



STRUCTURAL-FUNCTIONAL NATURE OF ECONOMIC CULTURE: BASIC APPROACHES

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ANNOTATION

This article explains the structural-functional nature of economic culture. In particular, the structural and functional nature of the economic culture is achieved by improving the working conditions of workers to increase labor productivity.

KEY WORDS AND EXPRESSIONS: *Economic culture, structural-functional, civilization, phenomenon.*

In the development of modern civilization, economic culture not only plays an important role in improving working conditions and productivity, but also has a strong positive impact on trade. Therefore, both theorists and practitioners diligently study the current problems of economic culture. , try to explore its contents. In particular, A.I.Kravchenko interprets this phenomenon as follows: "Economic culture includes the culture of production, the culture of distribution, the culture of exchange, the culture of consumption, the culture of management"¹. Apparently, this problem is limited to an easy method, i.e. enumerating the important elements of economic culture. Methodologically, this approach is the easiest and at the same time the most ineffective, as it simply counts the quality or elements of the phenomenon and does not allow to reveal its essence. When we analyze the next line of thought of the above-mentioned author, based on his definition, he focuses on the culture of production, distribution, exchange, consumption and management and shows their important features, but does not adequately explain the content of the concept of economic culture.

K.N.Panferov also makes this minor mistake and lists the main elements of economic culture. According to him, "Economic culture includes economic activity, the process of production of material values, consumption and distribution, rules and principles of economic life and organization,

economic consciousness and worldview, the system of production relations, the balance of economic interests of society"². This definition reflects almost all the features of economic culture, i.e. economic activity, economic consciousness, economic relations, the subject of economic activity, economic norms and principles. Apart from economic values, this classification can be said to be the most perfect. Unfortunately, the methodological flaw significantly reduces its value, as the essence of economic culture has also been overshadowed, as it has not been determined which of these features is substantive and which is functional.

For example, in the terminology of the economic literature it is stated that "Economic culture is the participation of members of society in economic life: a) mass creative participation; b) their economic knowledge; c) economic skills and qualifications; g) a set of indicators of economic thinking and thinking"³. Here, too, we see a general approach to the category of economic culture.

Since the second half of the twentieth century, the definition of culture as a set of material and spiritual values has been almost dominant in the philosophical literature. This concept still exists in the classification of economic culture as well. In particular, O.V.Evsenkov writes: "Thus, economic culture is a set of social values and norms that

¹ Кравченко А.И. Культурология. Учебное пособие для вузов.-3-й., - М.: Акад. Проект, 2001, -С.18.

² Панферов К.Н. Экономическая культура (социально-философский анализ)-М.:Юриспруденция, 2000. -с. 17.

³ Маркетинг терминлари изоҳли луғати: асосий тушунчалар ва истилоҳлар. -Т.: "Sharq", 2012. -Б. 191.



regulate the economic activities of individuals and social groups"⁴.

Evaluating economic culture as a set of values leads to several methodological inconveniences. First, economic activity, economic consciousness, economic relations, which are the main elements of culture, fall from this definition, which does not lead to the expected result without impoverishing its content, that is, does not allow in-depth study of the essence of economic culture. Second, considering economic culture only as a set of economic values makes it difficult to study its development trends, mechanisms of development. Modern science concludes that a system is never equal to the "sum" of the elements because the system has integrative properties that do not belong to the elements. This means that it is closer to the truth to look at economic culture as a system rather than as a whole.

Some experts move away from this traditional approach, explaining culture as a method and technology of human activity⁵. Technology plays an important role in the structure of economic culture as a means and means of producing, distributing and consuming material and spiritual values, changing reality. In the past, especially today, technological culture is one of the main factors determining the quality and level of economic development. But it is not correct to limit economic culture to the scope of technology alone, because it is a complex system that encompasses economic consciousness, economic relations, and economic values, as outlined above.

We will focus on technological culture in the following places. One of the experts in this field, Z. Freud, believes that "Culture is a human achievement that protects us from the natural environment and regulates human relations"⁶. Hence, culture, especially economic culture, is the protective shell of society and the means of regulating relations between people. Freud's opinion in this regard is not objectionable, because indeed, housing, structures, clothing, etc., created by economic culture, protect people from the effects of climate and weather. Also, economic norms and principles regulate the economic activities and economic relations of people. But Z. Freud's view of culture as a means of stifling the unconscious instincts of the individual, as an obstacle to his absolute freedom, is incorrect. Moreover, the views of this scientist that

unconsciousness and subconscious processes are the driving force of the development of civilization are also far from the truth. It is a fact that unconsciousness and irrationality lead to extremely harmful consequences, especially in economic activity.

In our view, the description of culture as a specific integrative quality of society is closer to reality⁷. We believe that such an imagination of culture allows us to study it as a whole system. From this point of view, economic culture can be described as an integrative quality of economic activity, economic consciousness, economic relations, economic values, human economic potential. So, not the production itself, but its quality, not the exchange and consumption itself, but their quality, not the product itself, its quality characterizes the economic culture.

This approach to the problem allows us to define the concepts of "economy" and "economic culture". The category of economic culture reflects not the economy itself, but the quality of the economy, the level of perfection. The concept of "economic culture" reflects the quality and level of human development. If the economy is focused on maximizing profits rather than on this function, indifferent to the working conditions and material motives of the workers, then such an economy cannot have a cultural meaning.

Although the terms "cultural economy" and "economic culture" are interrelated, they differ in content. In the early stages of capitalism, there was a "wild economy" based on the brutal use of natural resources, fierce competition, the tyranny of colonial oppression, the pollution of the environment. In the post-industrial stage of the developed countries of the West, a cultural economy based on resource conservation, environmentally friendly technology, and scientific achievements has been formed. Hence, the term is used in the scientific literature in this sense. Economic culture, as a human quality of the economy, has existed since primitive times. It is true that in the past there were fewer aspects of human self-development in the traditional economy, but in the course of historical development they have grown more and more.

A sociological survey on economic culture was conducted among the general population and youth. Due to the pandemic situation, the official telegram of the Samarkand Regional Council of the Youth Union of Uzbekistan (<https://t.me/Samyoshlar24>) on November 18-23 this year, according to the survey program "Transformation of youth economic culture in

⁴ Евсенков О.В. Экономическая культура как регулятор экономической жизни. Петрозаводск. -СПб: 1998. - с. 50.

⁵ Маркарян Э.С. Теория культуры и современная наука. -М.: Мысль, 1983. -с.35

⁶ Фрейд З. Неудовлетворенность культурой. Мир философии. -М: Мысль. 1991- С.285.

⁷ Мадиримов Р. Маданиятшунослик назарияси. - Самарканд: СамДУ нашри, 1994 -19-6.



modern Uzbekistan" What is the level of understanding? "42% of respondents (699) answered "Results of economic reforms", 44% "Adaptation to living conditions", 14% "Quantitative and qualitative changes".

"What do you mean by the process of transformation of economic culture of young people in society?" - 49% of respondents (683) answered "Growth of economic awareness", 27% - "Improvement of living conditions", 24% - "Rational use of resources".

In conclusion, most thinkers equate economic culture with material culture. But such an approach to the issue is not methodologically correct. Although economic culture is the core of material culture, it cannot cover all its areas. Material culture is a quality of values that satisfies the needs of the human body, and in addition to economic culture, it includes such areas as physical culture, medicine, sanitation and hygiene, and in this regard, the concept of material culture is broader than the category of "economic culture". However, the concept of "economic culture" has a broader meaning than material culture, because it reflects the ideal phenomena such as economic consciousness, thinking, worldview, in addition to material things.

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