

THE ROLE OF ETHICS AND AESTHETICS IN THE FORMATION OF ENTREPRENEURIAL RELATIONS BETWEEN INDIVIDUALS

Mirzaev Otabek Khusanovich

Doctoral student at Andijan State University

<https://doi.org/10.5281/zenodo.7110422>

Abstract. *The article examines the role of ethics and etiquette in the formation of entrepreneurial relations in a developed society, the definition of terms and their historical manifestations.*

Keywords: *society, ethics, etiquette, entrepreneurial relation, factors, activities.*

РОЛЬ ЭТИКИ И ЭСТЕТИКИ В ФОРМИРОВАНИИ ПРЕДПРИНИМАТЕЛЬСКИХ ОТНОШЕНИЙ МЕЖДУ ОТДЕЛЬНЫМИ ЛЮДЬМИ

Аннотация: *В статье рассматривается роль этики и этикета в формировании предпринимательских отношений в развитом обществе, определение терминов и их исторические проявления.*

Ключевые слова: *общество, этика, этикет, предпринимательские отношения, факторы, деятельность.*

INTRODUCTION

Among the main factors influencing the organization of people's joint activities, morality occupies a special place. The teachings are undoubtedly the universally recognized "teachers of mankind": Moses, Confucius, Buddha, Jesus Christ, Mohammed. They laid the moral foundations of various cultures and religions. Ethics has been interacting with human interaction since its inception. Ideas about moral feelings and correct behavior arise in a person due to the mutual exchange of ideas and ideas about "coexistence with other people", because in this sense the word "communication" is used in relation to people. "[1, p.6].

MATERIALS AND METHODS

Psychological mechanisms, such as suggestion and persuasion, inherent in the process of communication, allow people to bring moral thoughts and ideas into their minds, transmit them from generation to generation.

The condition for the existence of a moral factor in communication involves clarifying the components of morality, which are studied as a science.

Morality is usually understood as a philosophical discipline that studies the essence, content and results of people's behavior and actions. As a designation of a special philosophical discipline, the term "ethics" was introduced by Aristotle. The term "ethics" comes from the Greek word "ethos", which translates into Russian as custom, character, disposition, place of residence, as well as the science of ethics. Even in Ancient Greece, the word "Ethos" was understood to mean "dwelling" (dwelling of people, nest of animals), and later it came to mean "sign", "sign formed as a result of communication", as well as the stable spiritual nature of man. a phenomenon. Later, among the greatest thinkers of antiquity, Aristotle formed from this word a group of qualities associated with the character of a person - the quality of "ethics" to express courage, rigor, justice, prudence, etc. The science designed to study these various traits of a person's character was called Aristotelian ethics. This word first appeared in science.

Latin analogues of the Greek "Ethos": "fit", "habit")) also meant this. The ancient Roman orator and philosopher Cicero, referring directly to the experience of Aristotle, formed the

quality of "morality", meaning "morality", that is, behavior, character. Much later, the word "morality" was used. As far as we can judge, the same story: the original source is "moral")), then the adjective "moral" is formed)), and from this second the name "moral" appears).

Initially, the terms "ethics" and "morality" were basically the same. Later, with the development of science and social consciousness, they were assigned a different content. Morality is understood as real phenomena (the morality of society, certain norms of human behavior, their ideas about good and evil, etc.). In the same sense, the term "morality" is used, but in relation to human qualities; it denotes the degree of assimilation of individual norms of morality. These terms are appropriate in everyday speech. For example, you can say it's a moral behavior, or you can say it's a moral act. In the scientific context, ethics refers to the science that studies morality, the laws of its development.

RESULTS

This science arose in order to answer vital questions: how to act, what is good and what is bad, what is the meaning of life, etc.

The practical need to coordinate human labor activity with collective activity arose already in primitive society. For someone who enters into relationships with other people, norms act as recipes that he must follow. The essence of moral relations is a combination of personal and public interests. Both society and an individual are interested in such a combination. Society creates a system of rules designed to regulate its relations with the individual. The individual is also interested in such a combination, since the connection between society and his interests allows him to more fully satisfy his private interests. Historically, a person does not always participate in the formation of moral norms, which are usually imposed on him by society and do not always take into account his interests.

Morality is the oldest form of human consciousness. Ethics was formed in the process of Work, which has always been a collective phenomenon. In primitive society, the whole life of a person proceeded completely from the point of view of the collective. And each of his actions was justified or evaluated by the collective, the reaction to the behavior of each of them had a real effect, since the personal power of the majority was unlimited.

With the development of society and the change of its economic and social culture, morality also changes. Moral relations were fundamentally disrupted by the transition to a class society. When the norms of morality under the primitive system were the same for all members of society, with the advent of classes, they began to represent the interests of a certain class. Each class creates its own moral system, and there can be many moral systems in a society at the same time.

One of the first rules of ethics in history can be formulated as follows: make others what you want them to be. This rule began to appear around the sixth century simultaneously and independently in various cultural regions - Babylon, Egypt, China, India and Europe. So much importance was attached to what would later be called "Gold". It has come down to our days under this name.

If moral norms determine the deep content of actions, then etiquette defines the rules of the culture of external behavior, shows how moral requirements are implemented. Decency determines a number of issues, such as a person's appearance, behavior. The norms of etiquette take into account how organically, naturally and naturally a person combines with his lifestyle,

becoming the rules of everyday life. For example, the requirement of respect for people's everyday behavior is expressed in politeness, femininity and other rules.

Such decency as morality is a form of regulation of human behavior. But unlike moral norms, the rules of etiquette formed on their basis have become purely formal. You just need to know them and follow them. The language of etiquette, first of all, expresses the requirements of universal politeness, then regulates the hierarchy of differences in age, Service, gender and kinship of people, taking into account these differences, if ready-made models of a particular action are provided in a particular situation.

The authors of the ethical dictionary define etiquette as "a set of rules of behavior concerning external manifestations of attitude towards people (the treatment of other people, forms of address and greeting, behavior in public places, decency and clothing)" [3, p.290].

Decency is an integral part of the highest manifestations of the external culture of a Person and society.

The rules of etiquette embody the culture of external communication: in the behavior, manners, statements of a person. They reflect the level of inner development of a person, education, world sophistication.

Decency is an agreement between people about what is accepted and not accepted in society, about what is right and wrong; it mainly considers the behavior of people in everyday life of different social circles. Therefore, etiquette allows each person to reveal to others their level of education, the degree of assimilation of certain norms and rules of behavior. Morality, one way or another, is based on morality and to some extent helps to reveal the individual himself.

Morality is a form of public control over the behavior of each person: violation of moral norms causes certain sanctions of society, but is not legal in relation to a person who violates a certain norm.

Many rules of etiquette are usually divided depending on the spheres of a person's social life or the circumstances in which he got. So, there are rules of behavior in public places - on the street, in transport, in a store, etc.; service etiquette is a set of rules governing the relationship between a boss and a subordinate, colleagues; rules governing the procedure of acquaintance, introducing people to each other, greetings, parting; special rules of conversation (working, friendly) are used, telephone conversation, table behavior, family etiquette.

Politeness implies attentiveness to people, respect, kindness, willingness to support everyone in need. Different levels of politeness are reflected in such concepts as correctness, gallantry, politeness, femininity.

While politeness reflects benevolence in relationships with people, politeness emphasizes the ability to be aware of one's own benevolence towards a particular person, to take into account the uniqueness of a person's personality when communicating with him. The following facets of politeness can be distinguished: respect for elders, politeness, humility.

The term "decency" itself has many meanings and can be expanded or narrowed within different limits. Etiquette is an important part of culture. As can be seen, decency is studied primarily as a phenomenon in the field of communication culture. At the same time, different researchers understand and use the term in different ways, including "rules of conduct", "Code of conduct", "norms of behavior", "forms of communication", "standards of behavior", "Rules of politeness", etc.

India had its own standards of decency and ethics. Traditionally, the teacher of *mavkeya* in India has been and remains very high.

The object is considered to simulate the social position of the teacher as a higher personality. The student should stand in front of the teacher, with his hands folded on his chest, to express humility and recognition. The student could only sit with the permission of the teacher, but he should not sit in a higher place than the teacher. In order for him to sleep one night, his bed had to be smaller than his teacher's.

When meeting outside school, the student is not the first to enter into a conversation with the teacher (according to etiquette, he should be shy in front of the teacher, only smile and bow to him in a friendly way).

The student and the teacher, of course, have a formal and long-term relationship, especially since many higher education institutions have given rise to some traditions of Western universities. It should be noted that in the teacher-teacher relationship there are also moments of family concern: teachers and students organize treats for each other on traditional holidays, teachers worry about the future of students.

Handshaking was not a tradition in India until recently. There is still no handshake between a man and a woman, as well as between persons belonging to different age groups. The manuscripts began to spread mainly under the influence of Europeans and mainly among people of this social circle. Many etiquette norms are related to marriage. In India, it is not uncommon to publicly demonstrate gender feelings towards a couple to their closest relatives, even their children. Traditional clothing in India can be considered as a special form of etiquette. The most common form of women's clothing, the sari, still largely excludes innovations that came from the West. An indispensable element of women's clothing and a sign of knowledge of etiquette are jewelry.

With the help of etiquette, relations in the family and in society as a whole are very clearly controlled. Here, "both ritual and decency are means of combating social chaos" [1, p. 95] - and this applies to any society.

DISCUSSION

The norms of etiquette in general are closely related to emotions, and people need to respond positively to every sign of decency in the first place. Thus, decency is, as it were, one of the elements of the culture of the entire psyche, a means of controlling and balancing the psyche, regulating emotions.

In the mores of the peoples of South Asia, this focus on the mental health of a person and society is very noticeable, manifested precisely in attention to emotions: there, one can say, a culture has developed, even a cult of human feelings. For example, if you change your place of residence, especially in a foreign ethnic environment, the individual suffers deeply, and this can lead to mental illness. In this regard, it is particularly clarified that the conventions of etiquette can be applied to life values.

In general, the attitude to the implementation of the norms of etiquette causes serious, but without exaggeration, concern. The attitude to the observance of moral norms in most cases is as responsible as to the performance of all traditional traditions, rituals and rituals.

The word "etiquette" was introduced by Louis XIV in the XVII century. At one of the ceremonial receptions of this monarch, the guests were handed cards with a list of necessary rules of conduct.

From the French name of the cards - "labels" - came the concept of "decency". Good behavior is self-control in society.

Violation of the requirements of court etiquette was regarded as a crime. The purpose of etiquette was not limited to a narrow circle of people belonging to the upper class of society, and went beyond this class.

Etiquette defines the norms not only of behavior, but also of the whole way of life of the nobility: "behave like everyone else" and "live like everyone else." At this time, honor becomes the main measure of a person - the concept of a secular feudal lord, which covers the entire moral code: "the loss of Honor is the loss of life. "There was only one word that Nobakor could not break- "I swear on my honor."

Etiquette was of a legal nature and had a very strong influence on the upper class. Etiquette served as a kind of sign system by which the nobility was separated from the more "low" cultures - peasants and townspeople. Decency, thus, made it possible to distinguish people of "their own circle" from others. For example, at the court of King Louis XIV of France, there were such honorary positions as "captain of lapdogs", "ordinary keeper of the royal bonds", which could only be occupied by the highest aristocrats close to the court. On the other hand, the King of England even had a special servant who was supposed to support the king if he felt his impending attacks when crossing the sea.

The complexity of etiquette created the need for guides and escorts. In 1204, the Spanish priest Pedro Alfonso published the book "Discipline slerisalis". This book was addressed to priests.

But the book was compiled in such a way that the rules set out in it began to enjoy success among the secular population, so far from the framework of monastic life.

The norms of behavior were aimed at human validity, validity. It was believed that good upbringing determines where and how to conduct education, which teaches a person first of all to think independently, to think and to be able to think. It is no coincidence that in the era of antiquity, dialogues became so popular as a form of searching for the most correct, correct answer to the questions posed.

The most important principle of ancient culture is the principle of "norm", that is, "reasonable measure".

Aristotle described this in detail in his writings: "To be a worthy person means to possess human qualities. Dress in such a way that a person who wants to respect his ego remains neutral in every movement of feelings. Therefore, it is difficult to be a decent person, because it is difficult to remain neutral in the middle in any matter" [5, p. 7].

Manners, "beautiful behavior" were highly valued in the ancient world. Aristotle writes that there are three types of decency: "the first consists in different treatment: for example, to meet everyone and greet them with outstretched hands. The second is when they come to the aid of everyone who is in trouble. And finally, the third kind of politeness is when there are hospitable holidays."

Etiquette was formed in the Middle Ages as a system of well-established and detailed rules. The Risarlik class, having developed its own honor, moral norms, introduced a way of life that was regulated in detail by the rules of etiquette. The Risars considered themselves the "color of the world", the upper class of society, those who created their own way of life, their own code of morality and morals. During the XIV-XV centuries, the image of the ideal risar in the public

consciousness and the Risar code of honor finally became relevant. The basis of Risar's code of honor was his devotion to the Lord, treason is considered the gravest sin for Risar and causes exclusion from the military aristocratic community. [6, p. 84].

Pride was considered the most important quality of a risar. Revenge for an Insult was his moral law. The attitude of the Risar to his horse, to his weapon is also serious and is included in the classification of etiquette, such as clothing: depending on the social status of the risar in the hierarchical structure, it is possible to carry weapons of a certain production. For example: the value of the sword was high, the value of the spear was low, and the value of the bow and arrow was low.

Details of clothing, especially hats, clearly reflected a person's social status and career. The risars are decorated with precious stones, while maintaining their prestige with the help of expensive clothes. Even in battle, the ideal Risar was not so much concerned with victory as with his honor. He had no right to hit the enemy from behind, to kill an unarmed man. His attitude towards a woman was distinguished by subtle tact and tenderness. Special importance was attached to love. In order to win the favor of his beloved, Risar had to show loyalty without sparing himself. He had to be able to control himself.

In this historical period, valor and Virtue consisted not in being a moral, harmonious person, but, on the contrary, in adapting one's individuality to typical, personal behavior, obeying strict rules of custom and decency, strict models, standards, authorities.

CONCLUSIONS

A significant part of modern youth has a negative attitude to etiquette. For some, decency is heavy, unnecessary, old things, but combining external and internal aspects of a certain beauty of morality.

Over the past ten years, the word "politeness" has again attracted public attention. Many books have been published that reveal the content of modern etiquette. The study of the behavioral structure of society is being introduced in various educational institutions.

REFERENCES

1. Байбурин А. К., А. Л. Топорков У истоков этикета: Этнографические очерки.-Л.: 1990
2. Кругляницо Т.Ф. Этика и этикет - М.: 1995
3. Словарь гуманитария. - М.: 1998
4. Хейзинга Й. Осень средневековья - М.: Наука, 1988
5. Лихачева Л.С. Школа этикета: Поучения на всякий случай- Екатеринбург: Сред. - Урал. Кн. Изд-во, 1997
6. Оссовская М. Рыцарь и буржуа. - М.: Прогресс, 1987
7. А. Навоий «Одоб ва одоблилар»«Sano-standart» нашриёти 2016
8. Мирзаев О.Х Science research and development.2020. 312-316p
9. Таджибаев С.С ACADEMICIA:An International Multidisciplinary Research Journal.699-7036