



Structure and Specific Characteristics of Economic Culture in Historical Development

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ABSTRACT

The article is devoted to the issues of revealing modern development trends of socio-philosophical theory. It describes the tasks of modern philosophical thinking, new methodological aspects of researching social events and phenomena, and the foundations of the existence of social reality. The article also explores the relationship between religion and science, the relationship between religion and the secular state in the dialectical relationship between religion and society.

Keywords :

socio-philosophical theory, social event, social reality, philosophical understanding, knowledge, religion, science.

One of the important directions of the changes implemented in our country is the reforms in the economic sphere. After all, it is possible to ensure the material basis of the development of society and the well-being of the population only through changes in the economy. Studying the phenomenon of "economic culture" from a philosophical point of view requires a theoretical-methodological analysis of its essence, structure and main elements, functions and manifestations. The analysis of the concept of "economic culture" should begin with a brief explanation of the content of the "culture" category. After all, it is difficult to get into the essence of economic culture without a correct scientific interpretation of culture, which is a basic, general concept. There are many scientific sources and approaches about culture, its nature and forms. Cultural phenomena are also studied by many disciplines - culturology, archeology and ethnography, history and sociology, art history, ethics, religion, etc. Each of these shapes certain perceptions of culture within their respective domains.

In our opinion, it is better to use the dialectical method in the scientific-

philosophical interpretation of culture. After all, the concept of culture is very complex due to the multifaceted nature of the phenomenon it represents. The dialectical approach allows to explain it comprehensively and holistically, through all its connections and relationships, always changing. We are far from the idea of absolutizing the dialectical method typical of the era of totalitarianism. However, we believe that it is methodologically inappropriate not to use this method, which is widely recognized in world philosophy. Although the term "culture" originally means Arabic-medina, city, education, it is considered as an expression of the concept of "culture" in the Uzbek language, which is widespread and recognized in the world. Even in the initial nominal content of this concept (sultura-land cultivation in Latin) the change of the environment as a result of human activities, as opposed to natural effects, was expressed. This reflects a very important feature of culture from the very beginning, that is, its integral unity with man and his activities.

In some cases, the interpretation of culture in a broad sense as all things created by people through their activities, different from the total natural phenomena, also draws

attention to the fact that where there is a person, his activities and social relations, there is also culture. Although the interpretations of culture in the scientific literature differ, it is also possible to see points that are common to their approaches.

Although culture and creative, transformative activity are closely related, they are not equal concepts. Their relationship is expressed in the fact that if culture is a product of people's activity, the activity is manifested and realized only in a concrete historical-cultural environment and through this environment, and in turn, in the process of activity, cultural values are assimilated, recreated, and multiplied. Conclusions made in the way of distinguishing the concepts of activity and culture are of deep scientific importance. They emphasize that the concept of culture does not represent human activity itself, but a special way of this activity.

When determining the essence of culture, it is also important to consider that any external manifestation of it is a manifestation of the level of human maturity. A materialized "culture" separated from a person loses its dynamics, movement, and vitality. Real, living culture is inseparable from society, from man, that is, from the subject of culture. In the process of human activity, a person forms himself as a cultural-historical being. A person's human qualities (virtues) are the result of his thinking and speech, assimilation of existing values and traditions in society, methods of activity and skills specific to this culture.

At that time, it was widely recognized that the economic culture of a person includes his knowledge and thinking in the field of economics, his needs, and his creative activities in this direction, and it shows the level of realization of a person's abilities, knowledge, and all his potential. The purposeful creative activity of people in various sectors of the economic life of the society and its effective results were interpreted in the form of economic culture. This is related to the understanding of the essence of economic culture as a set of creative activities, values and experience of people.

Economic culture can be considered as a specific expression of the state of quality and the level of development of productive forces at each stage of society's development. Here we can distinguish the interrelated aspects of society and economic culture. A society's economic culture can be understood as a manifestation of our productive forces and relations. If, considering that human and social conditions are always present in the economic sphere, defining the scale of economic culture, one can be satisfied with explaining the progress achieved in the process of mastering the human world.

Historical experience shows that the level of culture is determined and conditioned by social relations. Culture is created, used and served by society, ensures the stability and reproduction of social relations. The economic culture formed in society depends on all social relations along with economic relations. This is also confirmed by the integral connection of social life with the content of economic relations.

Current science and technology development creates new conditions for integration and improvement of all spheres of economic activity. In addition to the sharp changes in science, technology and production, consumption and needs, with the transition of human labor to the creative sphere, and accordingly, there is an increase in the number of people engaged in intellectual activity. This process creates the conditions for the manifestation of all human capabilities, first of all, the ability to create, at the same time, the development of science and technology itself remains dependent on the human factor and its culture.

Economic culture is influenced by the values of economic science, that is, economic theories, ideas and views, advanced economic qualities and moral norms of people, which are achieved through education. After all, economic virtues and standards of behavior can be positive (such as hard work, thrift, discipline, organization, innovation, dedication, responsibility, business) or negative (such as lack of enthusiasm, lack of economy, extravagance, indifference, haste,

irresponsibility, carelessness, rashness). In this regard, only positive qualities or qualities should be accepted as value. All this gives an opportunity to describe the economic culture of the society as a whole unit of creative activity in economic life, methods, tools and products of this activity.

The analysis of the content of the concept of economic culture makes it possible to draw the following conclusions and define:

1. Economic culture is an integral part of the general culture of mankind, it is a meaningful and colorful socio-historical phenomenon that is manifested in an integral connection with economic relations and processes and is constantly changing and improving.

2. The analysis of the economic culture of the society and the individual in relation to each other opens the way to wider coverage of the content of this complex phenomenon, its full understanding and determination of its essence.

3. Comparison of economic culture with other types of culture allows, on the one hand, to determine its uniqueness, and on the other hand, to understand it as a holistic cultural phenomenon, to fully imagine its content

4. The economic culture of society is the activity of creating and providing the material basis of social life, the unity of methods, means, ways and results of this activity.

5 Economic culture of a person - his economic, organizational, technological knowledge related to his position and tasks in society, his scientific ideas about the objective laws of social development and economic growth, his belief based on the harmony of social and personal interests, his active practical actions towards the goal of creativity, the ability to fulfill them is a comprehensive manifestation of skills, competences and skills.

People's misunderstanding of their economic needs and interests, the objective possibilities of their satisfaction, and superficial imagining of these processes at the level of everyday consciousness lead to the formation of negative views of the state, social system, and forms of economic management. After all, idea and ideology include axiological,

evaluative aspects of knowledge and consciousness. Incorrect knowledge of economic events leads to a corresponding attitude. Of course, it should not be forgotten that it can be the other way around. It is known from the international historical experience that the state's inattention to meeting the growing needs of the population, the different assessment of this situation by the members of the society, the weakening of the attention to the economic theory, scientific views, and ideology lead to the formation of an ideological gap in the minds of people.

Dividing and classifying the functions of economic culture into complete and precise forms is a very complicated task. This event determines the enrichment, improvement and development of its content, as well as the change of its specific functions. In this respect, it is difficult to analyze in detail all the functions of economic culture in different social periods, stages and conditions. But, despite this, we pay attention to the functions of economic culture, which are considered important within the framework of our analysis, such as worldview, cognitive, ed serves to visualize the problems of isodic culture more clearly.

It should be noted that if these criteria are used in the assessment of economic culture not separately, but as a unit, it will make it possible to come to a more accurate result. Of course, it is also known to use different criteria in the assessment of economic culture. For example, effective use of economic factors, provision of economic growth, quality and competitiveness of goods and services, harmony of economic activity with nature are considered as the main criteria. At this point, without denying them, it can be noted that the economic-historical approach is the priority, and more attention is paid to external signs than to the essence. In the philosophical approach, first of all, it is necessary to proceed from the essence. At the same time, it would be wrong to come to the opinion that only these criteria are enough to evaluate such a complex and multifaceted phenomenon as economic culture.

It should be noted separately that the standards of public behavior depend on the moral standards of people. Two different standards apply. First, norms that acquire meaning within the economic sphere, despite having arisen outside the economy. For example, the standard of justice, which is universal, has become the principle of incentives according to the contribution made in the economic sphere, interest according to work. Secondly, social norms that arise in the economic sphere and govern relations in it. For example, market relations started from a simple exchange of goods in the economic sphere and turned into norms covering all social relations.

In the process of liberalization of the current political life, the tasks of managing the society are being distributed in two directions. On the one hand, the rights and responsibilities of local authorities are increased based on the transfer of certain rights and duties of central state agencies to local authorities. This process is called reduction-decentralization of the direct powers of the state, which, in turn, ensures that part of the rights and duties of local authorities are transferred to citizens' self-governing bodies (citizens' assemblies, neighborhood committees, housing associations, etc.). It also helps in the formation of economic culture through social protection of certain categories of the population, regulation and control of general rules of living, communal services.

There is a second side to the matter. It is implemented by increasing the legal responsibility of public organizations, transferring a part of the powers of the state to them. For this, it is necessary to expand the network of non-governmental organizations, that is, the community that operates within the framework of the Constitution and the law. These organizations can fully participate in all spheres of social life. They can work in the field of economy (for example: provide legal and information-advertising services to entrepreneurs, look for foreign partners, organize various exhibitions, organize conferences on the introduction of scientific and technical achievements into production).

This applies equally to internal and external economic relations.

Concluding the analysis of the structure of economic culture, the following conclusions can be noted.

1. Economic culture is a complex social phenomenon with its own complex structure. Economic knowledge, consciousness and thinking, beliefs and ideas, goals and values, needs and interests, skills and abilities, aspirations and best practices are its important elements.
2. The uniqueness of the economic culture is determined by the creative and creative activities of people. Such activity is the core of economic culture that integrates all elements into a single system.
3. Economic activity is the continuous activity of people in the pursuit of their goals based on their interests in the spheres of production, distribution, exchange and consumption, consistent behavior covering all economic processes. Without the above-mentioned elements related to economic culture, he cannot show the characteristics of creativity.
4. Economic culture is manifested as a social phenomenon, in the form of a unique system of interrelated elements. None of these constituent elements can ensure the formation and operation of economic culture in its own right without stable mutual relations with others.

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