

THE IMPACT OF ECONOMIC CULTURE ON THE DEVELOPMENT OF SOCIETY

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Abstract: *The article examines economic culture as a qualitative state of society at different stages of its development from a philosophical and methodological perspective. It explores the relationship between economic culture, productive forces, and economic relations, as well as its transformation in the context of a market economy and the interaction between social and individual economic culture. Particular attention is given to the role of economic culture in socio-economic processes, its structural elements, and patterns of development.*

Keywords: *economic culture, economic relations, productive forces, market economy, economic consciousness, economic thinking, social development, human factor, entrepreneurship, economic activity*

It is also possible to consider economic culture as a qualitative state characteristic of each stage of societal development, as a specific expression of the level of development of productive forces. In this context, the interrelated aspects of society and economic culture can be distinguished. Economic culture may be understood as a manifestation of our productive forces and relations. If we take into account that human and social conditions are always present in the economic sphere, then in defining the scope of economic culture it is sufficient to interpret the achievements attained by humanity in the process of mastering the world. This, in turn, makes it possible to characterize the historical path traversed as the process of mastering the economic sphere of society. In this sense, just as the history of humanity is a continuity of various social, political, and spiritual events, it is also the history of the qualitative transformation of economic culture.

From this point of view, the current economic culture of our society differs qualitatively from that of the past. The economic culture characteristic of our society, undergoing profound transformations, is greatly influenced by deep changes in social processes and relations. Their content is essentially evolving on the basis of market relations. These changes are reflected in the diversity of forms of ownership and in the new nature of the production, distribution, exchange, and consumption of material and spiritual goods. In the emerging economic culture of our society, the interests of individuals, personal responsibility, business initiative, entrepreneurship, creative activity, and free initiative are becoming increasingly evident.

A general examination of the economic culture of society allows us to observe the various historical stages of its formation. The foundations of our economic culture began to take shape at the beginning of the path of independent development, alongside the first steps in building a new society. The rich historical heritage of our people and the

achievements of world experience played an important role in this process. The growth of people's free economic activity and the formation of market relations have increasingly been influenced by the development of new economic thinking, knowledge, experience, and skills. As a result, a new, distinctive economic culture has begun to emerge in our society.

Economic culture is reflected in economic processes, particularly in the quality of produced goods. However, this alone does not fully reveal its essence and content. Therefore, it is important to interpret economic culture by uncovering its true meaning. It should be noted that the empirical study and description of the economic culture of society also represent a specific aspect of its understanding. In this approach, economic culture is viewed as a set of certain material values and ideas. Indeed, our economic reality is characterized by the unity of material objects and relations, as well as spiritual processes. For example, in order to compare economic culture with political, legal, moral, or aesthetic culture, it is necessary to identify a set of empirically observable and comparable elements. The theoretical and empirical aspects of understanding economic culture complement one another. In analyzing the formation of economic culture, it is possible to identify indicators that can be empirically examined, such as the level of economic awareness of social groups or strata, and the culture of economic management, services, trade, and entrepreneurship.

Historical experience shows that the level of culture is determined and conditioned by social relations. Culture is created, utilized, and sustained by society; it ensures the stability and reproduction of social relations. The economic culture formed within a society is connected not only with economic relations but also with all social relations. This is confirmed by the close interconnection between the content of economic relations and social life as a whole.

Within the system of social relations, economic relations occupy a central place. They are objective in nature and form the foundation of economic culture, becoming embedded in economic consciousness, shaping it, and finding expression within it. It would be incorrect to equate economic relations solely with production relations. Production relations constitute a complex system consisting of two components: organizational-technological relations and economic relations. The essence of economic relations is not defined by technological processes in production, but by forms of ownership, distribution, exchange, and consumption, as well as the relations associated with them. Economic relations are, above all, property relations. They arise and develop not only in material production but also in the sphere of non-material production, and they determine the character of the economic culture of society.

It is also inappropriate to associate economic culture exclusively with production. It manifests itself in distribution, exchange, and consumption as well. In their unity, these processes constitute the entirety of economic activity. To limit economic culture only to production would distort this integrity. The level of development of forms of ownership, productive forces, and economic relations—which most fully reflect the qualitative state of society—is expressed in economic culture. In this sense, economic culture determines

the orientation of people's economic activity in production, distribution, and consumption processes.

Economic culture may also be viewed as a system reflecting the evolution of economic activity and relations characteristic of social groups (such as nations, classes, etc.), as well as transitions from one stage or condition to another. During the transition from one system of socio-economic relations to another, economic culture is reformed and qualitatively renewed. At the same time, past experience and traditions are not entirely abandoned; rather, economic culture incorporates those elements that can be effectively used in building a new social system. It reflects not only the economic experience of past and present generations but also the future needs and goals of development. The economic culture of our society, which is being renewed on the basis of market relations, represents a new qualitative characteristic of our productive forces, economic relations, and economic life as a whole. Its growing importance is determined by objective factors, including the complexity of economic reforms associated with achieving stable economic development and addressing social, political, ideological, scientific, and technological tasks. Since the beginning of reforms aimed at forming market relations, profound changes have taken place in the economy. Many enterprises and new sectors have been established. Having overcome crisis conditions and achieved economic growth, the national income of the Republic of Uzbekistan continues to increase. Most importantly, a direct link has been established between people's labor and their material interest in its results. Success in building a market economy increasingly depends on the economic consciousness, thinking, knowledge, competence, skills, experience, initiative, and activity of market participants and entrepreneurs.

Modern scientific and technological progress is creating new conditions for the integration and improvement of all spheres of economic creative activity. Alongside significant changes in science, technology, production, consumption, and needs, there is a growing shift of human labor toward creative activity, as well as an increase in the number of people engaged in intellectual work. This process creates opportunities for the full realization of human potential, especially creative abilities, while at the same time making the development of science and technology increasingly dependent on the human factor and its cultural level.

The transformation of the economic culture of society depends on many factors and is subject to a number of general and specific laws. Its development does not always coincide directly with the development of production, distribution, exchange, and consumption. Economic culture may correspond to these processes, support them, outpace them, or lag behind them. The deeper the social transformations and the broader the political, economic, and cultural tasks, the greater the importance of comprehensively developing the human factor and enhancing both social and individual economic culture. In this context, economic culture becomes a qualitative indicator of an individual's economic knowledge, skills, abilities, competence, and capacity to apply them. The economic culture of the individual also implies self-development, as a person not only

creates, enriches, and consumes cultural values but also rises to higher levels of freedom in the process of personal growth.

The economic life of society includes productive forces, economic relations, economic policy, activity, needs, interests, education, and upbringing. Their analysis leads to the conclusion that the essence of the economic culture of society lies in the unity of human creative activity in the economic sphere and the values and experience generated by that activity. Creative human activity manifests itself in all areas of economic life. For example, activity in the field of economic science involves studying economic theories developed by previous generations and creating new ones based on acquired knowledge. Economic policy encompasses the activities of state institutions (ministries, corporations, governing bodies, etc.), political parties, public organizations, and labor collectives. Its effectiveness depends on the free, active, and creative approach of members of society to labor. Economic education, in turn, aims to form specific economic qualities in individuals.

In general, it is necessary to distinguish the set of values created by people's constructive activity in all spheres of economic life. Such values include the level of development of productive forces, the maturity of economic relations, the degree of specialization in the division of labor, and the forms and methods of economic management. Economic culture is also influenced by the values of economic science—economic theories, ideas, and views—as well as advanced economic qualities and behavioral norms acquired through education and upbringing. These qualities and norms may be positive (such as diligence, thrift, discipline, organization, innovation, dedication, responsibility, and entrepreneurship) or negative (such as laziness, irresponsibility, wastefulness, indifference, carelessness, dependency, and opportunism). As values, only positive qualities should be recognized. All these aspects make it possible to characterize economic culture as the integral unity of creative activity in economic life, the methods and means of carrying out this activity, and its outcomes.

In understanding the essence of economic culture, it is also important to analyze its general social and individual levels. In modern societal development, the growing role of the individual factor increases the importance of individual economic culture. There is a complex relationship and interdependence between the economic culture of society and that of the individual. First of all, this is expressed in the fact that the individual's economic culture is shaped by the principles of the economic culture of society. At the same time, it may correspond to it, surpass it, or lag behind it and hinder its development. For example, an advanced market economic culture is characterized by highly efficient technologies, free competition, free entrepreneurship, highly developed productive forces, mutually beneficial economic relations, and the dominance of corresponding theoretical frameworks. However, the economic culture of individuals may sometimes lag behind societal development, failing to adequately respond to changes in economic knowledge, beliefs, thinking, and activity required by market theory, economic reforms, and practical tasks.

The general economic culture of society is expressed in the process of economic development and in the realization of the creative potential of the masses. It represents the expression of people's creative activity, a powerful factor of social progress, and a unifying force of the practical actions, economic behavior, and constructive efforts of large social groups. Its significance is directly related to these functions. Economic culture has its own object of reflection, which can be identified as economic activity and relations. The degree of its objectivity depends on how accurately and fully it reflects economic reality. At the same time, economic culture itself can be considered an object of influence by its subjects. The state, social groups, organizations, associations, and economic actors can introduce innovations into economic culture and develop it based on the ideas formed in the consciousness of their members and leaders.

In this article, economic culture has been comprehensively analyzed as an important qualitative indicator of societal development. The analysis shows that economic culture is not merely an external expression of economic processes but a complex social phenomenon formed through the interaction of productive forces, economic relations, and the human factor. At each stage of development, it acquires specific content and undergoes qualitative transformation and enrichment over time.

Furthermore, it has been substantiated that the formation and development of economic culture become especially relevant under conditions of market relations. In the modern economic system, the economic knowledge, thinking, initiative, and responsibility of individuals become decisive factors. The growth of the economic culture of society plays a key role in ensuring the effectiveness of economic reforms, stable economic growth, and social well-being. The structural components of economic culture—economic consciousness, economic thinking, economic activity, and behavior—have been examined as an interconnected system. Their harmonious development leads to positive outcomes in economic life. In particular, the manifestation of economic culture in production, distribution, exchange, and consumption demonstrates its comprehensive nature. In conclusion, economic culture is not only a result of societal development but also one of its driving forces. Its development is crucial for enhancing human capital, improving economic relations, and modernizing society in accordance with the requirements of a modern market economy. Therefore, scientific research and practical measures aimed at raising the level of economic culture should be regarded as essential conditions for sustainable societal development.