

THE RELATIONSHIP BETWEEN SOCIAL, CULTURAL AND ECONOMIC FACTORS INFLUENCING THE AESTHETIC TASTES OF YOUTH

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Abstract

This article explores the interrelationship between social, cultural, and economic factors that influence the formation of aesthetic taste among youth. It examines how various elements—such as the social environment, family upbringing, mass media, cultural heritage, art, fashion, and market economy—shape young people's worldview and their perception of beauty. The paper also addresses the challenges posed by globalization to national aesthetic values and emphasizes the importance of fostering an appreciation for traditional culture in younger generations. The study provides pedagogical and cultural recommendations aimed at enhancing aesthetic education. This research is of practical value to professionals in aesthetics, cultural studies, sociology, and pedagogy.

Keywords: Aesthetic taste, youth, social influence, cultural values, economic factors, globalization, traditional culture, aesthetic education, media impact, identity formation.

Introduction

In the current era of reforms, the comprehensive attention given to the youth in our society not only transforms their lifestyle, but also envelops them in a legal and moral protective framework, reinforcing their role as proactive participants in societal development. This legal framework enables young individuals to engage in ethical and aesthetic self-realization and development. Recognizing the necessity of broad-based support for youth, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, issued a decree entitled "On Improving the Effectiveness of State Youth Policy and Supporting the Activities of the Youth Union of Uzbekistan." This document outlines new and significant tasks aimed at enhancing youth engagement within the framework of the Action Strategy for the five priority areas of the Republic of Uzbekistan's development in 2017–2021, particularly in the context of democratic state-building and the promotion of civil society.

“The following shall be identified as the key areas of activity for the Youth Union of Uzbekistan: First, transforming the Youth Union into a professional structure under the motto ‘Youth – the Builders of the Future’, capable of effectively cooperating with state bodies, non-governmental organizations, and other civil society institutions in implementing youth policy.

Second, protecting the rights, freedoms, and legal interests of young people, fostering respect for national and universal values, instilling a sense of loyalty to the ideas of independence, awareness of national identity, love for the Motherland, and a sense of responsibility and dedication to the fate of the country, while also safeguarding them from ideological threats.



Third, increasing youth participation in reforms related to building a democratic state and developing civil society, expanding the ranks of proactive, knowledgeable, and independent-thinking young individuals who possess a strong sense of purpose, a broad worldview, and the determination to devote their abilities and intellect to the interests of society and the future of the nation.

Fourth, creating favorable conditions for youth to acquire modern professional skills, ensuring their employment, enhancing their entrepreneurial capacities, widely engaging them in small business and private entrepreneurship, supporting their initiatives, and assisting in the realization of their intellectual and creative potential.”

In Uzbekistan, the process of economically empowering youth and studying their challenges systematically—both theoretically and practically—has been prioritized through several state-level initiatives outlined in the aforementioned Presidential Decree. Notably, the decree proposes the establishment of the Institute for the Study of Youth Issues and Training of Promising Personnel under the Academy of Public Administration under the President of the Republic of Uzbekistan.

It also introduces national incentives to recognize and encourage youth patriotism and social engagement. For instance, the “Mard O‘g‘lon” (Brave Son) state award is designated for young individuals who have demonstrated patriotic dedication and achieved outstanding results in various fields. Furthermore, the “Kelajak Bunyodkori” (Builder of the Future) medal is awarded to those active in public affairs. From 2018 onward, youth graduating from educational institutions and entering the workforce are eligible for a phased state income tax exemption: 50% in the first year of employment and 25% in the second and third years.

These state-sponsored, fatherly measures are expected to significantly contribute to youth activation and serve as a manifestation of ethical and moral concern for younger generations. Indeed, if youth use their potential merely for self-indulgent, hedonistic needs—creating artificial beauty while disregarding the eudaimonic (virtue-based) values of nature and society—it would represent a profound aesthetic and ethical failure.

In the hierarchy of elites, it is the cultural elite—those who create new cultural and civilizational norms—that must assume leadership within socially dominant groups.

In the philosopher's perspective, the notion of an "economically cultured individual" becomes particularly relevant in the context of Uzbekistan's transition to a market economy. This transition necessitates the formation of a broad group of young people who not only grasp the dynamics of market relations but also internalize moral and aesthetic values in their social interactions. As noted in academic discourse,

"The current stage of transitioning to market relations transforms economic culture into a prerequisite for human activity" [3 – www.polit.susu.as].

Today's youth, as increasingly active participants in the education system, benefit from legal protections, educational innovations, and new opportunities. However, in some instances, a deviation from respect for the rule of law is emerging, suggesting the presence of ethical and axiological dilemmas. In the broader context of economic activation, youth are supported by a range of institutions—from the family to organizations, associations, and the education system—with comprehensive conditions and privileges being established for their development.

Nevertheless, this well-intentioned support carries the unintended risk of encouraging deviant



behavior among certain youth. Our research does not seek to diminish the value of the conditions created by the state and society for empowering youth economically. However, we must also acknowledge that under the influence of globalization and mass culture, some young individuals develop a harmful mindset that prioritizes rapid accumulation of wealth, ease, and comfort, while neglecting diligence, perseverance, and alignment with traditional ethical values.

In this context, it is crucial to remember that:

“An entrepreneur who cannot distinguish beauty from ugliness, truth from falsehood, or good from evil will be unable to achieve any meaningful success in business. High-quality production requires not only quality raw materials and advanced technologies, but also skilled specialists with refined aesthetic taste.”

If any of these critical factors are underdeveloped, the production process becomes disrupted, ultimately resulting in challenges in the manufacturing of high-quality goods [4–1]. When a product is created as a result of economic activity, it enters the market primarily as an economic value. However, its longevity and lasting relevance are significantly enhanced if it also embodies moral and aesthetic values. If a product satisfies moral and aesthetic criteria, it is an indication that the underlying economic activity has taken on the character of a true value-driven endeavor. For example, the freight and passenger vehicles assembled at the Samarkand automobile plant, or the various models of passenger cars produced at the Asaka automotive factory, are manifestations of a synthesis between material and spiritual values. The essence of such production lies in satisfying human demand for transportation, and the perceived quality of these vehicles is evaluated based on several ethical and aesthetic standards. These include: whether the vehicle is good or poor in quality, beautiful or unattractive, durable or fragile, fuel-efficient or wasteful, technically reliable or unsafe, affordable or expensive.

Any automobile that meets these moral-aesthetic criteria earns the status of both a material and a spiritual value. As a result, such vehicles are highly appreciated by consumers, purchased with enthusiasm, and cared for with great attention and pride [5–8].

Another pressing issue observed among today’s youth is the tendency to take excessive pride in personal wealth and capital, sometimes leading to behavior that goes beyond the bounds of socially accepted norms and decorum in local communities. In some cases, the source of such wealth is linked to illegal acquisition or unethical practices. South Korean business magnate Kim Woo-jung has rightly noted: “...Wealth is no reason for pride. Boasting about one's riches is foolishness. If one is to take pride in anything, it should be in how that wealth is used and whether it benefits society in any way” [6–1].

From this, it can be concluded that as youth enter the business world, their entrepreneurial activity must be guided by ethical norms and aesthetic standards — key indicators of genuine success. In the context of creating economic value and activating youth economic participation, a range of policy measures and initiatives are being implemented. Within the governance and administrative system, two interrelated tendencies are becoming evident:

First, in the framework of human-centered governance and open communication with the population, the prioritization of basic (natural-economic) needs places a moral and legal responsibility on each individual — including the youth — to uphold their consumer rights, foster an entrepreneurial environment, and ensure legal protections in economic activity.

Second, the complex and systemic nature of youth economic activity demands the development



of entrepreneurial competencies and various forms of business engagement. This includes strengthening the integration of economic awareness and economic culture functions, while emphasizing that management processes must align with ethical principles and innovation be driven by aesthetic values.

At the same time, it is important to recognize that modern tools such as social media do not always serve as a positive force in the economic activation of youth. In some cases, they promote unrealistic consumption ideals or glamorize unearned wealth, distorting the moral compass and diminishing the value of hard work and ethical entrepreneurship.

In the modern era, the principle of information openness and the implementation of e-government appear almost inconceivable without the widespread use of the internet. Purposeful and responsible use of digital platforms has become an important driver of economic activity, particularly for the younger generation. As O.N. Arestova, L.N. Babanin, and A.E. Voyskunskiy emphasize, there are several dominant motives behind youth engagement with the internet, including:

- Entrepreneurial motivation;
- The drive to acquire new knowledge;
- Communicative or social interaction motives;
- Cooperation and collaboration;
- Emotional connection and relationship building;
- Gaming and planning motivations [7–59].

In our view, the development of economic activity among contemporary youth should be structured around the following criteria:

- Motivational – fostering internal drive and purpose;
- Cognitive – ensuring access to and application of relevant knowledge;
- Technological-Innovative – utilizing advanced tools and innovation;
- Creative – encouraging originality and adaptive thinking;
- Pragmatic – cultivating practical, result-oriented behavior.

An institutional approach to education and upbringing must be improved on the basis of these parameters. Alignment with such developmental criteria is expected to yield greater efficiency and sustainable outcomes. Furthermore, these criteria must be developed in correlation with moral imperatives, reinforcing the systemic integration of ethical and economic development.

The imperative nature of moral values in society — particularly the ethical "atmosphere" within local communities — serves to emphasize the importance of prioritizing social interests. Accordingly, youth entrepreneurship should not be evaluated solely on individual profit, but also by its contribution to local employment, community problem-solving, and overall societal well-being.

In business, public opinion plays a critical role. Economically active youth must demonstrate an accurate understanding of the social context, particularly the demand and supply dynamics within their community. They must possess sufficient knowledge, skills, and experience in their entrepreneurial domain, understand banking practices, master market etiquette, and exhibit a strong sense of emotional intelligence, especially in choosing trustworthy business partners. Finally, they must be capable of taking calculated risks with confidence and clarity.



Conclusions

As previously noted, the existing moral imperatives in society contribute significantly to the economic activation of youth, supporting its institutionalization and functional integration, while ensuring adherence to state-enforced legal and regulatory norms.

Taking these scientifically grounded developmental stages into account in the process of expanding economic opportunities for young people—and encouraging their activation based on such principles—constitutes a strategic approach to mitigating existing socioeconomic challenges, such as unemployment, apathy, and crime. Furthermore, transforming sincere, enthusiastic youth into a productive force that brings substantial benefit to society is of exceptional moral and aesthetic significance.

This process entails shielding young people from destructive ideologies and fostering their growth as constructive and pragmatic individuals, who understand that economic activity is inherently linked to benevolence and the foundations of a meaningful life. It helps cultivate a sense of patriotism, nurturing emotional ties to one's homeland, and deepens awareness of the increasingly prominent hedonistic and eudaimonistic dimensions of economic life.

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