

В соответствии с моим рассуждением, философия бизнеса есть система взглядов, обозначающих особенности бизнеса как вида человеческой деятельности, направленной на удовлетворение материальных и духовных потребностей индивида.

Данное умозаключение позволяет грамотно представить содержательную сторону философии бизнеса. Культура предпринимательства – это дух, выражающийся в инициативе и наживе, который нацеливает предпринимателя на проявление активности. Мало того, она нацелена на уважительное отношение к потребителю. Если нету осознания интересов потребителя, то нет и устойчивого эффективного бизнеса. Можно утверждать, что в культуре предпринимательства соединяются два ключевых начала человеческого бытия:

- развитие деловых качеств человека (стремлением к успеху);
- накопление гуманистического потенциала личности (ориентацией на общечеловеческие ценности).

Таким образом, круг вопросов, представленных в философии бизнеса, на наш взгляд, хорошо очерчивает основную проблематику культуры предпринимательства. Очевидно, что культура предпринимательства ориентирована, с одной стороны, на человека-потребителя, удовлетворение его материальных и духовных потребностей. С другой стороны, она нацеливает человека-предпринимателя на активное включение в деловую жизнь. Она, в частности, ориентирует предпринимателя на готовность к риску, нацеленность на создание нового или улучшение существующего положения вещей, использование любой цивилизованной возможности для достижения успеха.

Список источников

1. Джемс, В. Прагматизм: новое название для некоторых старых методов мышления / В. Джеймс. – СПб. : Шиповник, 1910. – 242 с.
 2. Якокка, Л. Карьера менеджера / Л. Якокка. – М. : Прогресс, 1991. – 384 с.
 3. Эванс, Дж. Р. Маркетинг / Дж. Р. Эванс, Б. Берман. – М. : Экономика, 1993. – 235 с.
- Яскевич, Я. С. Философия и методология науки : учеб. пособие / Я. С. Яскевич, В. К. Лукашевич. – Минск : БГЭУ, 2009. – 475 с.

A.A. Losik, master's student
anton.l.1995@mail.ru
A.A. Holovach – PhD in Philosophy
BSEU (Minsk)

The culture of entrepreneurship as a method of reproducing the professional and individual qualities of a business person, along with business ethics and business communication are included into business philosophy. It is the philosophy of business that represents and expresses the spirit of entrepreneurship, its striving for innovation and achievements. This area of studying the culture of entrepreneurship has received insufficient attention in the scientific literature. For the most part, we are talking about business communication technologies, about effective ways to generate income. There is one more significant aspect – the world of ideas of a business person. In his book "Pragmatism" W. James quotes the words of G. Chesterton: "There are people – and I am one of them – who think that the most important thing, i.e. practically important, in a person is his worldview. I think that it is important for a hostess who has a tenant to take in mind the size of his income, but it is even more important to know his philosophy. I think that for a commander who is going to give battle to the enemy, it is important to know his number, but it is even more important for him to know the philosophy of the enemy" [1, p. 9]. In parallel with this statement, we can state the following: it is important for a business person looking for business partners to know their financial capabilities, but it is even more important to know their business philosophy, i.e. those ideas that form the basis of business, those goals and objectives that businessmen set for themselves. In a word, knowing the business philosophy of an entrepreneur, one can judge his or her capabilities in the business sphere. As a result, it seems prudent to refer to business philosophy issues in relation to the culture of entrepreneurship.

The aim is to consider the content side of business philosophy, to identify its role in shaping the culture of entrepreneurship. For achieving the aim, it is necessary to solve the following objectives: to define the philosophy of business, to reveal its content side, as an integral element of the culture of entrepreneurship.

Considering all the definitions of business philosophy, the option presented by the American manager Lee Iacocca stands out. In his world famous book "The Career of a Manager" he writes that he reveals his "philosophy of business", or "business methods" [2, p. 207]. It is known that a "method" is a set of techniques and operations that help a person in solving the problems facing him, it is a way to solve problems. Therefore, the philosophy of business, in this case, is understood as a set of methods and techniques that provide a solution to problems.

Can we agree with this view on business philosophy? Yes, we can. Depending on how the boss approaches problem solving, this is also illustrating his business philosophy. But is it enough to reduce the entire business philosophy to just problem-solving methods? Even in the first approximation, it becomes clear that the philosophy of business includes not only ways of solving problems, but also the values and ideals that exist in the world of business, the entire system of relations existing in a business sphere. It follows from this that the philosophy of

business spreads on the entire world of business, taken in its continuity and completeness. Due to this, highlighting the validity of the approach to business philosophy as to a set of business methods, we will point out its insufficiency.

To understand the philosophy of business, the approach associated with clarifying the essence of business is more promising. Experts in the field of business relations J. Evans and B. Berman in their work rightly refer to the words said by P. Drucker: “If we want to know what business is, we must start with its goal ... there is only one reliable definition of the business goal – creating a consumer ... what the consumer thinks about his or her purchase, how he considers its value – that is what is of decisive importance, determines the essence of the business, its focus and chances of success” [3, p. 13]. With this understanding of the philosophy of business, an important figure is the consumer, the person who purchases the goods. Other things are the means leading to the achievement of the goal.

Ultimately, entrepreneurial activity only functions because the individual has a need for goods and services. Business is designed to satisfy this need. Therefore, it is not enough to analyze entrepreneurship only in economic categories: money – goods – money. Business is the sphere of interaction between people, this is their type of activity. Based on this, it is worth considering the business in such an order as: person – goods – person. The sphere of business is, first of all, the sphere of human interaction mediated by goods or services. If so, then the business should be evaluated and explained in this capacity as well [4]. This is of particular importance for scientists, because it helps to come to a new understanding of business philosophy.

In accordance with our reasoning, business philosophy is a system of views that designate the features of business as a type of human activity aimed at satisfying the material and spiritual needs of an individual.

This conclusion allows us to present correctly the content side of business philosophy. An entrepreneurial culture is a spirit of initiative and profit that drives an entrepreneur to be proactive. Not only that, it also aims at respecting a consumer. If there is no awareness of consumer interests, then there is no sustainable effective business. It can be argued that the culture of entrepreneurship combines two key principles of human existence:

- development of a person's business qualities (striving for success);
- the accumulation of the humanistic potential of the individual (orientation to universal human values).

Thus, the range of issues presented in the philosophy of business, in our opinion, outlines the main problems of the culture of entrepreneurship well. It is obvious that the culture of entrepreneurship is focused, on the one hand, on the consumer, the satisfaction of his or her material and spiritual needs. On the other hand, it targets the entrepreneur to be actively involved in business life. It, in particular, orients the entrepreneur on the willingness to take risks, the focus on creating a new or improving an existing state of affairs, using any civilized opportunities to achieve success.

List of literature

1. James, V. Pragmatism: a new name for some old methods of thinking / V. James. – SPb. : Rosehip, 1910. – 242 p.
2. Iacocca, L. Career manager / L. Iacocca. – М.: Progress, 1991. – 384 p.
3. Evans, J. R. Marketing / J. R. Evans, B. Berman. – М.: Economics, 1993. – 235 p.
4. Yaskevich, Ya. S. Philosophy and methodology of science: textbook. Allowance, Ya. S. Yaskevich, V. K. Lukashevich. – Minsk: BSEU, 2009. – 475 p.

С.Н. Островский, доцент

*ostrova@tut.by
БГЭУ (Минск)*

С.Н. Островский. ФИЛОСОФСКОЕ ОСМЫСЛЕНИЕ СОЦИАЛЬНО-ЭКОНОМИЧЕСКИХ ЗАКОНОМЕРНОСТЕЙ НАШЕГО БЫТИЯ

На страже уникальности каждой цивилизации стоят законы, вложенные в мир его Творцом, поэтому все попытки русского общества уйти от своего Небесного предназначения и от изначально присущих русским людям форм их земного бытия неизбежно порождали возмездие Божие, которое, по слову ветхозаветного пророка Иеремии, есть плод помыслов наших!

Осознание каждым из нас этой причинно-следственной связи есть осознание своего внутреннего устройства, что весьма непросто, и поэтому, по свидетельству старца Паисия Святогорца [1], «познание самого себя стоит больше, чем все знания мира». Атеист привычно ищет и не находит Бога вне себя, но только на пути познания самого себя можно найти Его!

Множество русских людей поколение за поколением исповедуют ценности так называемого западничества в той или иной идеологической упаковке. Основной постулат западничества — «бытие определяет сознание». Этот постулат мы провозглашаем при каждой смене форм собственности, забывая, что частный интерес имеет место при любой форме собственности и при любых — даже идеологически враждебных ему — внешних условиях.

В свое оправдание мы неизменно ссылаемся на Запад. Но для западного человека наше упование на «бытие» в таком сложном деле, как общественный труд, выглядит по меньшей мере странным. Западный человек воспринимает общественный труд как творческий труд весьма значимой сложности, в первую очередь — социальной сложности, и здесь, как во всяком творческом труде, решающую роль играет личность человека, занятого общественным трудом, а не внешние условия бытия, устанавливаемые декретом. Поэтому на Западе дело познания