

THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF THE DEVELOPMENT OF ENTREPRENEURSHIP IN SOCIETY

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ABSTRACT: This article, based on specific sources, highlights the concept of women's entrepreneurship, the methodological basis for its study, the development of ideas about the emergence of women's entrepreneurship in our country. Moreover, under the conditions of the reforms being carried out in our country, attention was paid to women's entrepreneurship and the scientific and theoretical foundations of its development, as well as social factors, and special emphasis was placed on the national mentality of our people. In the creation and development of a layer of entrepreneurs among the population. Thanks to this, it was emphasized that the role of entrepreneurship in ensuring the economic well-being of our people is great.

KEYWORDS: Women's entrepreneurship, development, the layer of entrepreneurs, the national mentality of our people.

INTRODUCTION

By the beginning of the 19th century, industrial societies began to emerge in the developed countries of the world. This brought about radical changes in the economic life of the society. These changes in economic life directly created the ground for the formation of new problems in developed societies. These problems did not leave their impact on the development of the emerging industrial societies. In the development of industrial societies, direct business activity has a great role. Because entrepreneurship has formed the basis of the manufacturing industry in all periods, and secondly, scientific discoveries and innovative ideas are always first put into practice in small enterprises. That is why entrepreneurial activity serves the socio-economic development of society. Also, these changes in the economic life caused problems in the social structure of the society. This means that to find a solution to the problems that have arisen in the life of the society, it depends not only on the economic laws, but also on the laws of social life, and on the spiritual factors that ensure social unity. Because the place of entrepreneurial activity in the life of the society, the importance of the socialization of people, the position of the entrepreneur in the economic life is highlighted. Many scientists have created their own concepts to shed light on the social aspects of entrepreneurship.

The French scientist E. Durkheim made a great contribution to understanding the economic life of society members in his social position. According to the scientist, the economic theories of his time cannot correctly and accurately explain the economic behavior of the individual, its reasons and dynamics of needs, because it almost did not take into account social and cultural factors. Economic theory (political economy) in its attempts to reveal the essence of economic actions and behavior turned man into a unique theoretical construct separated from reality, and first of all, any person originates from the socio-cultural context of concrete life. Because, in his socio-philosophical views, the scientist paid more attention to the general economic life of the society rather than to the entrepreneurial activity. This means that the social functions of professional education at work are related to the process of social division of labor.

German classical economist and theorist K. Marx expressed his thoughts on entrepreneurial activity in his writings. K. Marx's work "Capital" plays a major role in studying the economic function of an entrepreneur as a capitalist. He emphasizes that the development of entrepreneurship depends on the socio-economic and political problems of the society. Representative of utopian socialism K. According to Marx, entrepreneurship is not an independent social group, but a relation to the means of production. For this reason, K. Marx compared an entrepreneur with a capitalist. By entrepreneur, he saw a capitalist who exploits the working class and uses his own capital to make a profit. Compared to other economists, he clearly defined the concepts of income and profit. In his opinion, an entrepreneur refers to the unpaid labor of hired workers. K. Marx explained the dual nature of goods in his economic teachings. These are: the consumer value that goods satisfy certain needs, and the value of goods expressed in monetary terms. Because in Marx's writings, the workers were treated by entrepreneurs as objects of employment and wage-earning, exploitation of workers. For this reason, his theories focused on property relations, and in the process he prioritized the interests of workers-servants. Also, K. Marx describes the capitalist-entrepreneur's attitude to the methods of earning income, his size and the limiting factors in his desire to get rich, and concludes as follows: "he avoids noise and insults and has the nature of gossip. This is true, but it is not the whole truth. As nature fears a vacuum, so capital fears that it will produce no profit. But when there is enough profit, so is capital. If he provides 10 percent and the capital is ready for any use, at 20 percent he will settle, at 50 percent he is positively ready to break his head, at 100 percent he will violate all human laws, at 300 percent, no illegality will occur. If noise and rebuke are useful, capital contributes to both. The evidence for this is; smuggling and slave trade".

According to Karl Marx, the peculiarity of such a critical concept of business is an extreme position, because on the one hand, he considers any desire of an entrepreneur to make a profit as the realization of his personal, narrow-minded interests, which knows neither law nor ethics, and on the other hand, there is truth in these thoughts, entrepreneurs are so driven by the desire for profit that they stop thinking about the value of personal success and success for the people around them. K. Marx's ideological follower F. Engels also expressed his views on entrepreneurial activity and indicated two main forms of capitalist income as profit.

the first: entrepreneurial income (which represented the capitalist as the organizer of the production of surplus value);

the second: interest in capital (showing it as the owner of the most important factors of production).

F. By showing the above two forms, Engels showed the place of the entrepreneur in the social structure of the society.

In addition, F. In his views, Engels emphasizes entrepreneurship as an important source of economic well-being. At the same time, the entrepreneur generates cash flow, attracts investors, and pays taxes. Entrepreneurship creates additional jobs, innovative products, increases the country's competitiveness.

Russian-American social scientist P. Sorokin also analyzed socio-philosophical entrepreneurship in his views, and in his concept of entrepreneurship, the ideas of K. Marx, who considered ownership of property to be the main distinguishing feature of an entrepreneur, are of great interest. In his socio-philosophical views, he determines the place of entrepreneurial activity in the system of social relations from the point of view of stratification theory. An entrepreneur is an economically independent owner, whose activity consists of directly organizing the business and supervising its employees. According to Sorokin, directors who do not own property, sell their workers and receive wages clearly define the stratum of managers, members of the board of directors of a corporation, and so, for all reasons, they are not the stratum of entrepreneurs. It can be seen that Sorokin's thoughts about the class of entrepreneurs pay special attention to its place in the social structure of society.

Representatives of the German school of philosophy also play an important role in highlighting the social aspects of entrepreneurship. German classical scholar M. Weber made the greatest contribution to the history of the development of socio-philosophical thought, including the development of economic philosophy. In particular, O. Comte and E. Like Durkheim, he believed that the economic life of peoples depends not only on their own laws, but also on specific socio-cultural factors. M. Weber's most important achievement is that he proposes the concept of providing various types of economic activity in a cultural environment (through the Protestantism flow). In the work "Protestant ethics and the spirit of capitalism" M. According to Weber, a certain type of Protestantism (followers of the Calvinist-Protestant Church) led to the formation of a new entrepreneurial ethic, which in turn developed a rational form of capitalism.

M. Weber's views on economics and entrepreneurship were presented by another representative of German classical sociology, V. Zombart continued. V. Zombart and M. Weber highlight the problems of entrepreneurship and entrepreneurial function in their works. Scholars have studied entrepreneurship from the perspective of society and the market, and socio-philosophically researched economic relations through cultural relations.

In the views of M. Weber and V. Zombart, modern capitalism appears as a cultural-historical integrity, the whole content of modern European life, the whole meaning of life is stable, a form. According to M. Weber, modern capitalism is a "terrible cosmos" that enters the orbit regardless of the dreams and aspirations of all people, educates and creates the necessary economic subjects. M. Weber puts forward the idea that this unity is formed by the combination of religious, cultural, economic and political factors.

V. Zombart distinguishes two components of the capitalist spirit: "entrepreneurial spirit" and "civic spirit". The first is manifested in the following features of the entrepreneur's character: willingness to take risks, perseverance, innovation, organizational skills, but at the same time, the entrepreneur works as a winning trader. Second, civic spirit is the basis of the entrepreneur's conservative nature, which is characterized by "traditional bourgeois qualities." These are: moderation, prudence, manifested in the behavior of emotional manifestations. V. Zombart is based on the idea that the origins and causes of the capitalist spirit, the characteristics of the formation of its various components, arise from the differences in the nature of these structural elements. It can be seen that M. Weber and V. Zombart paid special attention to the moral rules of the Protestant direction of Christianity when explaining the social aspects of entrepreneurial activity. In his works, the famous American scientist T. Parsons states that people engaged in entrepreneurial activities, individual aspirations and their content have socially determined forms, are a social movement. This, in turn, is related to the value-normative categories of culture, through which "... provides the norms of selection and regulation of people in society." With this, he tries to legitimize the normative systems of the society.

T. Parsons emphasizes entrepreneurship as a component of social systems operating in society. Therefore, he considers the activity of an entrepreneur as a product of individual labor. He considered entrepreneurial activity to be a product of existing values, norms and laws in the social system. This creates social stability in society and guarantees social development.

E. Giddens, one of the prominent representatives of the science of modern social philosophy, also paid attention to the social aspects of business activity in the concept of stratification. According to him: "Classes depend on economic differences between groups of people, which are related to the inequality of property and the conflict between material resources. We consider classes as large groups of people who differ in their general economic opportunities, significantly affecting their way of life. Your wealth and your profession are the basis of class differences."

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