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Human Virtues And Social Responsibility Of An Entrepreneur: Social-Philosophical Analysis

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ABSTRACT

This article analyzes the entrepreneur's human qualities and social responsibility from a socio-philosophical perspective. The relevance of the study lies in the fact that in the modern market economy the entrepreneur can no longer be understood merely as a profit-seeking economic agent, but must also be viewed as an active subject who shapes social trust, moral legitimacy, stakeholder relations, and collective well-being. The aim of the article is to conceptualize the entrepreneur's human qualities and social responsibility not simply as matters of private morality, but as an integrated socio-philosophical construct formed at the intersection of economic activity, institutional norms, stakeholder relations, social capital, and cultural values. The study employs axiological, hermeneutic, comparative-analytical, institutional, and stakeholder approaches. The literature review demonstrates that recent research on entrepreneurship ethics has expanded rapidly, that entrepreneurs' personal values influence corporate social responsibility orientations, and that trustworthiness stands at the ethical core of organization-stakeholder relations. As a result, the article proposes a six-component model of entrepreneurial human qualities and social responsibility: integrity, justice, empathy, trustworthiness, self-restraint, and a commitment to social usefulness. The study concludes that human qualities in entrepreneurship are not decorative additions to business, but the normative foundation of its legitimacy, sustainability, and public acceptability.

Keywords:

entrepreneur, human qualities, social responsibility, socio-philosophical analysis, business ethics, stakeholder, trust, integrity, justice, social capital, legitimacy

Introduction

In modern society, entrepreneurship is becoming not only a mechanism for generating economic profit, but also a force that actively influences the social structure, cultural environment and moral standards. In the classical model of a market economy, an entrepreneur was imagined as a person who takes initiative, takes risks and turns market opportunities into profitable results, but today's theoretical and practical experience shows that this vision is not enough. As a result

of digital platforms, global supply chains, increased public control, and increased attention to the environmental and social consequences of companies' activities, the personal qualities of an entrepreneur, decision-making culture, and responsibility to employees, customers and local communities are becoming one of the central factors of business success. The OECD interprets responsible business conduct as ensuring that the activities of businesses and investors meet the current and future needs of society and

emphasizes that this approach applies to business entities of all sectors, sizes and forms of ownership; OECD standards also note the need for businesses to take into account the impact of business on people, the planet and society. Recent scientific reviews indicate that research at the intersection of entrepreneurship and ethics has entered a phase of “explosive growth”, this growth is explained by the fact that social, economic and environmental problems have brought new ethical questions to entrepreneurship. Thus, understanding the entrepreneur only as an economic agent, ignoring the ethical burden of his decisions, leads to an insufficient analysis of the market society itself. In the conditions of Uzbekistan, documents aimed at improving the legal framework and business environment of private entrepreneurship also indicate the need to regulate entrepreneurial activity, prevent conflicts of interest and improve the quality of corporate governance. The Law “On Private Enterprise” defines as its goal the regulation of relations in the field of formation, activity, reorganization and liquidation of private enterprises; The Law “On Conflict of Interest” brings these relations into a separate legal field; The Corporate Governance Code, approved on December 31, 2015, places an institutional emphasis on transparent and responsible management. This situation indicates the need to study the human qualities and social responsibility of an entrepreneur not just as an object of moral propaganda, but as a socio-philosophical condition of economic life. In this regard, the relevance of this article is determined by the justification that the honesty, fairness, empathy, self-restraint, pursuit of social benefit and a sense of responsibility of an entrepreneur are not the external decoration of business activities, but are an internal factor of its legitimacy and continuity. The purpose of the study is to explain the human qualities and social responsibility of an entrepreneur on the basis of socio-philosophical analysis, identify its components and reveal their functional significance in modern market relations. The hypothesis of the study is that the human qualities and social responsibility of an

entrepreneur do not contradict economic efficiency, but, on the contrary, serve as normative capital that forms long-term trust, stable cooperation and social acceptability.

Literature Review

A review of the academic literature on business ethics and social responsibility reveals several interconnected but logically distinct theoretical strands in this area. The first strand views entrepreneurship as a domain of direct ethical decision-making. Harris, Sapienza, and Bowie, analyzing the relationship between entrepreneurship and ethics, show that entrepreneurship itself is not morally neutral, as it is always concerned with conflicts of interest, risk sharing, making choices under uncertainty, and influencing other actors. Recent systematic reviews further support this view: Daradkeh notes that the scope and subject matter of research on business ethics is expanding, with social responsibility, digital ethics, stakeholder engagement, and sustainability becoming increasingly central to the field. Uriarte, Geldes, and Santorcuato, in a hybrid review of 516 articles on business ethics, argue that the role of entrepreneurship in solving economic, social, and environmental problems raises ethical questions, and that the entrepreneur needs to be reinterpreted not only as an “opportunity seer” but also as a “responsible for consequences” subject. The second layer examines how the entrepreneur’s personal qualities and values influence their responsible behavior at the corporate or organizational level. A study published in the *Journal of Small Business and Enterprise Development* examined the relationship between entrepreneurs’ personal values and CSR orientations, showing that self-transcendence-type values are positively associated with socially oriented responsibility. This is an important finding because it suggests that it is a mistake to imagine the human qualities of an entrepreneur as a purely personal domain, separated from organizational behavior: on the contrary, intrinsic values shape external social responsibility. The third layer focuses on the issue of relationships and trust with

stakeholders. Greenwood and Van Buren interpret trust as a fundamental ethical element of the organization-stakeholder relationship, showing that, especially in situations of power imbalance, low-power stakeholders are forced to rely on the trustworthiness of the business entity. Thus, when it comes to the human qualities of an entrepreneur, the question is not only “does he have good intentions?” but also “does his behavior create a safe, fair, and trustworthy environment for others?” The fourth layer explains social responsibility as an internal normative structure of business. Carroll’s famous CSR pyramid distinguishes between economic, legal, ethical and philanthropic levels of responsibility and shows that a business must be legally and economically successful, as well as ethically and socially responsible. This approach allows us to see the qualities of an entrepreneur not only as a set of private human qualities, but also as an institutional model of behavior that translates them into social results. The fifth layer is associated with the idea of the “moral entrepreneur”, and in addition to the usual “moral person” and “moral manager” components of ethical leadership, Kaptein’s research proposes the concept of the “moral entrepreneur” who creates a new moral norm. This leads to the view of the entrepreneur not as a person who blindly obeys existing rules, but as an active subject who innovates the moral environment in society and takes the initiative to introduce responsible practices. The sixth layer is related to international political and economic documents, and the OECD links responsible business conduct to the need for business activities to meet the needs of society, prevent negative impacts, and take into account the consequences for people, the environment, and the supply chain through due diligence. The World Bank’s B-READY approach indicates the need to quantitatively assess the business environment for private sector development; this means that institutional conditions are important in supporting the socially responsible behavior of entrepreneurs. Thus, the analysis of the literature shows that the issue of human qualities and social

responsibility of entrepreneurs is a complex socio-philosophical problem located at the intersection of individual decency, organizational ethics, relations with stakeholders, credibility, the legal environment, and social legitimacy.

Research methodology

This article is of a theoretical-analytical nature, in which a conceptual synthesis was carried out based on modern scientific literature, international normative approaches and national legal documents, rather than collecting primary empirical data. The research methodology was built on five basic approaches. The first approach was an axiological approach, which allowed us to analyze the human qualities of an entrepreneur as a system of values, that is, to link concepts such as honesty, justice, reliability, generosity, self-restraint and social usefulness with entrepreneurial practice. The second approach was a hermeneutic analysis, which served to interpret the meaning of categories such as “human virtue”, “social responsibility”, “trust”, “legitimacy”, “moral entrepreneur” and “responsible business conduct” in various sources. The third approach was a stakeholder analysis, in which the social responsibility of an entrepreneur was studied in the context of his relations with employees, customers, partners, investors, local community and the state; it was through this approach that the practical content of the categories of reliability, power imbalance and justice was revealed. The fourth approach was an institutional analysis, which allowed us to see the qualities of an entrepreneur not limited to purely individual behavior, but in connection with legal norms, corporate governance rules, mechanisms for preventing conflicts of interest and responsible business standards. The fifth approach was a comparative-analytical approach, in which the normative and legal space of Uzbekistan related to entrepreneurship was compared with the literature on international business ethics. Articles from prestigious scientific journals such as *Journal of Business Venturing*, *Journal of Business Ethics*, *Sustainability*, *Journal of Small Business and Enterprise Development*,

OECD and World Bank documents, as well as Lex.uz and official sources on corporate governance were selected as research material. The methodological novelty of this work is that it interprets the human qualities of an entrepreneur not as a list of separate psychological qualities, but as normative capital with a social function. Accordingly, in the next section of the article, the human qualities and social responsibility of an entrepreneur are developed in the form of a six-component model, and the socio-philosophical content of this model is commented on.

Analysis and discussion of results

As a result of the analysis, a six-component socio-philosophical model was proposed that explains the human qualities and social responsibility of an entrepreneur. The first element is honesty. Honesty here means not only not lying, but also not intentionally distorting information, not committing hidden injustice in contractual relations, not manipulating information about price and quality, not unreasonably burdening others with the result of labor, and not building risks in a way that benefits only oneself and transfers the loss to others. From a socio-philosophical point of view, honesty is an ontological condition of entrepreneurial activity, that is, a necessary basis for its recognition as an "acceptable" activity in society. Where honesty is absent, profit remains an economic indicator, but legitimacy is lost. The second element is justice. The essence of fairness in entrepreneurship is not to give the same result to all parties, but to avoid abusing the imbalance of power in relations with stakeholders, to distribute benefits and losses in proportion to the contribution and risk, to pay decent wages for work, to protect weak stakeholders, and to avoid unilaterally twisting the rules in one's favor in cooperation. Greenwood and Van Buren's conclusions about trustworthiness in the organization-stakeholder relationship show that stakeholder trust is formed not on the power of the entrepreneur, but on his fair and responsible behavior. The third element is empathy. Usually in the entrepreneurship literature, empathy is

considered a psychological or moral category rather than an economic category, but from a socio-philosophical point of view, empathy represents the entrepreneur's ability to feel the interests of others, that is, not to be indifferent to the working conditions of the employee, the safety of the customer, the needs of the community, the sustainability of the supplier, and environmental consequences. Empathy moves social responsibility from an "obligation" to an "internal need." The fourth element is trust. Trust in business is not just a matter of reputation; it is social capital that reduces transaction costs, reduces contractual uncertainty, and increases the duration of cooperation. The World Bank interprets social capital as a factor closely related to economic development and human well-being, while the OECD emphasizes that responsible business behavior should be in harmony with the needs of society. Thus, trust is not only one of the human qualities of an entrepreneur, but also a factor that determines the quality of the entire economic environment and the culture of transactions. The fifth element is the ability to limit oneself. This aspect is the most complex, but also one of the most important factors. It is natural for an entrepreneur to see a market opportunity and strive to make a profit; However, not considering any opportunity as worth taking, refraining from morally unacceptable practices even within the limits permitted by law or norms, and not causing long-term social harm in exchange for short-term benefits are practical manifestations of the ability to limit oneself. Kaptein's idea of the "moral entrepreneur" is of particular importance here, because a truly ethical entrepreneur does not simply adapt to existing norms, but creates new standards of responsibility and adheres to them first of all. The sixth element is activity aimed at social benefit. Carroll's CSR pyramid shows that business should not be limited only to economic and legal duties, but also include moral and philanthropic responsibilities. However, in socio-philosophical analysis, equating social benefit only with charity would be a narrow approach. In fact, social benefit is determined

by the quality of jobs created by an entrepreneur, the real benefit of the product or service produced to society, environmental consequences, attitude to the dignity and well-being of the employee, impact on the local community, and the potential to increase social trust. Thus, the six-component model — honesty, fairness, empathy, reliability, self-restraint, and social benefit — allows us to explain the human qualities and social responsibility of an entrepreneur in a holistic system. The socio-philosophical implication of this model is that the true value of entrepreneurship should be assessed not only by its market value, but also by how it can shape trust between people, normative balance, and collective well-being. This elevates the entrepreneur from a “capital-raising individual” to a “social norm-builder and enforcer of legitimate economic order.” Without such an approach, entrepreneurship may generate short-term profits, but it will lead to an erosion of trust in society, increased conflicts of interest, decreased transparency, and increased moral distrust of business. On the contrary, entrepreneurship imbued with human qualities combines economic efficiency with social responsibility, harmonizes market freedom with legality and morality, and generates not only wealth for society, but also social trust.

Conclusions and suggestions

1. The results of the study showed that the human qualities and social responsibility of an entrepreneur are not a secondary, “moral decoration” phenomenon in a market economy, but are the main factor determining the normative and institutional quality of economic activity. If an entrepreneur is honest, fair, empathetic, reliable and able to restrain himself, his business will not be just a profit-making mechanism, but will become a social institution that increases social trust, strengthens legal culture, creates stable relationships with stakeholders and serves collective well-being. The theoretical conclusion is that the human qualities of an entrepreneur are not a subjective “soft side” of business; they are real social capital that

directly affects transaction costs, reputation, legitimacy, transparency and the stability of cooperation. On this basis, several practical suggestions can be put forward. Firstly, in entrepreneurship development programs, along with business plans, marketing, finance and taxes, a separate module on business ethics, stakeholder relations, conflicts of interest, transparency and honesty should be introduced. Secondly, it is advisable to teach the human qualities and social responsibility of an entrepreneur in higher education and business schools through practical cases, conflict situations and reflexive training. Thirdly, in the practical implementation of legal acts of Uzbekistan on entrepreneurship and corporate governance, it is necessary to develop “incentive” mechanisms, including a code of ethics, reputation rating, open reporting, internal compliance and conflict of interest management instruments, along with “punishment”. Fourthly, in assessing entrepreneurial efficiency, criteria such as employee well-being, product safety, environmental impact, stakeholder trust and social utility should be used in addition to purely financial indicators. Fifth, in future research, it will be important to transform the human qualities of an entrepreneur into a system of measurable indicators, empirically test them across regions and sectors, and develop a model of entrepreneurial ethics consistent with national values. In general, a deep analysis of the human qualities and social responsibility of an entrepreneur will serve to re-understand the market economy not only through numbers, but also based on the criteria of man, society, and justice; that is why the future of entrepreneurship today is determined not by the amount of its capital, but also by its human quality.

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