

Theoretical Foundations of Entrepreneurship Philosophy

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Abstract: *This paper discusses the theoretical foundations of entrepreneurship philosophy. An excellent person differs from modern people not only by his physical maturity, but also by his moral, spiritual maturity, and the perfection of his intellect. Such a person will be strong-willed, free and able to create big, glorious things. An example can be the life style, aspirations and innovative discoveries of individuals who established transnational corporations and firms, which gained fame in the fields of business and entrepreneurship, had a great impact on social and economic life, integrated relations between peoples, and the development of culture.*

Keywords: Business, Philosophy, Groups, Society

I. INTRODUCTION

The theoretical basis of the philosophy of entrepreneurship is the philosophy of life and the philosophy of pragmatism. On the one hand, it looks for theoretical ideas from the philosophy of life, and on the other hand, it tries to approach the philosophy of pragmatism. This synthesis is important for the formation of entrepreneurship philosophy as a separate doctrine, theory. At the same time, the fundamental ideas of socio-economic theories are important for the philosophy of entrepreneurship, since entrepreneurial activity is based on socio-economic relations. So, there are three theoretical foundations that directly affect the philosophy of business:

- 1) Philosophy of life;
- 2) Philosophy of pragmatism;
- 3) Socio-economic studies (economics, management, marketing).

According to the thinkers who formed the philosophy of life, "the philosophy of life, by its social nature, is connected with the beginning of a new stage of free economic relations and the aggravation of social conflicts. At the end of the 19th century, "philosophy of life" became an independent and important direction. The philosophy of life replaces mechanism with "liveliness" (organism), i.e., with the optimism that sees reality as the free "activity" of an individual, and since this "activity" is similar to the will, it cannot be understood by rational scientific knowledge" [8; 545]. German philosophers F. Nietzsche (1844-1900) and W. Dilthey (1833-1911) are mentioned as the founders of the philosophy of life. Many works have been written about F. Nietzsche's life and work, and special philosophical studies have been published. Therefore, there is no need to repeat the philosophical-ethical, nihilistic and theological views of the philosopher known to many. His thoughts on the philosophy of life, in our opinion, are more vividly expressed in the work "Evil Intelligence", which is embodied in aphorisms and writings. The philosopher tries to reveal in them the glorifying and conflicting aspects of life, to express concise and understandable thoughts about them. "Death is close enough not to fear life"[3; 721].

This idea can be understood in terms of competition, risk, which is used in entrepreneurship, i.e. betting on things that are possible, to achieve one's life goal, to realize the intended business plan or the goal of earning more money. Because, as the philosopher himself admitted, "Is it possible to know people who do not think about money, about conscience, about finding important persons, about positions?" [3; 722]. This idea can also be found in the literature on pragmatism and entrepreneurship. So, a person who thinks about earning money will definitely encounter people, to understand them. The desire to earn money makes a person extrovert, connects him with people, society. Nietzsche states: "The stronger and freer the individual, the more feminine his love; and in the end, All want to be a perfect person, because nothing else can satisfy his love" [3; 728]. The idea of the perfect person attracted the philosopher's attention, even in his most important works ("Human, All-Too-Human ", "Thus Spoke Zarathustra ", "The Antichrist ",



"The Will to Power"), it rises to the level of a philosophical moral concept. "I love a man who wants to know that someday there will be a Great Man on earth. I love such a person who labors and invents to build a place for the Great One and prepares the earth, creatures and plants for his arrival. Already, in this way, he wants his own destruction" [8; 554].

An excellent person differs from modern people not only by his physical maturity, but also by his moral, spiritual maturity, and the perfection of his intellect. Such a person will be strong-willed, free and able to create big, glorious things. An example can be the life style, aspirations and innovative discoveries of individuals who established transnational corporations and firms, which gained fame in the fields of business and entrepreneurship, had a great impact on social and economic life, integrated relations between peoples, and the development of culture. The founders of companies such as APPLE, SAMSUNG, General Motors, ADIDAS, who "created something from scratch", implemented large projects with a small amount of money, became tycoons and brands in business and world-renowned entrepreneurs and innovators. The company they created and the cultural services they organized are spread all over the world, they determine many directions of the world economy [1, 3, 6, 7]. Yes, man demonstrates his subjectivity with his will. This idea is widely covered by the philosopher in his work "The Will to Power". All beings strive for power, to rule over something, someone. "Life is only a means to something, it is an expression of a form of power" [2]. This opinion is close to Y. Schumpeter's emphasis on the existence of a desire for power in entrepreneurship. It is true that there is no source about Nietzsche's influence on Y. Schumpeter's idea, but the ideas are very close to each other, exactly.

In F. Nietzsche's philosophy of life, conflicting thoughts, sometimes glorifying God, sometimes putting morality first, and sometimes looking for meaning from negative qualities in a person are priority. But their will and calls for self-expression can be a theoretical basis for the philosophy of entrepreneurship. The concept of an excellent person with high moral qualities, patience, avoidance of vices, purity and faith, and even hard work can serve to create an entrepreneurial philosophy. An entrepreneur, like a great man, he is ready to devote all his energy to serving people. A person well-versed in entrepreneurship knows that it is not easy to achieve success in this field, there are a number of factors such as competition, corruption, bureaucracy, shortage of specialists, the need for new ideas, which confirm that social life, as described by Nietzsche, is full of contradictions. Although a century and a half has passed after the philosopher, the conflicts in social life have not been completely eliminated, and the obstacles and conflicts faced by entrepreneurs have not decreased.

V. Dilthey's philosophy of life is based on a critical assessment of "historical thinking". In solving this problem, he developed his "philosophy of life" somewhat using the structure of the concepts of the philosophy of life. But he does not deny the importance of science like Nietzsche. On the contrary, Dilthey tries to base the sciences about man, society, history, and culture. In his opinion, the sphere of life is connected with the psyche, with the activity of the psyche" [8; 561].

At the same time, V. Dilthey believes that conflicts in life have a positive effect on the human will, causing it to create innovations, improve culture, and form moral qualities. The philosopher objectively assessed the role and importance of business, free labor, and socio-economic activity in solving historical problems. Capitalist life, production influenced his "philosophy of life", of course [5; 168]. In general, the basic principles of life philosophy, i.e. the deterministic influence of human existence and social existence on it, the diversity and conflict of interests, the existence of fundamental laws of life, the possibilities of these laws to prevent destructive behavior, and the harmony of society and nature, are used in every era and it can be found in the works of every philosopher. The humanistic essence of philosophy gives it first of all life-giving and humanity, which means that from any philosophical teaching you can find ideas about understanding life, man and society. Therefore, the theoretical basis of the philosophy of business is broad, it can find as many ideas that glorify life and man as it wants, and find confirmations to justify one or another of its views. This once again confirms that defining and interpreting entrepreneurship only from a legal point of view is a narrow approach. The next theoretical basis of business philosophy is the philosophy of pragmatism. The founders of the pragmatism philosophy formed in the USA are C. S. Pierce, W. James, R. U. Emerson, J. Dewey, S. Hook, J. Nathanson, J. Ratner, J. McDermott. Thanks to their theoretical justification of scientific and empirical experiences, the philosophy of pragmatism rose from practical experience to the level of theory and doctrine. American industriousness, entrepreneurship, and the unceasing desire to do something really represent a practical experience, but in order to

transform this experience into a national character and an idea that expresses the aspirations of the people, it was necessary to formulate it as a philosophical doctrine. In this way, the philosophy of pragmatism was born from the combination of two, i.e. theoretical philosophical basis and practical experience. More professional philosophers think about the theoretical philosophical basis, conduct research, practical experience, empiricism, and about the "instrumentalism" referred to by J. Dewey, entrepreneurs, business supporters, who create works aimed at supporting the inner creative potential of a person, striving for work and innovation. innovators do research. The formation of the philosophy of pragmatism was prompted by R.U.Emerson's call to study the "American experience". In his opinion, appeal to European culture, philosophy and scientific experience prevents us from philosophically basing the peculiarities of American life, work, business and entrepreneurship, scientific thinking now needs to "appeal to our own experience" [4; 454]. Experts say that Ch. S. Peirce in the philosophy of pragmatism "advanced the idea that he revealed the meaning of ideas through their practical effect on the object. Peirce was primarily interested in the question of whether knowledge would benefit a person through this practical effect. Two conclusions follow from this, firstly, practical effect consists of our impressions, not the existence of things, and, secondly, these impressions depend on our feelings" [8; 616]. At the same time, the philosopher emphasizes that human behavior is aimed at obtaining a certain benefit, and that the American way of life and its social environment support entrepreneurship, work, and business. Business essentially means actions, work, the inner need of a person to work, to do something, directs spiritual experiences towards this need, and on this basis, pragma, that is, work, activity, behavior occurs.

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