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The Impact of an Innovative Economic Competition Environment on Youth Economic Activity

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Abstract: The world has experienced both increased market reform intensity and advanced technologies which have substantially influenced young people's economic initiatives. The ongoing economic revolution in New Uzbekistan has driven youth to display new patterns of conduct that focuses on entrepreneurship alongside innovative tendencies and social involvement and flexible approaches. Current research minimizes the study of combined economic culture and ethical conduct alongside innovative processes that determine youth economic work patterns in transforming societies. The study investigates how an innovative competitive economic environment shapes youth economic development in Uzbekistan by examining ethical standards alongside social economic awareness and modern integration of national heritage. Research outcomes show youth business activities to combine technological advancements with traditional aspects including craftsmanship as well as applied arts practices. Ethical decision-making together with autonomous moral choices drive the development of economic behavior. The research suggests a modern interpretation of youth economic activity which goes beyond market reactions by combining it with moral values through economic awareness and aesthetic understanding. These findings indicate that political and academic institutions must integrate ethical-economic together with eco-aesthetic values into their youth entrepreneurship policy to develop socially responsible and culturally diverse young entrepreneurs.

Keywords: Youth Economic Activity, Social Laws, Tradition and Modernity, Comparative Analysis, Analysis and Synthesis, Systematic and Functional, Deterministic Basis, Culture of Healthy Competition

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1. Introduction

The speedy global changes of recent times have positioned youth economic activity as a fundamental factor for attaining sustainable national growth. The liberalized market environment along with digital industry development enables youth to participate directly in economic activities while using their innovative skills to transform the business world. Developing nations such as Uzbekistan must reevaluate core drivers behind youth participation in economic activities because economic transformation meets national traditions and customary value systems in this country[1].

The adoption of market reforms throughout New Uzbekistan produced an active youth population which brings new economic possibilities to the country. Youth members establish innovation with self-employability and private business practices as fundamental aspects of their daily existence. These rising levels of activity in the country result from financial motivations together with socio-cultural factors and ethical and psychological determinants. Youth undergoing globalization face dual challenges because they need to

manage their inherited national customs together with the requirements of modern economic thinking. The ongoing struggle between traditional values and modern economic thinking has increased the necessity to study the moral and aesthetic aspects of youth-driven economic conduct[2].

Scientific research about youth engagement in economic activity through entrepreneurship has expanded but still lacks sufficient integration of ethical awareness together with aesthetic heritage and cognitive actions. Most existing research studies by Primov and Ernazarova along with Mavlyanov as well as foreign authors including E. Porter and A.Y. Yudanov mainly examined policy frameworks and business development and systemic transformation processes. Research investigating how value systems together with competition ethics and economic aesthetics influence youth behavior remains minimal. The analysis investigates youth economic identity development by focusing on innovation and moral responsibility through a socio-philosophical framework[3].

The research method relies on comparative analysis together with synthesis and deterministic and functional reasoning. The research method enables extensive analysis of youth economic actions which result from modern market competition along with ethical choice dynamics and cultural preservation and market relationships. The study utilizes historical circumstances and national traditions of craftsmanship and folk art to show how these practices transform when applied to entrepreneurship and technology development. Youth in Uzbekistan are expected to construct a modern economic consciousness that combines productive behavior with social responsibility combined with ethical awareness[4].

Research indicates that youth economic participation reflects more than market opportunities since it demonstrates substantial moral and intellectual changes. The growing independence in economic choices among youth overlaps with their developing social awareness about environmental consequences and their capacity to merge heritage values with new methods. The discovered knowledge creates essential implications for both government policy creation and education systems and cultural growth practices. National strategies devoted to youth development need ethical-economic as well as eco-aesthetic and philosophical education to create resilient ethical economic actors.

The factors mentioned above that contribute to the development of youth economic activity are aligned with contemporary economic systems. As a result of societal changes, Uzbek youth are integrating qualities such as employment, economic activity, and a new innovative lifestyle into their lives[5]. How is modern economic activity manifested in social-psychological and motivational factors? Does the economic activity of today's youth meet contemporary standards? Before addressing these questions, it is necessary to examine the socio-ethical aspects of economic concepts that have emerged as a result of economic activity. As a result of economic activation, youth have developed personal traits such as entrepreneurship, business acumen, professionalism in fields such as engineering, investment, agriculture, and initiative. These modern personal qualities continue to develop and improve in the context of transformation and innovation[6].

Literature Review

The economic activity of youth is reflected in the scientific observations of F. Primov, Y. Ernazarova, Sh. Quvondikov, J. Mavlyanov, and Sh. Azamatov. Researchers in the CIS countries, such as G.P. Voshanova, G.S. Godzina, L.G. Golovach, V.Y. Savchenko, D. Saxal, D.I. Kokurin, O.A. Latukha, A.D. Sheremet, and Y.V. Sherbinina, have conducted scientific research on this topic. Their research focused on social and economic changes after the post-totalitarian period, systemic transformation processes, the realization of economic rights and freedoms on a national level, the development of business and entrepreneurship, and issues related to scientific and technological innovation and societal development[7]. The scientific and theoretical conclusions, analysis methods, and

sociometric observations in their work are important for our research as well. Among foreign scholars, E. Porter, E. Michael, K.Y. Totyev, A.Y. Yudanov, G.L. Azoyev, A.P. Gradov, M.V. Konotopov, R.A. Fatkhutdinov, and A.Y. Kibanov have explored issues related to improving competitive processes[8].

2. Materials and Methods

The research utilizes socio-philosophical methods in qualitative analysis to study how innovative economic competition affects youth economic development in New Uzbekistan. The research bases its approach on theoretical and comparative analysis which uses synthesis and systematic and functional reasoning methods to study the fundamental behavioral influences of youth people in modernized economies. The research draws from classical and modern economic philosophy along with entrepreneurship principles and competition ethics to consolidate knowledge contributed by Primov, Ernazarova and Voshanova, Kokurin, and Yudanov regarding youth economic participation in transformation processes. The research focuses on evaluating ethical along with aesthetic and motivational elements that guide young people during their journey of adapting to an economy that becomes more liberal. The research evaluates economic consciousness through its analysis of modern market-based systems and traditional cultural elements like crafts and applied arts alongside local entrepreneurship. Socio-psychological traits of youth receive specific recognition within the methodology because the study examines youth innovation orientation as well as their reactive attitudes toward digital transformation alongside their development of ethically autonomous decision-making abilities. The study develops a deterministic research model which analyzes internal values together with external economic constraints as it investigates the new ways youth economic identity takes shape. This research method provides an in-depth analysis of youth economic activities as it demonstrates how these activities impact Uzbekistan's future economic growth along with social and ethical dimensions.

3. Results and Discussion

Entrepreneurship is primarily an organized activity that involves behavior, practices, rules, and other actions, and it includes the existence of an independent moral choice for youth before taking risks, symbolizing freedom[9]. According to the economic content of entrepreneurship: "Small business activity is defined as activities carried out within the existing legal framework, having intellectual and physical potential, private property, and savings, producing various goods and services, implementing innovations, accepting potential risks, and aiming for profit, typically with an inclination towards non-standard thinking[10]." Entrepreneurship is not a process that arises from top-down instructions; it is a creative activity that combines youth's capabilities and needs. In this activity, entrepreneurial benefits, self-discipline, responsibility, personal ethical accountability, and a sense of duty are fundamental[11].

Economic activity is the practical manifestation of economic consciousness, which is displayed in real life through economic culture. The adoption of modern culture by youth and their economic development based on that culture indicate a higher level of economic culture. Some research suggests that "economic culture in society can be seen as a system reflecting the improvement of economic activity and relations specific to social groups, and the transition from one phase to another[12]." However, it can be argued that economic culture reflects the processes and relationships of a given period's economic existence and represents the material expression of the economic behavior of its people. Economic activity reflects the practical manifestation of economic consciousness, and it may not always reach the level of culture[13].

In transformational processes, the economic activity of youth leads to the emergence of a new system of social-economic relations, modernizing qualities that have become nationally and ethnically characteristic. In this process, past experiences are not entirely

rejected; valuable, tested elements are retained. For example, handicrafts, craftsmanship, folk applied arts, and various national craft products are finding their place in modern technological innovation and contributing significantly to the development of tourism[14].

Economic activity continues to emerge based on market relations and remains a new qualitative sign of the production forces and relations. Objective factors are shaping its expansion among the youth. Youth form a social group that has mastered needs, interests, demand, supply, and the law of added value. They are particularly inclined towards innovation, new ways of thinking, quick adaptability, and rapid transformation. The law of the market economy deeply permeates the sectors of society, and reforms are becoming more profound[15].

The first phase of transformational and innovative changes in our country is associated with the introduction of market relations. According to researcher R. Roziyeva, "Market relations are often understood as private property and its forms, or as focusing primarily on property. While acknowledging the positive and democratic characteristics of property, we must state that property is also a symbol of freedom. Only a person who trusts in their own abilities, strength, and will can create property. A person without property becomes more dependent on those who possess it, either directly or indirectly. If society and the state aim to create a class of private owners, then those without property will inevitably become dependent on property owners." In this context, economic activity is transforming from traditional thinking to pragmatic, positive, and innovative thinking, laying the foundation for a shift towards a new, creative, and intellectual-oriented labor system[16].

The development of youth economic activity based on ethical and aesthetic values requires a philosophical approach, especially considering the growing global ethical challenges among youth. The economic activation of the global population in the past century has given rise to a "new economic thinker," whose actions have resulted in ecological and ethical issues, leading to the negative consequences of globalization and the "mass culture" phenomenon. The "economic person" of the 20th century, who determined the trajectory of future developments, should give way to the "new person" of the 21st century, characterized by conscience, compassion, care, and responsibility towards nature. The new economic person of the current century should be seen through the lens of ethical-economic, eco-aesthetic thinking, and their cognitive development should be considered as an ethical phenomenon.

4. Conclusion

The development of youth economic activity in New Uzbekistan goes beyond market reforms since ethical consciousness and aesthetic values along with national tradition integration into innovative practices have significant influence. Research outcomes demonstrate the rise of youth entrepreneurship which combines self-directed responsibilities with moral independence and innovative problem-solving methods as an emerging economic value system. Within the framework of modern technological entrepreneurship traditional elements like craftsmanship and cultural arts have experienced a rebirth to create a distinctive craftsmanship of heritage-based innovation. Youth economic behavior shows a rising preference for eco-aesthetic thinking together with ethical decision-making which informs the future path of economic development regarding intellectual and moral considerations. Policy development and educational Curriculum need ethical-economic education together with cultural identity formation and critical thinking to address future youth development requirements. Additional studies should explore the relationship between ethical and aesthetic values on entrepreneurial results throughout Uzbekistan's social strata and geographical areas. The research should also investigate the lasting social consequences of developing a youth economy with moral standards and innovation capabilities.

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