



## Ethics Of Entrepreneurship In The Context Of The Sociocultural Process Of A Reforming Society

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### ABSTRACT

Article deals with a holistic ethical and philosophical analysis of business and entrepreneurship in the light of modern ethical theories. The article also uses a textual analysis of primary sources - the classical texts of Western European thinkers and classical religious philosophers. Along with the general logical and philosophical analysis of the problem presented in classical theories, the work uses the results and methods of modern theoretical research, primarily in the field of business ethics. To reconstruct the central meanings of the studied phenomenon, the data of linguo-etymological analysis were used.

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## Этика Предпринимательства В Контексте Социокультурного Процесса Реформирующегося Общества

**Аннотация:** в статье оперируется целостный этико-философский анализ бизнеса и предпринимательства в свете современных этических теорий. В статье использован также текстологический анализ первоисточников-классических текстов западноевропейских мыслителей и классических религиозных философов. Наряду с общим логико-философским анализом проблемы, представленным в классических теориях, в работе используются результаты и методы современных теоретических исследований, прежде всего в области бизнес этики. Для реконструкции центральных значений исследуемого феномена, привлекались данные лингво-этимологического анализа.

**Ключевые слова:** бизнес, этическая теория, философия, лингво-этимологического анализа.

We live in an era in which the values of the economic order are largely defining The consciousness of a modern person, his being and culture are determined by economic factors L. Dumont speaks about the "paramount importance of the economic approach in the modern world, which is" deeply rooted in the mental structure of modern man " [1].

This state of affairs requires a serious ethical and philosophical analysis of the economically centered consciousness of modern man in order to spiritualize him with moral values. This is well understood by many philosophers, and that is why the humanitarian problems of economics are so urgent today in the west.

These problems have become relevant today for Uzbekistan in connection with the transformation (in many respects dramatic) of social, political, economic institutions and the country's transition to a new socio-cultural paradigm. According to many modern scientists, it is entrepreneurship that today is becoming the main social

force capable of transforming our lives towards a worthier image. However, modern business has received neither moral justification in the eyes of the majority of fellow citizens, nor moral justification and even comprehension. There is a fairly broad and intensive study of the pre-revolutionary experience of domestic entrepreneurship, but in practice there is either a transfer of Western experience or corruption and crime.

This is largely due to the fact that the experience of the domestic philosophy of the economy in its comparison with Western European philosophical and economic doctrines has not been sufficiently studied. The creator of the modern philosophy of economy based on the traditions of Uzbek philosophy, Yu M. Osipov writes that "the time has come for an inevitable return to philosophy", to that Philosophy "which could provide a person with different ideas about economic reality than theoretical economics did." situation, Yu.M. Osipov notes that "theoretical economy has moved away from many deep and large-scale issues of economic life", which led to "narrowing of the subject and content of theoretical economy", which revealed the impotence "to resolve many key issues of economic life, including and those that she herself for herself and once set "[2].

All this necessitates a philosophical analysis of the moral meaning of economic activity in general, and entrepreneurship in particular. The main circle of the above problems is traditionally referred to as the relationship between morality and entrepreneurship in the context of Uzbek philosophy, and ethics and business in the context of Western European.

The study of this comparative layer makes it possible to see that the relationship between morality and the economy is realized in the forms of moral regulation, legitimization and motivation of the economy, if moral regulation is carried out within the framework of business ethics, business culture, and, accordingly, is well studied, then the moral legitimization of entrepreneurial activity requires still sufficient efforts humanities to solve pressing problems. As for the question of moral motivation, in the context of our research it takes the form of a question about the moral meaning of entrepreneurship, reaching the level of metaphysics of the economy. This layer of questions has not been sufficiently studied and worked out, which determines the relevance of this study.

The moral collisions of capitalism, its contradictory ethical character have been thoroughly analyzed by a number of researchers, including professional economists and humanitarians of the broadest profile, these include the early works of Karl Marx, who revealed the mechanisms of alienation under the capitalist system. The scientists of the 20th century who critically interpreted the socio-cultural and spiritual situation of capitalism include P. Kozlowski, A. Etzioni, B. Sutora, X Lampert, M. Bucher, L. Mumford; some critical thoughts can be found in J. Keynes and J. Galbraith. Among the works devoted to the history of economics as a social institution, the study of economic ideology, the works of the French scientist L. Dumont stand out. In contrast to J. Schumpeter, in his works, Dumont devotes considerable space to the consideration of the relationship between morality and economics. Schumpeter's monumental work "History of Economic Analysis" demonstrates the author's position as a professional economist who denies the influence of philosophical ideas on economic thinking. At the same time, Schumpeter's writings are of interest for ethical analysis, since they show a negative moral perspective for capitalism.

Business ethics as the "golden rule of business" is represented by an inexhaustible amount of literature. In addition to theoretical developments, this array is supplemented by various textbooks on management, corporate ethics, business and entrepreneurial culture R De George, D Campbell, J. Stonehouse, B Houston, Peter F., Drucker D., D. J. Fritzsche, X. J. Warnecke, R. Anderson, P. Bird, J. Cestara, D. Yager et al. Business psychology is also included in the main body of these works by A Menegetgi, X McKay, R Morgan, B Schwalbe, M Woodcock and others. The process of emergence of business ethics as a specialized ethical knowledge within economic theory is described by L. Dumont.

The main point of L. Dumont's research is the formation of economic ideology. As the fundamental elements of this ideology, Dumont names the following, summarizing all the previous analysis to the level of certain, widely known widespread economic doctrines, which were formed in an inextricable connection with philosophical (primarily moral) theories. These doctrines are: liberation from the bonds of politics, the establishment of a special connection with the sphere of general morality, the natural harmony of interests, the principle of "laissez-faire", free trade, economic liberalism. What Dumont calls "the birth economy", which produced a new person with a different value hierarchy, with different value preferences.

The results of the study allow us to say that the Uzbek religious philosophy revealed the meaning of economic activity on a spiritual and moral level. In general, Uzbek philosophers have shown that the spiritual and moral specificity of economic activity is determined by the need to resist the destructive forces of the natural beginning of life. This means that non-economic motives must be present in a person's labor activity. The supernatural (supranaturalistic) motive leads to the formulation of the question of the higher, supranatural purpose of labor. Ultimately, this is a question about the meaning of human activity, or in Aristotelian language - telos of labor, which, despite the commonality of the initial spiritual and moral attitudes among Uzbek philosophers, has its own specifics and specificity for each thinker.

In general, we can say that Uzbek philosophy develops that type of moral motivation for economic activity, which can be called metaphysical. Not only the actual economic goals are the motive of management, but also non-economic, associated with the moral ideas of transforming the world, freeing it from dependence on the lower nature.

Of course, these goals are far from the specific and immediate interests that business usually lives on. But it is precisely the presence of such a task that can spiritually and morally transform business, make it an enterprise.

Based on the consideration of the views of Uzbek philosophers on the essence of economic activity, practical conclusions are drawn that Uzbekistan needs an ascetic entrepreneur who treats his activities not so much as the only source of income, but as serving the high over-economic task of restoring true life.

The paragraph notes that today the search for a national economic model continues. Attention is focused on the fact that the main thing in this process is the desire to restore the true spiritual and moral meaning entrepreneurship as a word, concept, reality, what can be done based on the Uzbek philosophy, which revealed precisely the spiritual dimensions of economic activity. This is the most significant difference between entrepreneurship and business, which, by definition, does not set itself metaphysical goals.

The paper concludes that in the modern conditions of post-industrial management, interaction with the Western economy is inevitable.

It is necessary to study the Western experience, rely on the classical set of Western economic thought, and reciprocate business ethics, while taking into account the critical views of Western researchers regarding the prospects for a market society. To this end, the paragraph examines the works of Western authors (E. Fromm "Man for himself", J. Schumpeter "Capitalism Socialism and Democracy") in which a very critical attitude towards the capitalist system is dropped.

In the paragraph, the wishes are expressed that, in practical terms, modern entrepreneurs can be recommended to more actively use the ideas of Uzbek philosophy in their practical activities. Taking into account Western experience, the main achievements of Western economic culture, the main priorities should still be given to the domestic system of entrepreneurship, primarily its moral foundations, formed, on the one hand, by the economic and labor ethics of Orthodoxy, on the other hand, by Uzbek religious philosophy.

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