



MORAL STANDARDS OF A PERSON IN THE DEVELOPMENT OF ENTREPRENEURIAL ACTIVITY IN NEW UZBEKISTAN

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Annotation

The article is devoted to the social analysis of the ethical norms of the entrepreneur in New Uzbekistan, the specifics of his ethical norms, the role of ethical norms in the development of entrepreneurial activity and the upbringing of the entrepreneur, including their ethical norms, are described. The social analysis of ethical norms in the practice of forming and developing entrepreneurial activity, its popularization in the world economy are presented. Because in the conditions of a market economy, the role of entrepreneurial activity in ensuring the socio-economic well-being of the country, society and the population is great. According to the results of the social analysis, it is proposed to define the concept of entrepreneurial activity as one of the mandatory courses in all higher educational institutions and in the training of pedagogical and psychological personnel. The purpose of this article is to determine the role of entrepreneurial activity in many areas of entrepreneurial activity and in modern social technology of material production of the life of society. The main method of developing entrepreneurial activity in the new Uzbekistan is a general scientific ethical analysis, with the help of which the author considers the moral standards of the individual in the practice of entrepreneurial activity. Entrepreneurship, by its very nature, is a mass instrument of honesty, responsibility, empathy and justice, and through entrepreneurial activity, an entrepreneurial culture is acquired. The study of entrepreneurial activity is studied through social sciences, and its relevance does not cause the slightest doubt among representatives of the social sphere. This is because this type of activity directly covers interpersonal relationships and communications. In conclusion, the author suggests teaching entrepreneurs a culture of entrepreneurship, and in higher educational institutions, including the moral standards of the individual, as a mandatory course and method of educating people in entrepreneurial activity, regulating entrepreneurial culture.

Keywords: Entrepreneur, entrepreneurial activity, entrepreneurial personality, ethical standards, honesty, responsibility, justice, entrepreneurial culture.



1. Introduction

In the context of globalization, the achievements of entrepreneurial activity cannot be measured by certain established “standards”, since this area of activity, along with the demand for social, economic and political freedom from the individual in society, is of great importance in the economic development of the state, ensuring the socio-economic well-being of the population. For this reason, entrepreneurial activity has been formed since the emergence of human society. In particular, the ancient spiritual heritage of the peoples of Central Asia, the book “Avesta”, also contains special information about entrepreneurship. As we know, “Avesta” is not only a religious source, but also a source of information about the history of peoples, and it also contains information about the farming and animal husbandry of the Turanian peoples. In particular, there are a number of ideas about the structural structure of society. “In the ancient farming regions, the priests were initially at the top of the management system. They were “owners of livestock and pastures”. The warriors were the Aryans, who were considered the next owners of property after the priests” [1. - P.25-26]. This means that property relations in the regions of our country have been systematically regulated since ancient times. At the same time, international trade routes also played an important role in the development of entrepreneurial activity in the regions of our homeland. In particular, the Great Silk Road served as a bridge connecting Eastern and Western civilizations, which directly played an important role in the development of entrepreneurial activity.

The Great Silk Road is the first intercontinental caravan route connecting the East and the West in ancient and medieval times (2nd century BC - 15th century AD). The priceless products transported along the Great Silk Road are directly related to Chinese silk. This shows that Western countries were unaware of the secrets of silk production for a long time in human society and practical study of the historical, socio-economic and cultural aspects of the Great Silk Road was carried out by scientists from many countries in the 19th and 20th centuries. It began in the second half of the century, Western European, Russian and Japanese scientists made a significant contribution to its research. In particular, the “Encyclopedia of the Great Silk Road” was published in Japan. In 1877, the famous German scientist Karl Richthofen, in his major scientific work “China”, called the system of roads connecting various regions of the vast European and Asian countries the “Silk Road”, and later the term “Great Silk Road” was adopted.

Similarly, we can see that the rules of our ancestors for conducting business activities are perfectly described in our national Islamic religion. In many verses of the “Holy Quran”, the basis of the Islamic religion, we can see views on property, property relations, entrepreneurship, trade and various other economic relations. In particular, the “Holy Quran” encourages people to work honestly, be thrifty, be kind and compassionate, and be honest. Similarly, it calls on people to make the



most of all material goods and resources (land). The “Holy Quran” also pays special attention to any economic property. The concept of property in Islam, its essence, is to recognize that wealth in the hands of people is the wealth of Allah, and people are only His stewards on earth [2. – P. 5]. It is clear from this that the state, religion, education, upbringing, family, neighborhood, governance, values, culture, law and other social factors influenced the formation of the initial manifestations of entrepreneurial activity in the regions of our country. This, in turn, became the basis for the formation of moral standards among individuals engaged in entrepreneurial activity.

Moral norm – from the Latin “norma” meaning model, standard, order [3. - B.3]. Norms, that is, standards, are the norms of society arises at certain stages of moral development. In the savage society of mankind, there were neither norms nor discussions of values, but only a hypothetical-causal discussion regulating individual behavior: if we look at it from a logical point of view, just as the practical activity of man led the human mind to repeat these various figures a billion times in order for logical figures to have value, so moral norms were repeated by mankind a billion times in order to gain their status. Norms would never have arisen if the historical experience of mankind had not proved that similar behavior generally leads to similar results. The earliest form of moral requirements is the research-norms, which express a very concrete system of social requirements that a person should not do something. The dominant “research-norm” gradually gave way to the “example-norm”. In particular, a similar situation has occurred in business ethics.

The ethical standards of an entrepreneur include honesty, responsibility, professionalism, compliance with the law. They govern interactions with customers, partners, employees and society, and also include principles such as openness, respect for human rights and justice. Based on these standards, we can define entrepreneurial ethics as follows. Business ethics is one of the complex issues of developing a civilized entrepreneurial culture, since ethics is the doctrine and practice of individual behavior in accordance with ideas about what is right and good, expressed in ideals, moral principles and norms of behavior. This is a doctrine about the purpose and meaning of life of a person.

In the context of globalization, the relevance of the ethics of the entrepreneur is increasing. This is due to the integration of the socio-cultural and economic life of the countries of the world. In this process, the entrepreneur must strictly adhere to ethical standards. Because, in the process of integration, along with all spheres of society, ethics also undergo a process of integration. In the same process, it is important for the entrepreneur to understand his national identity and adhere to the culture and ethics of entrepreneurship based on national values.

The ethical principles that a modern entrepreneur must adhere to include the following: honesty and responsibility: conscientious fulfillment of obligations, loyalty to one's word and compliance with the law, justice and equality: absence of



discrimination for any reason, ensuring equal opportunities, professional professionalism: high standards of work, competence and continuous development, openness and trust: honesty in relations with partners and customers, as well as in working on mistakes, social responsibility: caring for the interests of society, the environment and employees, confidentiality: respecting the secrets of the company and partners, etc.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, in his speech at a meeting with entrepreneurs in the form of an open dialogue on August 21, 2025, said the following about entrepreneurial ethics: We must not forget one truth: every industry, every region, every neighborhood develops and prospers only when entrepreneurs act, listen to them, and are trusted [4]. It is clear from this that the organization and development of entrepreneurial activity in New Uzbekistan is a sign that the state pays special attention to the adherence to ethical standards by entrepreneurs.

2. Materials and methods

The system of studying the literature on the topic of sociological and ethical analysis of the moral norms of the individual in the development of entrepreneurial activity in new Uzbekistan is based on scientific methods common to the applied sociology of the moral norms of the entrepreneurial individual. To achieve the goals and objectives of this article, materials obtained as a result of scientific research by sociologists, philosophers and economists were used. On this basis, a sociological survey was conducted among entrepreneurs operating in the Fergana Valley of the Republic of Uzbekistan. The survey results showed that compliance with moral norms by entrepreneurs operating in our country is of great importance in the formation of an entrepreneurial culture in their activities. It should also be noted that there is a significant difference between the moral norms of entrepreneurs of Eastern and Western countries. Because in the formation of moral norms of the entrepreneurial individual, national values, traditions, customs and ethnic characteristics of peoples play an important role. In particular, the moral standards of the entrepreneur in the Eastern peoples, unlike the moral standards of the European peoples, are perceived in a purely individual way, in connection with the moral culture of the Uzbek people. That is, their moral standards are greatly influenced by the institution of religion. This requires an ethno-confessional approach to the topic.

3. Results and scientific innovation

The results of the study of the moral standards of the individual in the development of entrepreneurial activity in new Uzbekistan showed that moral standards in economic relations find their place in the ancient values, traditions and religious beliefs of our people. We can see this in the regional development of the clan community in the territories of Central Asia during the last Neolithic and



Eneolithic stages. In its southern regions, the ancient farming culture began, and in the central and northern regions, a life based on animal husbandry, radically changing the social character of the ownership of the maternal clan era. As a result, the production economy is firmly established in society. These fundamental changes in economic life are also reflected in the ideological world of the Eneolithic era, that is, instead of the belief in the wonders of nature of the Upper Paleolithic and Mesolithic eras, belief in the four elements of nature (sun, water, earth and clean air) begins. The establishment of the productive economy laid the foundation for the emergence of private property in society and the beginning of the history of civilizations.

This new layer of private small owners that emerged in social life is mentioned under the term “kashavarz” in written sources of the early Iron Age and antiquity [5. P. - 43].

The ethical standards of an entrepreneur are also mentioned in an ancient manuscript of our people, in which artisans are called "liberators", and city dwellers engaged in domestic and foreign trade are called “witnesses”.

It is known that the ancient peoples of Central Asia believed in Zoroastrianism. The sacred book of Zoroastrianism is the Avesta. The Avesta contains valuable information about the socio-economic and cultural processes of the ancient period, the traditions of early statehood, the role of various social classes in society, the perfection of the world and man, family life and related relationships, and the ideology of that time.

Also, the ethical standards set forth in the Avesta do not contain a section devoted to business ethics. However, it does contain principles that can be considered the basis of business ethics: the principles of truthfulness, honesty, and respect for others, which are an integral part of ancient Central Asian ethics.

The Avesta focuses on the concept of honesty and truth. It addresses one of the fundamental tenets of Zoroastrianism, namely the rejection of lies and deceit. This can be applied to the business world as a commitment to fair dealing, open communication, and accurate information.

In addition, this source also touches on the relationship of respect for labor. That is, “Avesta” focuses on the value of labor and well-being. This means respect for colleagues, partners, and customers in modern society, as well as the obligation to conscientiously fulfill one's duties.

The Avesta texts speak of the importance of maintaining harmony in society. Because social harmony in society, along with its important role in its social, economic, political, and spiritual development, can be interpreted as the need to adhere to corporate culture, teamwork, and respect for colleagues in a business environment.

Human society has emerged, and the regulation of relationships in it has acquired special importance. For example, in the book “Avesta” there is no separation between “business” and “personal” ethics. All principles are aimed at



maintaining harmony and justice in all aspects of life, and they can be applied in business relationships.

Islam also plays an important role in shaping the moral standards of the peoples of Central Asia. In Islam, the following ethical standards for an entrepreneur are emphasized: honesty and truthfulness, justice and equality, trust and loyalty, service to society and selflessness.

The Islamic religion has been present in the lives of our people for many years. As a result, the beliefs and values of the Islamic religion have been deeply rooted in the minds of our people and are still practiced today. Especially in the context of globalization, the principle of honesty plays an important role in the moral standards of an entrepreneur. The “Quran”, which is considered the sacred source of the Islamic religion, also touches on this issue. In particular, this source contains the blessing “O you who believe! Fear Allah and be truthful” (Surah Al-Adh-hab, verse 70). Because honesty increases the reputation of a person and strengthens the atmosphere of trust in society. Honesty and trust are important moral factors in the development of entrepreneurial activity. Trust is the main moral criterion in entrepreneurship, because it strengthens social relations, increases the efficiency of entrepreneurial activity and helps to achieve long-term success. Ethical behavior based on honesty, transparency, and trustworthiness builds trust with customers, employees, and partners, enhances reputation, and helps prevent legal problems.

Justice and equality, which are important ethical principles of Islam, are also important in developing entrepreneurship. Because through justice and equality, it serves to ensure a balance between personal and social relationships in entrepreneurship. At the same time, justice and equality in entrepreneurship are principles that ensure equal opportunities and fair treatment, although they differ: equality means treating everyone equally, while justice can mean treating people according to their needs or merits, while ensuring impartiality in processes. This includes fair hiring and promotion, fair wages, and compliance with anti-discrimination laws, which ultimately creates a more inclusive and productive work environment.

In general, through the above ethical norms, an entrepreneur creates favorable conditions for social relations, improves the favorable atmosphere of relations, helps to find contours for entering into social relations. Thus, entrepreneurial activity plays an important role in solving not only economic, but also socially complex problems in society, opens up new opportunities for preventing socio-economic problems. Income earned through entrepreneurial activity helps to solve problems of socio-economic development. In an interdisciplinary analysis, the main feature of the ethics of an entrepreneur is to ensure the transformation of the socio-economic development of the country through ethical norms.



4. Discussion

Although business ethics does not have as many “world-famous scholars” as other fields, their ideas form the main foundations of the field. Business ethics is viewed not simply as a set of rules, but as a complex philosophical and social phenomenon that affects the sustainability and profitability of business activities.

The views of scholars on business ethics concern its basic principles such as honesty, responsibility and professionalism, as well as the impact of ethical norms on scientific activity and society. They emphasize the need to adhere to ethical standards in order to maintain trust and progress. Views on the ethics of an entrepreneur have been studied by many scholars as a scientific study, and we can distinguish them into several areas. These include philosophical views on the ethical responsibility of an entrepreneur, ethics and economics, modern approaches to business ethics and current problems.

One of the prominent representatives of the philosophical approach to the ethical responsibility of the entrepreneur is Peter French. This philosopher is one of the main thinkers in the field of business ethics. He argues that organizations engaged in entrepreneurial activities, like individuals, can be morally responsible for their actions because they have an internal decision-making structure that allows them to act intentionally.

Prominent representatives of this trend are Thomas Donaldson and Patricia Verhan. While these scholars recognize that entrepreneurial organizations are moral agents, they do not agree that they can be considered “moral persons”. They argue that entrepreneurial companies lack important human qualities, such as the ability to experience happiness.

Business ethics has not left representatives of all scientific fields indifferent. In particular, the Scottish economist and philosopher Adam Smith is considered the founder of modern economic theory and classical political economy. Classical economist Adam Smith was one of the first to try to resolve the paradox between self-interest and the social good, proposing the concept of “enlightened egoism”, which means that self-interest is ultimately connected with the interests of society as a whole.

Adam Smith's theory of “enlightened egoism” suggests that individuals acting in their own self-interest, within the framework of the “invisible hand of the market”, unwittingly contribute to the common good, leading to a more efficient allocation of resources. This principle applies only when self-interest is “enlightened,” that is, when it takes into account long-term consequences and does not exceed the bounds of justice. Thus, egoism becomes a mechanism for collective well-being, not against morality, but when it is limited by social norms.

It is clear from this that the idea that an entrepreneur's pursuit of personal interests can be tempered by self-control and morality remains relevant in modern entrepreneurial ethics.



The German classical sociologist M. Weber also paid special attention to the issues of entrepreneurial ethics in his works. M. Weber showed that entrepreneurial activity is not only related to profit, but also to values. In his work “The Protestant Ethic and the Spirit of Capitalism”, he emphasized that capitalism requires self-control and delayed gratification.

M. Weber's most important achievement is that he proposes a concept of ensuring the cultural conditions of various types of economic activity (through the Protestant stream). In his work “The Protestant Ethic and the Spirit of Capitalism”, M. Weber argues that a certain type of Protestantism (followers of Calvinism-the Protestant Church) led to the formation of a new entrepreneurial ethic, which in turn developed a rational form of capitalism [6. P. - 37].

Classical views on business ethics have served as the basis for the formation of modern approaches. One of the prominent representatives of modern approaches to business ethics is Vikram Gandhi, a professor at Harvard Business School. Vikram Gandhi believes that business ethics can be viewed in terms of the externalities that a business creates for society. His perspective is aimed at maximizing positive externalities and minimizing negative ones.

Vikram Gandhi also argues that business ethics should prioritize a long-term vision that benefits not only shareholders but also society and the environment. He focuses on the “triple bottom line”. Through this, he advocates integrating ethical considerations into core business strategy by viewing initiatives such as business investment and policy advocacy as tools for positive social impact.

According to V. Gandhi, the areas of ethical integration of entrepreneurship include:

Beyond Compliance: Gandhi sees ethical entrepreneurship as more than simply following the rules. It requires a fundamental shift in the way businesses view their relationships with employees, communities, and society.

Embedding Responsibility: It advocates embedding responsibility into the core of business operations, rather than treating it as a separate corporate social responsibility or sustainability department task.

Measurable goals: This includes setting measurable human rights goals, incorporating due diligence into decisions, and giving stakeholders a genuine voice.

One of the modern representatives of business ethics is Wharton School scholar Brian Berkey. He argues that business ethics requires critical thinking. He argues that it is not enough to simply follow one's conscience; one must analyze and question one's own assumptions in order to continuously improve one's ethical views, as well as be open to the ideas of others. For example, he believes that the deliberate creation of addictive products (such as smartphones or social networks) is ethically questionable.

In general, the above views on entrepreneurial ethics are of great importance in the context of reforms in New Uzbekistan. In particular, the formation of



entrepreneurial ethics in an entrepreneurial person has a positive impact on all spheres of social development. We can cite this as an example of the fact that in our country, entrepreneurship and its development have risen to the level of state policy. As evidence of this, we can see that August 20 is declared “Entrepreneur Day” every year in our country.

In the open dialogue held by the President of our country Sh. Mirziyoyev with entrepreneurs on August 20, 2025, we can see that our state places great trust in entrepreneurs. Sh. Mirziyoyev also highly appreciated this meeting and expressed the following opinion: “It would be correct to say that it is a lively and sincere dialogue space that serves to strengthen mutual trust between the state and business” [7]. Indeed, the state places great trust in them to organize and develop entrepreneurial activity in our country. As a result of the trust expressed by the state, entrepreneurial activity is developing in every sector of our society. At the meeting, Sh. Mirziyoyev specifically touched upon this issue and said: “every sector, every region, every neighborhood - only when entrepreneurs act, listen to them, and are given trust” [7].

5. Conclusion

In the development of entrepreneurial activity in new Uzbekistan, the moral standards of the individual have already been formed by the system of sciences, and theoretical and practical research is being conducted by sociology, ethics, aesthetics and other disciplines. The sociology of entrepreneurship as a separate discipline by sociologists has formed the direction of moral standards, the study of the moral standards of the entrepreneurial individual from a social perspective. In the conditions of the information society, the sociology of entrepreneurship has an interdisciplinary character and is studied by the collective efforts of social and humanitarian sciences. The history of the formation of entrepreneurial ethics goes back to ancient times, reflecting folk wisdom as a special form of human communication, the basis for the development of social relations and connections.

The ethical standards of the individual in the development of entrepreneurial activity in our country and its evolution are formed on the basis of Islamic religious values. In particular, our ancestors Having thoroughly mastered the teachings of Islam , strict adherence to his moral standards because merchant's hammer, artisan 's hammer, of agriculture and entrepreneurship another one in the fields successful activity were carried out.

The increasing importance of Islamic values in the honest conduct of economic activities by citizens engaged in entrepreneurial activities in our country is a positive phenomenon . This , in turn, serves as a basis for establishing social relations based on mutual trust between citizens engaged in entrepreneurial activities.

Also, in the context of the reforms being implemented in our country, the implementation of the principle of "Man - Society - State" and the prioritization of



the individual factor in all areas and current issues means that not only the state and society are responsible, but also the person is not without responsibility. That is, the spiritual environment and the image of the social space in entrepreneurial activity are largely determined by the personal qualities and qualities of entrepreneurs and owners, their life position, attitude to work and profession, conscience and sense of responsibility.

The results of the study allow us to identify the main directions of research on the ethical standards of the entrepreneur as a provider of the well-being of the population. The ethical standards of the entrepreneur are a necessity for the development of entrepreneurial activity, a preventive form of increasing the profitability of production and labor activities of organizations and enterprises.

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