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ТАДБИРКОРЛИК ФАОЛИЯТИНИНГ ИЖТИМОЙ-МАДАНИЙ ВА МАЪНАВИЙ  
МОҲИЯТИ

## THE SOCIO-CULTURAL AND SPIRITUAL ESSENCE OF ENTREPRENEURIAL ACTIVITY

СОЦИОКУЛЬТУРНАЯ И НРАВСТВЕННАЯ СУЩНОСТЬ ПРЕДПРИНИМАТЕЛЬСКОЙ  
ДЕЯТЕЛЬНОСТИA.Ganiev<sup>1</sup><sup>1</sup>A.Ganiev

– student of the Fergana state University.

**Аннотация**

Мақолада тадбиркорлик фаолияти тушунчаси, мазмун-моҳияти, унинг ижтимоий-маданий ва маънавий нуқтаи назардан таҳлил қилинган. Муаллиф муаммони ёритишда тадбиркорлик фаолияти, муносабатларининг трансформациясини анлашга ёрдам берувчи хорижий тадқиқотчи ва олимларнинг илмий тадқиқотларига ижодий ёндашиб, ўз фикр-мулоҳазаларини билдирган.

**Annotation**

The article analyzes the concept and essence of entrepreneurial activity from its socio-cultural and spiritual point of view. The author took a creative approach to the scientific research of foreign researchers and scientists, who helped to understand the transformation of entrepreneurial activity, relations in the coverage of the problem and expressed their views

**Аннотация**

В статье понятие, суть и содержание предпринимательской деятельности анализируются с социокультурной и нравственной точек зрения. Автор проявил творческий подход к научным исследованиям зарубежных исследователей и ученых, которые поспособствовали понять трансформацию предпринимательской деятельности, отношение к освещению данной проблемы и высказать свои предположения.

**Таянч сўз ва иборалар:** тадбиркорлик, социум, маданият, маънавият, рақобат, тадбиркорлик феномени, сармоя, бозор муносабатлари, ижтимоий муносабатлар, иқтисодий одам, эркинлик.

**Keywords and expressions:** entrepreneurship, society, culture, spirituality, competition, entrepreneurial phenomenon, investment, market relations, social relations, economic person, freedom.

**Ключевые слова и выражения:** предпринимательство, социум, культура, нравственность, конкуренция, предпринимательский феномен, инвестиции, рыночные отношения, социальные отношения, экономический человек, свобода.

*When the body of the life of society is economy, its soul is spirituality”*

**Shavkat Mirziyoev**

The concept of entrepreneurial activity is in the sentence of moving, unstable categories. This concept characterizes professional activity, which in turn manifests itself as a phenomenon more closely related to the socio-spiritual sphere. It is also a starting point to realize that a number of entrepreneurial activities are the spheres that create new professions, the sum of concepts that contain all the elements that make up the entire entrepreneurial system. Such a general definition includes: producer, marketer, covers the businessman, and each of them is characterized by its own specific requirements, at the same time unites into one whole, dividing the social environment into ESA entrepreneurial and consumer. In the process, culture differs from that or that side, but retains its professional character

to ensure that entrepreneurs enter into cultural communication. And the consumer will only have an idea about it.

The socio-cultural integrity of entrepreneurship is formed on the basis of the exact similarity of its elements in the external environment and in the conditions in which the structure of the participants in the internal process is constantly changing. Therefore: "if the body of the life of society is the economy, its soul is spirituality. As long as we decide to restore the new Uzbekistan, we rely on two solid pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values," said Shavkat Mirmonovich Mirziyoev, president of the Republic of

Uzbekistan, at a video-projector meeting on the issues of radical improvement of the system of spiritual and educational affairs, cooperation of state and public organizations in this regard on January 19 this year. [1.]

The positive or negative relationship of entrepreneurship with social reality comes in different shapes and sizes. The decisive concepts of business are prestige and profit. They will dictate one another to become close to Ozoro. The concept of prestige is a professional business without only inspiring. Both concepts contribute to the development of entrepreneurial culture in different denominations. Prestige is the ability to chip in fame and respect itself, and also gain attention openly or secretly, such as recognition, support. Prestige not only leads to inspiration, but also leads to profit, after all, the factors listed above are based on mutual trust. Today, alternative concepts such as prestige or trust, which are put as an important requirement in the development of entrepreneurship, are of vital importance, because while some are in a position of "prestige, not trust", others also stand in a position of close proximity. "Entrepreneurs unanimously approve of competition, but try to overcome it when their interest comes to confronting competition" [3.168.].

The concept of an entrepreneur is a socio-economic and humanitarian cultural phenomenon and also improves in harmony with the development of universal culture. Therefore, the method of historicity in the study of the phenomenon of entrepreneurship is appropriate, after all, this method allows to solve the controversial aspects of this phenomenon, to understand the yellowing of its initial existence, to exert its influence on the life of society. At the same time, it is important and so far remains to distinguish between solid-stability in entrepreneurship, both before and after. Therefore, the study of the past of entrepreneurial ideas in the interaction with other aspects of human activity serves to clarify the issue in one Integrity. The original Scottish French economist, banker Richard Cantillon said: "the entrepreneur is any person who has the ability to know in advance and is able to take risks, is looking forward to the future, is hoping to make a profit, and is at the same time willing to take losses. [4.20.]"

Entrepreneurship is still embodied in public consciousness only as an economic phenomenon and is interpreted as a specific activity aimed at the personal enrichment of individual people. An important philosophical issue associated with this

is the understanding of the objectives of entrepreneurship. Here there are two sides to the issue-the goal and the characteristic of the people, the indicator of developing ways to achieve these goals on the basis of their understanding. Based on the above points, we observe that Risk Readiness, Initiative, independence are inherent not only to entrepreneurs, but also to those who are engaged in other areas. So this is a feature that unites entrepreneurs with other intelligent, enterprising, determined workers. Therefore, it is interpreted by the well-known French economist Jean-Batist Sey (1767-1832) as an activity aimed at obtaining income on the basis of a combination of factors of entrepreneurial production. He said: "the entrepreneur is an intermediary, the coordinator of production factors and the owner of experience and knowledge [2.210.]".

Differences begin with what and in what ways to mobilize their goals and achievements. Here we observe that in entrepreneurship all are aimed at achieving material success of personal wealth in individual self-sufficiency. At the same time, the funds received in other types of activities will not be directed to the worker himself, they will be spent on such areas as solving vital problems of people on things, areas beyond production, without which the spiritual life of mankind is impossible – education, training, assistance to the sick and weak, commemoration of charitable and war victims. Historical observations show that society can not live without such people.

When entrepreneurial activity is studied from a socio-philosophical point of view - the concept of alienation is of great importance. This position implies the voluntary transfer of ownership rights to another person (securities, etc.). At the same time, the researchers note that entrepreneurship is also a separate social dimension in a primitive society. This is an opinion that is really important. Firstly, it is the entrepreneurship of the whole society, and secondly, there was no division between social historicity and naturalness in it, it was based on creative personalities. In antiquity, "high entrepreneurship" was recognized as a harmonious combination of the concepts of patriotism with vanity and led to the enrichment of Duty before his people, and khrematistik – personal or polis(urban state). Aristotle (e.the a. 384-322), famous ancient wisdom in the development of moral foundations of economic activity, is considered one of the founders of philosophical thought, made a big contribution to it, as he considered the role of the economy in

meeting the most important needs and creating the necessary tools for the application-development of the farm. Money served on this place only to ensure a comfortable exchange. And khrematistics is based on trial and speculation. Understanding khrematistics in Aristotle the equivalent theory of the German economist of our time Arno Peters (1918-2002), the German politician-scientist Haine Dieterich (1943-x.the G.) the concept of "socialist of the XXI century", the Russian sociologist S.G. According to-Morza (1939-x.the G. it was used in his books "economics or khrematistics").

As a scientific phrase, the first to introduce the concept of "Entrepreneur" as an innovation in science, which was published in 1755 year by an unknown person, mysteriously after his death by the original Irish French economist, banker Richard Cantilon (1680-1734), in his book "essay on the nature of trade in general", without realizing it himself. But entrepreneurship begins its history from the Middle Ages, when in conditions of striving for unlimited profit, missionaries, merchants, dealers, artisans are widespread. As early as the XVI century, trading of stock capital began to penetrate into other types of economy. In the XIX century, the absorption of large family firms began. The gap between small and large businesses has deepened.

The functions of entrepreneurial activity became adoptions to many spheres: financiers, economists, accountants, lawyers, constructors, technologists, managers. Market relations have developed social, economic, as well as cultural relations, which are formed on the basis of the principles of innovation and freedom in relation to entrepreneurial activity. Income generation, that is, in simple language, profit - as the main goal of entrepreneurial activity, became the basis of production in the twentieth century, as a result of which a new form of independent social class, civilization-based entrepreneurship (in the second half of the century) was formed. The Economic Characterization of the product, market or industries is strictly scientifically based. In the middle of the XX century there is a systematic approach, as a result of which new situations were decided on the scientific basis of management decisions in various fields. In the conditions of a systematic approach, each organization is a system, each element of which, although it has its own individual goals, is closely connected with its other elements. Accordingly, in entrepreneurial behavior, elements come directly from each other and interact with each other.

Therefore, every entrepreneur, even if he developed his own individual decision, it became necessary for them to take into account the general interests. Therefore, Austrian scientists, such as Ludwig von Mises (1881-1973) and his disciple and follower F. von Hayek (1899-1992), paid great attention in their studies to the analysis of the individual abilities and characteristics of the entrepreneur, that is, his attitude to changing economic, social phenomena, his independence in decision-making, his ability to manage, as well as the regulatory role of [5.14.]

The world financial crisis, interrelated with each other, both developed countries and developing countries in the globalized world fell into the whirlpool of the financial and economic crisis, as a result of which the growth of social and economic inequality in world and on a national scale took place, the thesis of hotitarianism that the basis of morality consisted in the the idea of the social socioeconomic and historical context of the life of this society is currently making the ontological treatment of man in his economic sphere. Within the framework of this problem, it is possible to distinguish a number of possible issues for philosophical analysis: the role of philosophical-ontological imaginations for economic reflection on the economic essence and existence of man. The historical and modern model of Man, the possibility of putting it in economic and social sciences and the impact of Science; the impact of ethics and morality, moral relations on economic activity; the socio-cultural context of its implementation; postindustrial information -the importance of human qualities required by an informed society; human economic resource as a resource, value and purpose of development are expressed.

Entrepreneurship is a kind of economic and social activity of a person. It is formed in the conditions of the bourgeois-capitalist relationship of production, has a concrete historical character. The most important feature of entrepreneurship is its "measure of the subject" - the pursuit of innovation. The force that carries out entrepreneurial activity will be an "economic person". "Nomo esopomisisis" is one of the reflexion of human existence, it appeared with the emergence of production and economic relations. "Economic man" is an object and subject of the life of society, economic relations in turn rely on social relations, since the solidarity of entrepreneurs and mutual understanding of each other have a positive impact on their activities.

Entrepreneurship as an economic and social phenomenon is the prerequisite and essence of social life. It encourages the individual to self-creative impersonation. Self-impersonation of the entrepreneur's personality is carried out with the resolution of the conflict between alienation and freedom. The competitive environment, the existence of private property, the legal and political situation in society arise as a condition for existential freedom. Personal freedom is formed in the cross-section of the social and individual being. Creative activity allows a person to remove the boundaries of objectification, limits alienation, broadens personal freedom. The personal freedom is an important condition for the development of entrepreneurship. In the process of innovation, the entrepreneur creates new cultural values and creates self-creativity. It formulates economic conditions that are not yet known in harmonic at its discretion and thereby realizes itself in its essence. So far in the Western world, the authors of the famous book "Economics", American economist Campbell R. McConnell and Stanley L. "An entrepreneur is a person who combines factors of production, acts as a catalyst, takes decisions in doing business, introduces new technologies, seeks to produce new products, is prone to risk(risk) [6.38].]".

Entrepreneurial activity creates the basis for a person to realize his opportunities. In entrepreneurship, the human essence manifests itself and performs such important actions as self-awareness, expansion, the introduction of innovation in the course of its activities as the realization of self-awareness. The development of entrepreneurship is the overcoming of the existing level of freedom, the elimination of freedom, the transition to a higher stage of freedom. The higher the personal freedom, the higher the responsibility of a person, the higher the level of his attitude to

his behavior. The entrepreneur must take on his responsibility as an entrepreneur not only to rely on his enterprise, but also the responsibility of the society to ensure economic relations. From this point of view, the economic life of society often depends on the culture and personal characteristics of the "Economic person", formed on the basis of his or her moral and moral abilities.

Extrapolation of commodity-money relations to spiritual, social life (in economics: it is implied to predict future indicators based on the available conclusions) ensures the exit of rational and economic values into the sphere of non-economic existence. Such extrapolation is a symptom of a disorder, because it promotes ideas of insurrection in the direction of the worldview, fills the spiritual world with spirituality. The words of the president of our country Shavkat Mirziyoyev: "if the body of the life of society is the economy, its soul and spirit are spirituality," he said, expressing the correctness of our thoughts. [1.] Economic rationalism is carried out in the unproductive life activity of the subject. Inability to evaluate one's own values. When the inner world of the individual becomes inadequate for himself, he loses the opportunity to use external stimuli, a complete natural psychological crisis arises. A homogeneous analogy of the value of an entrepreneur, an investor with the price of the accumulated capital, inevitably leads to alienation of human qualities. Self-assessment, equalization with the existing capital(investment) as its own price leads to the spiritual dependence of the individual as well as the cult of material wealth, while the possibility of its payment - equates to the possibility of self-acquisition, so we believe that the individual must strive to harmonize his interests with the interests of society and the state, of course.

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