of political and economic culture in an individual is only a possibility conditioned by social life. To realize this possibility, continuous, purposeful, and diverse ideological, spiritual, and educational efforts are required.

Another type of culture—moral culture—is also closely related to economic culture. This is reflected in the growing importance of the human factor, personal integrity, and moral qualities in ensuring the effectiveness of social production and the constructive nature of economic activity. The integration of moral and economic culture can transform socially useful activity into a basic human need. Moral culture is objectively conditioned by economic relations, while economic culture is linked to people's spiritual and moral interests, beliefs, and values. Moral culture, manifested in various forms, reflects moral relations requiring harmony between personal, collective, and societal interests through ideas, views, behavioral principles, norms, and rules. The essence of moral relations is, to a certain extent, dependent on economic relations. Therefore, economic relations play a significant role in determining the content and character of moral culture, as well as people's social status, needs, and interests. Economic interests drive changes in all social relations. Through ideas and beliefs, individuals increasingly subordinate their personal interests to those of the collective and society. Activities aimed at satisfying interests in production, distribution, exchange, and consumption give rise to more advanced moral relations and higher levels of moral consciousness. In a democratic society, everything that contributes to harmonizing personal and societal interests is considered moral. Thus, the goals of moral and economic culture coincide: to shape the moral views, principles, and norms of individuals and groups striving for social welfare.

Under current conditions, the moral power of economic culture lies in its ability to encompass the moral values of both society and the individual, encouraging the implementation of the most progressive, humane, and just economic relations. Morality in economic activity manifests not only in personal virtues but also as a criterion for evaluating the economic culture of social groups. The aspiration for moral purity increasingly influences human behavior and economic consciousness. The harmony between moral principles and economic aspirations plays an important role in improving labor productivity, product quality, efficiency, and environmental responsibility. The close relationship between these two forms of culture is also reflected in public behavior. Economic education contributes to achieving ideological and moral ideals, while moral values and the spiritual environment influence economic culture.

A person with a high level of moral consciousness is typically also a strong supporter and promoter of an enlightened market economy. Underestimating moral factors or the importance of economic thinking can lead to negative changes in public consciousness, hinder the growth of labor activity, and create obstacles to economic development.

The moral and economic qualities of individuals are most clearly manifested in labor and creative activity. A person's moral character is revealed in economic reality and economic culture. It is precisely in labor and the pursuit of efficiency that moral and economic awareness, virtues, and activity are tested. The results of moral and economic

education ultimately manifest in labor, and their effectiveness can be measured through these outcomes. Thus, economic and moral culture reflect an individual's honest attitude toward work and creativity, while principles such as cooperation and mutual assistance become sources of harmony between behavior and values.

A high level of economic culture also indicates not only intellectual and moral development but also the manifestation of aesthetics and emotions in economic activity. Aesthetic culture characterizes a person through taste, sensitivity to beauty, appreciation of art, and understanding of everyday aesthetics. Like economic culture, it is based on economic relations, strengthens the connection between individuals and society, enriches spiritually, and provides value orientation in activity. The aesthetics of labor, production, daily life, and scientific-technical activity, as well as artistic needs and interests, are elements of aesthetic culture. In individuals with developed economic culture, these qualities manifest as creativity, innovation, and initiative. Aesthetic perception is a form of human interaction with the surrounding world and develops within economic life. Constructive economic activity serves as a foundation for aesthetic culture, while aesthetic value becomes an important characteristic of economic products. The unity of economic and aesthetic culture is expressed in the harmony of beauty and labor, utility and elegance.

The specificity of economic culture is also evident when compared with legal culture. Legal culture, like economic culture, relates to social relations and cultural systems. Legal norms often regulate existing economic and political relations rather than creating new ones. Legal culture arises from economic relations and plays an important role in regulating them. Economic and legal consciousness are integral parts of individual consciousness, sharing a common objective basis, goals, and functions, yet each has its own specific features. Legal relations function in connection with the state, demonstrating both the closeness and distinctiveness of economic and legal culture.

The analysis of the concept of economic culture allows the following conclusions:

1. Economic culture is an integral part of universal human culture, closely connected with economic relations and processes, and is a dynamic, multifaceted socio-historical phenomenon.
2. Analyzing social and individual economic culture in interconnection enables a deeper understanding of its essence.
3. Comparing economic culture with other forms of culture helps reveal both its specificity and its place within the unified system of culture.
4. The economic culture of society represents the unity of activities, methods, means, and results related to creating and sustaining the material foundations of social life.
5. The economic culture of the individual reflects their knowledge, skills, beliefs, and practical actions based on the harmony of personal and social interests.

The study shows that social and individual economic culture are closely interconnected, mutually reinforcing phenomena. Social economic culture creates objective conditions for individual development, while individual economic culture

serves as a subjective factor driving economic progress. The formation of economic culture depends on material-technological development, socio-economic relations, ownership forms, and market mechanisms. Economic freedom, competition, and incentives play a crucial role in enhancing individual activity and ensuring social well-being. At the same time, economic culture should be considered in unity with moral, political, aesthetic, and legal culture. A highly developed individual is economically active, morally mature, legally aware, and aesthetically refined. Such individuals contribute to innovation, social responsibility, and progress. Therefore, raising economic culture requires not only economic reforms but also broad educational, moral, and institutional efforts. In particular, strengthening economic education, developing entrepreneurial skills, and promoting moral and legal values are key priorities. In conclusion, the harmonious development of social and individual economic culture is a vital condition for sustainable economic growth, social justice, and overall prosperity. Achieving this harmony depends on the conscious activity of individuals, the effective functioning of institutions, and the alignment of economic and spiritual factors in public policy.

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