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BUSINESS CULTURE AND SOCIAL-PHILOSOPHICAL ESSENCE OF IT

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Аннотация: Мақолада бозор иқтисодиёти ташаббускорлик, омилкорлик, юксак тадбиркорликни талаб қилиши, иқтисодий маданияти ривожланмаган кишиларда бу фазилатларни қарор топтириб бўлмаслиги, инсон маънавияти унинг иқтисодий фаоллигини таъминлаши ҳамда бозор муносабатларига ўтиш шароитида шахс иқтисодий маданиятининг қарор топиши, унда моддий ва маънавий омиллар уйғунлиги муаммосини ижтимоий фалсафий нуқтаи назардан тадқиқ этиш муҳим назарий ва амалий аҳамият касб этиши тадқиқ қилинган.

Калит сўзлар: жамият, тадбиркорлик, иқтисодиёт, шахс иқтисодий маданияти, ижтимоий фалсафа, маданият, индивид, иқтисодий сиёсат, инсон, табиат, тажриба, тараққиёт

Аннотация: В статье исследуется, что рыночная экономика требует инициативности, факторизации, высокой предприимчивости, у людей, у которых экономическая культура не развита, эти качества не решены, духовность человека обеспечивает его экономическую активность, а в условиях перехода к рыночным отношениям важно найти решение экономической культуры человека, в котором важно изучать экономическую культуру человека.

Ключевые слова: общество, предпринимательство, экономика, личность, экономическая культура, социальная философия, культура, индивид, экономическая политика, человек, природа, опыт, развитие

Annotation:The article argues that a market economy requires initiative, efficiency, high entrepreneurship, inability to develop these qualities in people with underdeveloped economic culture, human spirituality ensures its economic activity and the determination of an individual's economic culture in the transition to market relations, the study of the problem of the combination of spiritual point of view has been studied for its important theoretical and practical significance.

Keywords:society, entrepreneurship, economy, individual economic culture, social philosophy, culture, individual, economic policy, human, nature, experience, development.

Introduction: Thinking about the entrepreneurial culture of society and the individual, of course, requires a philosophical analysis of the economic sphere of society. Therefore, the economy is an important factor in the development of society. Today it is difficult to regulate and manage not only the society, the state, but also the life an ordinary person without deep and solid economic thinking, knowledge, level, awareness of the time are required from the entrepreneur.

These are mainly in two directions one is related to a good knowledge of the chosen field, and the other is related to public policy, relevant regulations, the basics of a market economy. The Islamic scholar A. Azimov quotes the Arab scholar Muhammad ash-Shara from his book "Social Guarantee in Islam" as follows: "Labor is a sacred work and Islam encourages it to be taken seriously. The labor of human is the activity of his mind and body. There is talk of general literacy in macroeconomics and the application of its laws in practice. As noted by President Mirziyoyev: "In 2017, we have taken the first steps towards the implementation of modern, meaningful and effective reforms in the economy. A number of laws, decrees and resolutions on the organization and further liberalization of our economy on a completely new basis, improvement of its legal framework, modernization and diversification of production, well-thought-out programs have been adopted and are being consistently implemented". The essence of business culture, the laws of development, the role of social and personal life, first of all, require a philosophical and economic understanding.

Literature review: It is no coincidence that thinkers have paid special attention to substantiating the place of practical philosophy in political, economic and spiritual life. The ancient Greek philosopher Aristotle and the Central Asian thinker Abu Nasr Al-Farabi left their own views on this. Aristotle, for example, praised the theoretical knowledge of the classification of the sciences and described the function of the applied sciences in relation to human activities. In this sense, Aristotle dealt with vital issues such as the division of labor, commodity economy, exchange, money, types of value, distribution. Continuing the traditions of Aristotle, Pharaoh's human activity incorporates the sciences of society and the family into practical knowledge. Such thinkers as Ibn Sina and Khorezmi were also engaged in such research. Of course, these traditions, which are characteristic of the world philosophical culture, are still being creatively developed today in order to strengthen the interaction of such ideas with real life, to strengthen their importance in human practice.

According to Geldiyeva, the social system and the systems that effect human behavior are the same results and functions of human social activity and the real person is both the product and the basis of social development and therefore the basis of social activity. The subject is the raw product. The analysis of the literature shows that the structural analysis of economic culture implies the question of its "object-subject", so that the economic culture of society is manifested as an object, economic activity and economic relations. On the basis of which a new object is formed economic culture of the person. In our opinion, this idea is somewhat controversial, because here the issue of "object-subject" is not resolved, firstly, due to the universal nature of economic culture and secondly, based on the relationship between its specific components.

Research Methodology: In the course of the research were used scientifically-philosophical principles and methods such as systematics, theoretical-deductive conclusions, analysis and synthesis, history and logic, hermeneutic analysis, inheritance, universalism and nationality, comparative analysis.

Analysis and results: The philosophy of economics, which emerged as an integral part of social philosophy, has an unique approach to understanding economic life, in which not only philosophical-economic views play a special role in the formation of our ideas about entrepreneurial culture. The creative activities that make up the culture, the

action programs are manifested in a variety of forms. This process is reflected in knowledge, experience, patterns of behavior, ideas and assumptions, forms of trust and belief and social goals and objectives. Cultural activity includes behavioral programs that are passed down and updated from generation to generation.

The level of economic well-being and its growth, the effectiveness of entrepreneurship that activates the human factor the enrichment of the content of labor, the decision making and improvement of the morale of the subjects of the education system largely depends on the level of economic culture. Economic knowledge beliefs the laws of interaction between methods of economic thinking and economic activity are reflected in economic culture.

Therefore, in order to fully understand the nature of changes in a market economy, it is important to study their integral connection with the culture of the events of the spiritual life of society, both scientifically and theoretically and practically. The theoretical and methodological significance of the culture of society and the philosophy of economics.

It is no coincidence that the problem of culture, especially business culture and economic culture, has been considered on the basis of a combination of historically formed theoretical and practical parts of philosophy.

Whereas the question of the existence of culture requires a careful study of its peculiarities as well as of the human features which are directly connected with it, without which the question of the existence and functioning of culture cannot be properly understood. Of course, although such a concept is recognized in the scientific literature, its application in the research we are considering is less noticeable. Human is usually a generalized term that describes a particular type of being. In this sense, the above-mentioned gender terms refer to different aspects of this concept, as well as its specific aspects.

The definitions given to the person as the object of reality are also varied. In the recent past, the term "person" has been associated with a single social description of a person. This was also acknowledged in the widespread research of the famous Russian philosopher E.Ilenkov on the person of his time.

According to O.Abilov, there is no such thing as an abstract person norms absorb principles and ideas thus human is a conscious being who combines biological, social and mental feauter.

The essence of the entrepreneurial culture of society. The analysis of the functions of the laws of its application natural raises the question of the creator of its owner, the creator. Theoretical and methodological guidelines in the scientific literature allow us to identify different ways of considering culture as a very complex social phenomenon.

In philosophy, when a person is recognized as a subject of culture, his free activity is taken into account. Accordingly, the cause of behavior is embodied not in the external biophysical aspirations of the subject to spirituality, but in itself, in its socio-cultural needs in this case there is an opportunity to voluntarily choose the methods developed by culture during social development to achieve the goal. The social nature of the individual is truly confirmed by cultural activity, so that his social essence is manifested in his whole being, and his private being in the social activity of this kind.

Culture is a multifaceted and complex concept essence has been the subject of many scientific studies on social functions and hundreds of definitions of culture have been given

Our views expressed in the socio-philosophical literature on the problem of low business culture are considered to be leading economic situation and role is clearly accepted. However, there are specific unresolved aspects of the problem.

The essence of the concept of culture can be correctly explained only on the basis of philosophical thinking. To do this it is important both theoretically and practically to look at culture on a global scale, to study concepts such as nature society-human, thought and entrepreneurship, to determine the interaction a relationship between them. The definition of mystery and relationship is important both theoretically and practically.

It is no difficult to see that the phrase, “striving for perfection” of the world renowned economist-practician reflects the spiritual, moral and aesthetic principles of economic culture. Indeed the acquisition of economic knowledge and the ability to apply it to economic life, entrepreneurship, working to the best of aim ability, and achieving excellence in this process are the hallmarks of economic culture.

Conclusion and recommendation: It is known that the concept of economic culture is broad and multifaceted. In a word, economic culture belongs to the whole economic life of society. In this literature on this problem when we talk about the economic life of society, we think about its components, such as the productive forces, economic relations, economic policy, economic competition, economic education and training.

It is possible to fully agree with there views. Most importantly it takes into account the sources and means of economic culture, as well as the methods of its formation. Economic culture covers the whole economic life of the society, which means that it is necessary to take into account and analyze both objective and subjective aspects.

It is not difficult to assess the problem of being and consciousness in this context, including some philosophical categories. If we think of being as an object, a mind as a subject, many may not object to it but when we say that the economic culture of a society is a subject, economic activity, an object of economic relations, we subordinate the whole economic culture to economic activity, although, an object without a subject exists, but a subject without an object cannot be imagined. Therefore, entrepreneurial activity cannot develop without economic culture, or conversely, economic culture cannot be develop without entrepreneurial activity. In this sense, economic culture embodies the person the level of formation and development of creative forces, acts as an integral part of the spirituality of the person in his holistic activities.

Attention to national culture and values in the implementation of the path of development of Uzbekistan in close connection with the cultural life and economic development acquires a special character with the growing interest. The rise of entrepreneurial culture, especially intellectual abilities of the individual the rise of the moral worldview creates a solid foundation for economic development. As well as the acquisition of modern science innovative technologies play an important role in the formation of economic thinking and entrepreneurial culture. The role of business culture in the life of a renewed society is reflected in the scientific conclusions and logical



generalizations on the combination of economic consciousness and economic activity on the basis of spiritual principles.

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