

Women - Subjects (Socio-Philosophical Aspects) Of Family Entrepreneurship

Davletov Jamshid Bekmatovich

Urganch State university, Doctor of Philosophy (Ph.D)

Abstract. In this article, psychophysiological, ethnocultural, ethnopsychological, demographic, axiological factors contributing to the transformation of women into family businesses are analyzed, their role in family business is revealed.

Keywords: women, women, business, entrepreneurship, “every family –Entrepreneur” Program, “Family entrepreneurship”, gender, ethnocultural factors, psychophysiological factor, axiological factor, social activity.

INTRODUCTION. The basis of any social activity lies in the need, interest and demands of individuals. These phenomena require the determination of Who, What kind of persons carries out social activities. A person mechanically does not interfere with the life of society, he shows activity only when he realizes that social activity is an expression of his vital purpose, the condition of his existence, the existence of consciousness, he chooses this or that type of activity. “The function of man is in his conscious activity” [1; 278.]. Continuing the idea of Aristotle, Hegel writes: “How a person is, so is his work” [2; 142.].

REFERENCE REVIEW. Entrepreneurship and business is a phenomenon that shows who a person is, what social, internal spiritual qualities he has, knowledge and worldview. Foreign scientists J.S. Mill, A. Comte, A. Marshall, G. Mengyu, J.P. Betbez, J. Schumpeter’s According to, entrepreneurship allows an individual to have freedom, to meet their own needs, to live comfortably [3; 4.]. So entrepreneurship is not just an economic phenomenon, it is also a political, legal, cultural and spiritual phenomenon. As soon as a person realizes that entrepreneurship is a socially necessary activity, he / she feels responsibility for his / her work, the service he / she provides. The most important thing is that his social activity perceives the formation of economic relations in society, the relationship of people, consumers to the economic policy of the state. During his time, the Nobel Prize laureate, a well-known sociologist F.A. Hayek said that “the welfare of society with freedom is not contradictory realities, but they dictate one another” [5; 103.], wrote. This means that the entrepreneur’s freedom is not “for himself”, but for society, for his well-

being. In this place, does the conflict between the liberty entrepreneur and the requirement of the society lead to the destruction of the position of the first and the masculine, the breaking? After all, the essence of society is that the person is wider than the male, he is able to subjugate any individual male, the question awakens.

Obedience to commonality that provides for the well-being of society, service does not discriminate against entrepreneurial men. A man manifests his masculine character by performing it within the framework of serving the common good, while society is such a masculine. In a place where there is no harmony of interests, there is a conflict of interests, a struggle, which leads to chaos, conciliation. The welfare of society becomes a Real reality thanks to a harmony of personal and common interests. True, the philosopher, the economist, knows that there is a connection between collusion (common interests) and totalitarianism (a way of achieving common interests), even sees the basis of totalitarianism in collusion [1; 106.]. but he does not see that there is a positive side to collusion (communitarianism, communism, community), that the Oriental way of life is stable through collusion. In general, F.A. Hayek's The ideas of market economy, human freedom, neoliberal came from the analysis of the Western economy. However, the correctness of his negative views on "centralized management" was confirmed by the crisis of Soviet ideology and economy. Centralized management with a market economy, planning is the achievement of each other not only human freedom, the well-being of society, but also, in essence, contradictory realities. It is precisely man who sees his masculine, his economic democratic right as the basis of the well-being of society, the existence of modern civilization [1; 109.]. In this opinion he is a supporter of neoliberalism R. Dahl is a supporter, he is all with [6; 35].

The participation of women in family entrepreneurship has its own different aspects, immanent characteristics. They can be viewed from the point of view of psychophysiological, ethnomedical, ethnopsychological, demographic, axiological.

Although female and male are creatures of one species, they are species from a psychophysiological point of view. According to US researchers Allan and Barbara Piz, these psychophysiological differences are so profound that ignoring them causes the two sexes to confront each other as antagonists. Any social activity is performed by a woman differently, a man differently [7; 6-10.]. Western experts, who have studied female and male relationships in business and entrepreneurship, also note that female is different, male is different approach to the same task. In their opinion, while women's participation in business and entrepreneurship is increasing, "men are a big player in business", while women "as conservative business supporters seek to avoid looking at business as a big game. Women have difficulty adapting to the market strategy compared to men. Their monthly salary is close to 65% of the average monthly salary of men" [8; 468-469.]. It is not right to deduce these

differences from psychophysiological factors, of course. However, it can not be denied that they have an effect on work, activity in relationships.

Women's participation in entrepreneurship and business is greatly influenced by the ethnographic traditions they have mastered, the ethnographic environment. The person is the always product, representative of a certain ethnicity. Especially in Eastern women, the influence of ethnocultural traditions in their relations to social activities and functions is evident. He specially studied the socio-philosophical and esthetic aspects of Uzbek ethnoculture. O.Nishanova noted that Uzbek women and girls have become the main adoptive, propagandist and mass propagandist of ethnicities. They are both objects and subjects of ethnoculture [9; 124-129.]. If we proceed from this idea, we realize that it is natural for Uzbek women to introduce or rely on the ethnographic traditions of entrepreneurship and business as well.

For example, to our respondents, 'What would you spend if you were lucky and made a million US dollars profit?'. We contacted him with the question. As a result, we received the answers: I would build a house "(82%), "I would marry my son" (80%), "I would have an anniversary, a wedding" (71%), "I would have bought Lincoln" (60%), "I would have put it in the bank" (52%), "I would have turned the world around" (40%), "I would have done entrepreneurship" (28%), "I would have done charity" 4%. The answers "I would build a house", "I would marry my son", "I would have an anniversary, a wedding" express the ethnomadanical traditions in our respondents. 28 % of respondents want to start a business.

Ethnopsychological factors come into harmony with ethnomadanic traditions. They are interpreted as goho synonyms, exactly realities.

Ethnopsychological studies show that a person does not live without the influence of his people, the mentality of his nationality, even those who have lived in a different, alien environment for many years can not get rid of it. For example, our compatriots, who left for foreigners in 1939-1937, still live in their native land, birthplace, people's traditions, language and lifestyle by keeping in mind and in the game.

Ethnopsychological traditions and concepts integrated into the existence of Uzbek women interfere with their active participation in international business. Today, there is no woman of Uzbek entrepreneurs operating in the world market by forming transnational corporations. It is desirable that our women give up negative ethnostereotypes, especially those that interfere with entrepreneurship-shyness, modesty, a steep look at a man, etc. - living in obedience. They must remember that entrepreneurship and business introduce a person to the world of Business, bring him fame, position, praise, the most principled, interested in politics, just like the US President Trump, to the very peak of management. "A good soldier does not come out of a man who does not envy to be a genie."

The demographic factor is a controversial effect. She on the one hand is associated with the function of giving birth to a woman endowed with nature and putting a child on her feet, and on the

other hand, she puts the woman in dependence on her husband, tied to the house, on the farm. It is with the intention of solving this controversial factor that the development of family entrepreneurship in Uzbekistan has begun. In the next two years in Uzbekistan, the allocation of loans for the purpose of attracting women to entrepreneurship, business, development of family entrepreneurship has been increased by 2 times. In 2014-2016, when banks allocated 3 trillion 800 billion soums of credit to women's entrepreneurship in three years, only in 2018 year they allocated 3 trillion 361 billion soums of credit.

President of the Republic of Uzbekistan the Decree of Sh. M. Mirziyoyev "On measures to further increase the guarantees of labor rights of women and to support entrepreneurial activity" signed on March 7, 2019, Women's employment, involvement in family entrepreneurship, formation of skills in the organization of their business, training, assistance with funds through the public fund of women's and family support, etc., will be noted that the actual tasks Women entrepreneurship is also a matter of gender equality. The president of our country emphasizes the need to adopt the laws of the Republic of Uzbekistan "On guarantees of equal rights and opportunities for men and women", "on protection of women from harassment and violence" in order to ensure the rights of women in entrepreneurship and business.

RESULTS. Entrepreneurship and business bring prestige, respect, dignity to the individual, they teach to appreciate the people of Labor and to crush socio-economic values. Valued labor evokes interest in a person, the desire to strive for innovation, the desire to think about new types of services. Entrepreneurship as a social activity becomes a positive, creative reality when it is valued by society and the state, it attracts interest in young people to become entrepreneurs. Today, women who are actively involved in family business are no less.

CONCLUSION. About two million families are engaged in this or that kind of entrepreneurship and business. True, among them, entrepreneurial families, which are aimed at providing cultural and household services, are in the leading position. It is common to provide such types of services as sewing, confectionery, home-made. More than three mainly family farming and farming in rural areas. In cities, many women serve in the provision of educational, medical, commercial services. We need to know exactly which cities and regions we need to provide services, and then formulate family entrepreneurship in accordance with this "road map".

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