

PHILOSOPHICAL ASPECTS OF THE SOCIAL PHENOMENON OF WOMEN'S ENTREPRENEURSHIP

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Abstract: This article analyzes the socio-philosophical nature of women's entrepreneurship and its role in modern society. The article covered the multidimensional aspects of women's entrepreneurship - economic, legal, cultural and symbolic - based on Bourdieu's theory of capital types, Nussbaum's "approach to opportunity", and Butler's concepts of "intersectionality". Finally, democratic institutions, educational and social policy mechanisms have been proposed to implement gender inclusion (as well as strategies to strengthen it) in entrepreneurship.

Keywords: women's entrepreneurship, gender equality, social capital, intersectionality, axiology, opportunity approach, symbolic capital.

ФИЛОСОФСКИЕ АСПЕКТЫ СОЦИАЛЬНОГО ФЕНОМЕНА ЖЕНСКОГО ПРЕДПРИНИМАТЕЛЬСТВА

Аннотация: В статье анализируется социально-философская природа женского предпринимательства и его роль в современном обществе. В статье рассматриваются многомерные аспекты женского предпринимательства — экономические, правовые, культурные и символические — на основе теории типов капитала Бурдьё, «подхода к возможностям» Нуссбаум и концепций «интерсекциональности» Батлер. Наконец, были предложены демократические институты, образовательные и социальные политические механизмы для внедрения гендерной инклюзии (а также стратегии ее укрепления) в предпринимательство.

Ключевые слова: женское предпринимательство, гендерное равенство, социальный капитал, интерсекциональность, аксиология, подход к возможностям, символический капитал.

INTRODUCTION

Gender Justice and Social Stability. Women's entrepreneurship is not merely an economic phenomenon but also a moral-axiological one. From a social-philosophical perspective, the question of gender equality is directly linked to strengthening the foundations of justice in society. By identifying - through research - the stereotypes, regulatory gaps, and unequal opportunities that hinder women's entrepreneurial activity, we can reinforce the bedrock of social stability and civic participation.

Individual Freedom and Self-Realization. In the philosophical tradition, entrepreneurship is the process by which individuals realize their freedom and self-actualization within the "capabilities approach" described by Amartya Sen and Martha Nussbaum. "Development can be seen as a process of expanding the real freedoms that people enjoy" [1.3.]. "Capabilities are answers to the question, 'What is this person able to do and to be?' In other words, they are ... a set of (usually inter-related) opportunities to choose and to act. ... Capability is thus a kind of freedom: the substantive freedom to achieve alternative functioning combinations" [2.33.]. Elevating women to the status of economic actors bolsters their confidence in their own dignity

and allows society to redefine their social roles. Therefore, analyzing this topic contributes to the advancement of philosophical ideas that harmonize individualist and egalitarian principles.

Social Capital and Symbolic Recognition. In the context of Pierre Bourdieu's theory of capital types, it becomes clear that creating the conditions for women entrepreneurs to possess social and symbolic capital ("honor," "reputation") is essential. Social capital is defined as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition" [3.248.]. A socio-philosophical study illuminates this process as well as the structural barriers (gender norms, patriarchal institutions) that impede it, thereby laying a conceptual foundation for political and cultural reforms.

Intersectionality and Inclusivity. Drawing on Judith Butler's and Kimberle Crenshaw's concepts of intersectionality, we analyze the class-based discrimination -across gender, social class, and ethnic origin - that pressures women entrepreneurs. "Intersectionality refers to the way in which multiple social categories - such as gender, class, and race - interact on multiple levels to produce systemic injustice and social inequality. As Kimberle Crenshaw explains: 'Intersectional experiences are not simply the sum of racism and sexism but produce unique dynamics that cannot be understood by considering race and gender separately'" [4.140.]. "Judith Butler further underscores how overlapping identities shape power relations and social norms: 'Gender is not a stable identity or locus of agency from which various acts follow; it is an identity tenuously constituted in time, instituted in an exterior space through a stylized repetition of acts'" [5.25.]. This framework directs political practice toward inclusivity strategies not just "for women" but "for groups of women."

Democratic Institutions and Social Transformation. From the standpoint of democratic state principles, women's economic activity in entrepreneurship renews the social contract between civil society and market institutions. "Women's economic activity in entrepreneurship plays a pivotal role in renewing the social contract between civil society and market institutions by fostering greater inclusion, accountability, and mutual trust" [6.]. A socio-philosophical study conceptually grounds this process and helps devise normative mechanisms - such as fair economic policies and measures to eliminate gender inequality.

In philosophical terms, practical recommendations extend beyond mere economic incentives to include institutions that develop "moral capital": tax incentives that reduce gender gaps, mentoring programs, gender-sensitivity training, and the like. This research enriches such recommendations with a socio-philosophical foundation, making them more sustainable and ethically sound. Analyzing women's entrepreneurship in Uzbekistan not only from an economic but also from a social-philosophical perspective is essential for making a real contribution to the democratic and just development of society.

MAIN PART

The article is devoted to examining the socio-philosophical essence of women's entrepreneurship. In conditions of globalization, labor migration, and digital transformation, gendered social structures are changing. In this context, entrepreneurship is emphasized not only as an economic activity but as a composite of individual freedom, social justice, and democratic participation.

A synthesis is achieved between Rawls's principle that "justice is the supreme virtue recognizing each person's inviolability" and Sen, Nussbaum's "capabilities approach"; as a result, the "dignity-justice duet" becomes the primary axiological criterion for women entrepreneurs.

Rawls defines justice as “Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override” [7.303.], meaning that no social or political goal may trump an individual’s rights and dignity. This principle calls for structuring state policy - laws, institutions, and social order - with the priority of ensuring citizens’ dignity.

Amartya Sen defines development as “a process of expanding the real freedoms that people enjoy,” while Martha Nussbaum explains capabilities as “answers to the question, ‘What is this person able to do and to be?’ In other words, they are ... a set of (usually inter-related) opportunities to choose and to act. ... Capability is thus a kind of freedom: the substantive freedom to achieve alternative functioning combinations” [2.34.]. In Sen’s formulation, development is not about culture, infrastructure, or aggregate income indicators but about widening real freedoms - a combination of formal recognition (legal rights) and practical opportunities (resources, health, education). In Nussbaum’s approach, capabilities constitute the concrete set of opportunities that answer “What can a person do and be?” These capabilities are interrelated and determine the freedom to choose and act. Sen’s concept of real freedom demands not only legal entitlements but also the provision of conditions necessary for their exercise. Nussbaum, in turn, operationalizes these conditions through a systematic metric - a list of capabilities (for example, health, education, political participation, social affiliations).

Relevance in the Context of Women’s Entrepreneurship. The capabilities approach identifies the actual constraints and opportunities women face when making value-laden choices (such as starting a business or seeking legal protection). For women entrepreneurs, the bundle of capabilities includes market access, networking, capital mobilization, and training opportunities; their availability and equity signal the likelihood of entrepreneurial success. This framework advises policymakers to go beyond conventional economic metrics (e.g., job creation) and adopt capability-based indicators such as: Health capability, the rate at which women entrepreneurs are prevented from working due to illness. Educational capability, the proportion of women entrepreneurs who have completed necessary business training programs. Social capability, the breadth of collaborative networks in business transactions. Thus, economic development is reconceived as a complex process intertwined with “digital and practical freedoms,” measured and guided by the expansion of real human capabilities.

Sen–Nussbaum’s capabilities approach enriches the concepts of democracy and justice by evaluating development not only in terms of ‘what is there’ but also ‘what can be done.’ For women entrepreneurs, this framework enables the design of systematic policies that simultaneously strengthen their freedoms and social protections. This approach places at the center of policy not only material income but also ‘human indicators’ such as health, education, political participation, and social connections.

DISCUSSION

Integration of the “Duet” Concept. Rawls’s axiological rigor concerning justice is combined with Sen - Nussbaum’s flexible methodology for measuring freedom and opportunity. The “dignity - justice duet” positions dignity and justice as an inseparable, mutually reinforcing axiological criterion.

Distinction from Paternalism and Populism. Paternalistic models treat citizens as passive objects and elevate the decision-making state above them. Populist approaches often rally people with short-term handouts but fail to safeguard dignity and freedom in depth. In contrast, the dignity-justice duet places citizens at the center as equal political-moral partners and ensures long-term, axiological stability.

KPIs and Indicators. State programs are evaluated not only for economic efficiency but also for their service to dignity and justice - for example, through the transparency of bureaucratic processes verified by dignity audits. Institutional-Political Reforms. Constitutional recognition of dignity demands the restructuring of functions, legal frameworks, and monitoring mechanisms to enshrine dignity protection in practice.

This analysis shows that when Rawls's axiological rigor is synthetically combined with Sen - Nussbaum's capabilities approach, the "dignity - justice duet" becomes a powerful theoretical-methodological platform that makes respecting citizens' dignity and securing their rights the primary objective. Through Sen's idea of the "expansion of real freedoms," the human factors behind economic growth - education, health, political voice - are measured. "Social opportunities are the arrangements that society makes for education, health care and so on, which influence both the level of well-being of those who live in it and the range of their substantive freedoms" [1.39.].

Within Habermas's communicative democracy and Arnstein's concept of "citizen power," the participation of women entrepreneurs in professional and political arenas - and their comments and proposals on online and local platforms - is analyzed. Analytical focus: participation of women entrepreneurs from the perspective of communicative democracy and "citizen power". Habermas's model of communicative democracy. According to Habermas, political legitimization occurs only through "rational discourse" - that is, the proper exchange of ideas between formal institutions and citizens' informal public spheres. "The right kind of feedback between formal and informal public spheres is vital for legitimating the political system's actions, since only through genuine "rational discourse" can laws and policies gain binding force" [8.342.]. When women entrepreneurs bring their experiences and needs into dialogue arenas - such as the "My Opinion" online platform and neighborhood assemblies - they not only help shape policy in informal formats but also reposition the state as a listening partner to its citizens.

Arnstein's "Ladder of Citizen Participation". Arnstein views citizen participation in terms of "power" - the capacity to influence. "Citizen participation is citizen power" [9.30.]. Depending on its intensity, participation ranges from the lowest rungs of "tokenism" up through genuine partnership and co-decision. If women entrepreneurs are regularly empowered to submit their proposals online or at the mahalla level, they can move from token participation to full collaborative decision-making.

PROBLEMS AND SOLUTIONS

The article is devoted to examining the socio-philosophical essence of women's entrepreneurship. Under conditions of globalization, labor migration, and digital transformation, gendered social structures are evolving. In this context, entrepreneurship is emphasized not merely as an economic activity but as an amalgam of individual freedom, social justice, and democratic participation.

A synthesis is achieved between Rawls's principle that 'justice is the supreme virtue recognizing each person's inviolability' and Sen - Nussbaum's "capabilities approach"; consequently, the "dignity - justice duet" becomes the primary axiological criterion for women entrepreneurs. Rawls defines justice as "Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override", meaning that no social or political goal may trump an individual's rights and dignity. This principle calls for structuring state policy - laws, institutions, and social order - with the priority of ensuring citizens' dignity.

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Professional Participation. Network building, mahalla mentoring programs, and online forums help women entrepreneurs expand their resources, knowledge, and social capital, thereby enhancing their agency. By submitting policy comments, proposing amendments to draft laws, and engaging with business-related legislation, women entrepreneurs defend their dignity and interests and are recognized as independent voices in society.

Challenges and Recommendations for Enhancing Women Entrepreneurs’ Participation. Barriers to Sustainability and Calls to Action. Gaps in digital inclusion - specifically disparities in Internet access and digital literacy - limit women entrepreneurs’ ability to participate online, undermining the “feedback” mechanism central to Habermas’s model of communicative democracy. Likewise, low participation in inexperienced mahallas prevents women from climbing Arnstein’s ladder of citizen power to genuine co-decision.

Integrated Analytical Framework. Combining Habermas and Arnstein: two-way information flow, from the state to citizens (information disclosure) and from citizens to the state (soliciting feedback). Participation spectrum, citizens’ roles ranging from mere information receipt to collaborative decision-making. Feedback responsiveness, the speed and effectiveness with which authorities act on online comments and proposals.

Optimizing Democratic Legitimacy. To strengthen legitimacy, the feedback loop must be optimized - through rapid responses and proactive Q&A. Enhancing digital inclusion and infrastructure - measured via digital-literacy and connectivity indices - and expanding mentoring and training programs will elevate women entrepreneurs’ citizen power to higher rungs on the participation ladder.

Research Methods. Qualitative analysis - focus-group discussions and in-depth interviews - is used to identify the socio-cultural barriers and innovative strategies of women entrepreneurs. Quantitative indicators - such as a social capital index (network ties, collaboration), symbolic capital (reputation, honor), and data from Gini and multidimensional inequality panels - are analyzed using statistical regression models. For normative assessment, participatory monitoring at the mahalla level and “citizen report card” data evaluate the speed and axiological legitimacy of the policy cycle (planning - implementation - audit - replanning).

Axiological Synthesis. Centering both “dignity” and “justice” in women’s entrepreneurship reduces gender stereotypes and patriarchal resistance. The role of agency - measured via capabilities - reveals women’s real opportunities in market, legal, and political arenas, boosting their participation. Consolidation and engagement expand democratic

participation through online platforms (“My Opinion”) and a mahalla mentoring model, though digital inequality remains a challenge.

Structural Barriers. Aggregate measures like the Gini coefficient obscure fine-grained disparities; thus, shifting to multidimensional analysis and deploying an interactive mahalla-level “dignity - justice” panel is essential. From a techno-ethical standpoint, introducing a digital-inclusion index and IT clubs is practically crucial to narrow the gender-digital divide. Through normative reforms - “dignity-compliance” screening, “Dignity-First” certification, and a revised fair-transfer formula - institutional inertia and policy lag can be overcome.

Women’s entrepreneurship, from a social-philosophical standpoint, demands the strengthening of personal dignity and the establishment of just legal-economic norms. A new indicator system - “dignity + capability + participation” - enables state programs to be evaluated according to the principle of “effectiveness + legitimacy”. In the future, avenues to explore include the mahalla-mentor model, AI-assisted analysis of online feedback, and a regional “Human Dignity Fund” to overcome gender and geographic constraints.

CONCLUSION

Axiological Superiority of the “Dignity - Justice Duet”. The synthesis of Rawls’s principle that “justice is the supreme virtue recognizing each person’s inviolability” with Sen - Nussbaum’s capabilities approach demonstrates that women’s entrepreneurship serves not only as an economic activity but as a fundamental axiological criterion in legal and moral spheres. This duet stands opposed to paternalistic and populist models by placing citizens at the center as political-moral partners.

Methodological Importance of the Agency (Capability) Criterion. The capabilities approach opens the door to measuring development in terms of agency - a bundle of real opportunities - by assessing “human indicators” such as education, health, digital literacy, and political voice. This criterion uncovers the social-philosophical dimensions hidden behind standard economic growth statistics.

Impact of the Participation Paradigm on Democratic Legitimacy. Habermas’s communicative democracy and Arnstein’s “ladder of citizen power” both identify the active participation of women entrepreneurs - through online platforms and mahalla forums - as essential to political-ethical legitimization. This ensures a two-way flow of information: from state to citizen (disclosure) and from citizen to state (feedback).

The necessity of multidimensional inequality analysis. Aggregate measures like the Gini coefficient conceal subtle disparities between regions and social groups. Therefore, it is essential to create a multidimensional “dignity - justice” panel - incorporating income, infrastructure, digital access, education, and health - to accurately reflect interregional equity and citizen agency. Digital inclusion and techno-ethics. While digital transformation offers new opportunities, it also poses the risk of “digital inequality.” People-oriented criteria must therefore mandate the introduction of a digital inclusion index, expanding e-government obligations.

Overcoming institutional inertia and policy lag. To ensure that constitutionally enshrined axiological principles fully materialize in practice, additional mechanisms such as “dignity - compliance” screening, dignity audits, and micro-certification programs are required. These measures will reshape state institutions into true guardians of dignity.

Interregional resource distribution and regional solidarity. Updating the “fair-transfer” formula and establishing a Human Dignity Fund - Central Asia will strengthen cooperation across regions and states. These mechanisms will safeguard citizens’ dignity on a global scale amid

migration and socio-economic instability. In summary, these conclusions not only provide a theoretical foundation for women's entrepreneurship as a social-philosophical phenomenon but also outline the practical methodological tools needed for its implementation.

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