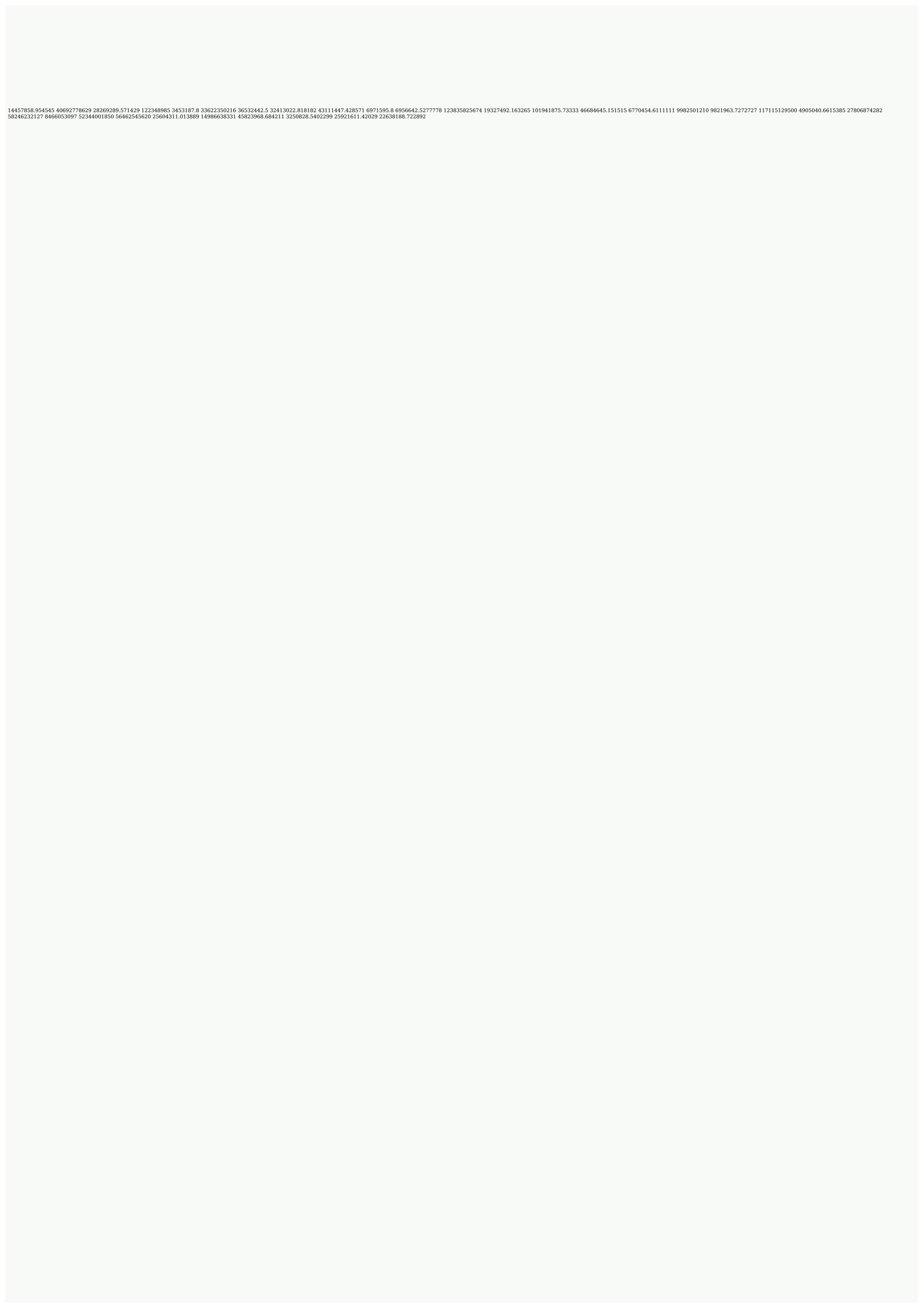
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Culture in Economics

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Copyright@2019 by authors, all rights reserved. Authors agree that this article remains permanently open access under Abstract It is a self-evident fact that there cannot be a human society without culture. The necessity of culture to survival depends on living in groups. They have always humans is imperative. Culture in its most basic sense lived in one sort of society or another. Leading completely fulfills and harnesses the obligations of communal isolated lives is unfeasible. The need for a group lies at the

cohabitation. Equally imperative is the fact that culture is heart of human identity. The absence of groups or not an *ad hoc* construction of any one individual. What is collective structures would lead to the extinction of our we can draw a definite conclusion. Humans by their nature possess a social life. For their survival, they are compelled are social animals and therefore the survival of human to interact and cooperate. The origin and history of culture beings, by necessity, will depend on living in groups.

Leading a completely secluded life is not sustainable. From extrapolate that culture is an inextricable prerequisite of their very origin, people have lived in various forms of communal existence. The recognition and disentangling of society. In turn, human society is a whole - composed of this necessity is central to our comprehension of culture in many interconnected parts. But what is the bond that joins a society.

the various parts into one united whole? In this paper, at will be argued that the biosphere of any society is culture.

That is the all-inclusive common denominator and invisible glue that interlinks all the parts as the whole. From this perspective culture is dispensable and its contrary to the prevalent view in economics, culture is function is more profound, organic and dynamic than neither irrelevant nor a secondary matter of society. perceived in economics. The paper examines how different schools of thought in economics view culture in light of the as a marginalized issue.

1. Introduction

Culture represents a crucial element in the essential The object of this paper is to present an alternative communal cohabitation. Subject to this qualification it is rather short-sighted to consider culture as an ad hoc creation of a single individual. Culture is a reality that we cannot dispense with or deny. As it is real there can be no doubt that it must have a history and a formal origin. On this matter, we can draw a definite conclusion because humans by their nature are social animals.

Economy devosa or canture. From uns parapeters can be considered in the content of a society that is not just an appendage of the economy, technology, law, government, ideas or religion. Rather it is an all-encompassing organic process that can only be understood holistically in the context of a society in its course of unremitting motion.

Broadly speaking, there are two approaches in the

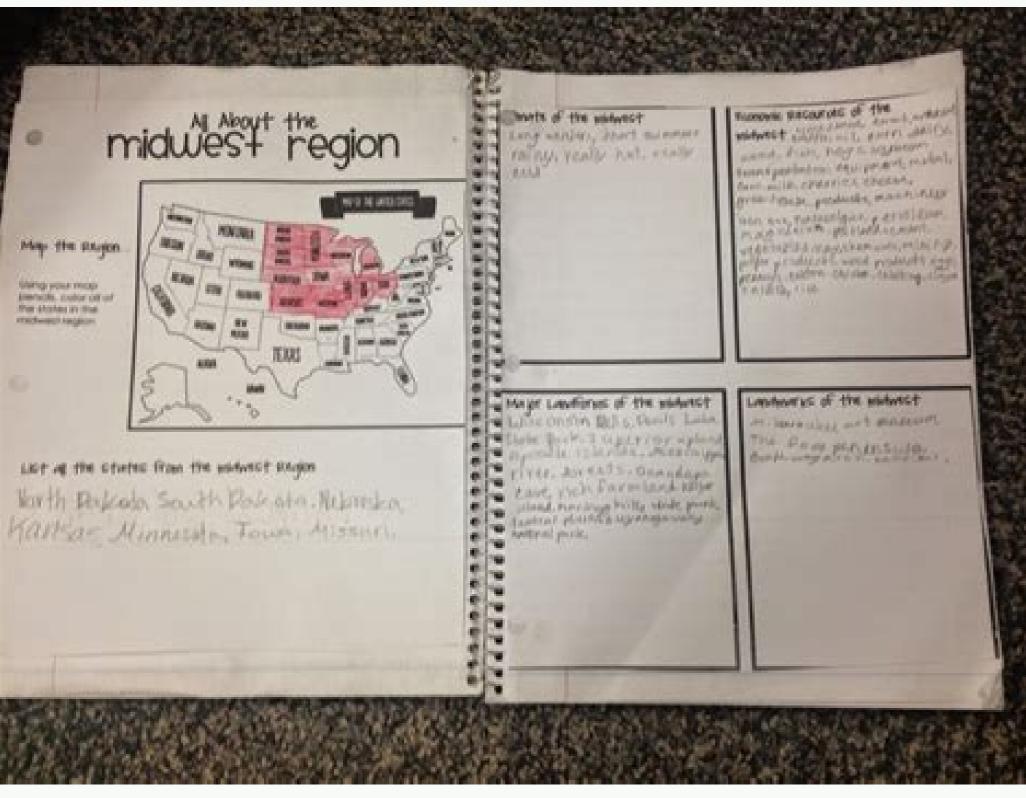
manifestly obvious is that culture is a reality. On this matter, species. Thus, mankind by necessity is compelled to

The scope of culture is very wide and diverse. Culture in

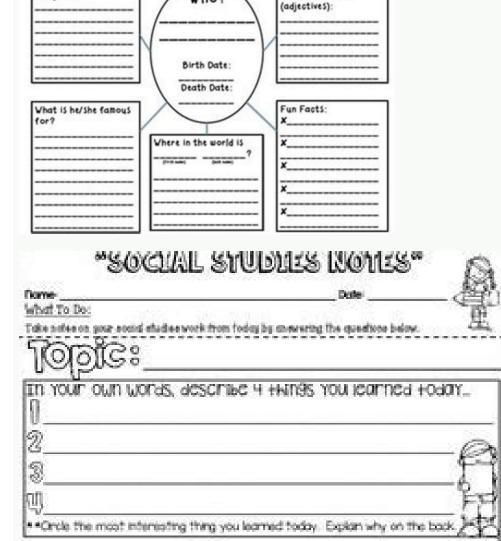
Keywords Culture, Economy, Economic Process, Ontological Individualism, Neoclassical Economics, Historical School, Invisible Hand, Relations of Production

Moreover, it is circumscribed within the artificial boundaries of states. On this matter, care needs to be taken. Many boundaries are colonial constructions. They consists and the production of the process of the production of the pro economics is restricted from nothing to partially relevant of parts of multiple nations. In such cases, culture only has a symbolic importance. Whereas, culture is far more. Culture is one seminal element among all fundamental essentials of a human society. It is the biosphere and invisible adhesive that holds all parts of the society

nature of people. The necessity of culture to humans is account of culture to that of the conventional econom imperative. Culture fulfills and harmesses the obligations of communal cohabitation. Subject to this qualification it is







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