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IMMANENT SIGNS OF WOMEN ENTREPRENEURSHIP AND GENDER ISSUES

Abstract: Every human activity has its own symbols. Due to these criteria, it is different from other activities, which are organized, managed, aligned with the interests of society. This is not just a deductive approach, it is a requirement to integrate the whole society, the interests of the parts as a whole, into harmonious relationships around society. Failure to comply with this requirement creates confusion, chaos, and dysfunctional behavior among the parts. This is why it is necessary to study immanent signs of women's entrepreneurship. This article problems associated with abovementioned facts are analyzed.

Key words: relationship, society, export, import, potential.

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Introduction

Entrepreneurship is a voluntary activity. The law "On guarantees of freedom of entrepreneurship" (new edition) states that citizens participate freely, voluntarily and independently in entrepreneurial activity. This principle applies to all business activities as well as women's entrepreneurship.

Immanent signs of women's entrepreneurship are as follows:

1. Voluntary, freely organized and maintained.
2. It has the potential to attract women.
3. Physically focused on easy tasks.
4. Needs external stimulation and support.
5. It has fluctuating properties.

Voluntary, free organization and conduct of business activities are guaranteed by the rights of business entities. In accordance with the above law:

- carry out any activity not prohibited by the legislation;
- to be founders (participants) of other business entities that are legal entities;
- ownership, use and disposition of property owned by it;

- independent choice of activities, suppliers of goods (works, services) and consumers of their goods (works, services);

- receiving unlimited income (profit) from entrepreneurship;

- sale of own goods (works, services), production wastes at prices and definitions independently determined on the basis of market conditions or on a contractual basis;

- to freely dispose of their incomes and benefits;

- to receive loans, to attract funds and other property of other legal entities and individuals on a contractual basis, to receive and (or) to rent, and / or to rent and lease buildings, structures, equipment and other property;

- foreign trade activities.

Volunteering comes as a reflection of the human being, above all, the inner self. "In Soviet times, there was no such thing as 'economic freedom'," S. Nurkulov said. Citizens' rights included working in a state-owned or a collective farm. In the minds of people there is a dogma that the state will decide everything, serve the people and protect the state property. Economic freedom means moving to a market economy, supporting private ownership.

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Without these changes, it would not have been possible to involve people in socio-economic reforms. Therefore, the formation of entrepreneurship as a form of free economic activity is the result of the emergence of market relations and various forms of ownership.

Noting that there is a link between women's free economic activity and socio-political reality, N.Nishonova writes: "Economic activity of women in market relations affects their social and political activity, forming the right thoughts about the development of society." She also analyzes women's entrepreneurship and concludes that women today seek to establish themselves in free labor. "As in the past, women today do not want to remain dependent, remain submissive to their husbands and live their lives without fail, and are trying to make a significant difference in the management of state and public affairs, at least in the life of their neighborhoods, districts and villages. Their social and economic activity should be evaluated as well."

Voluntary labor is, in the words of A.G. Masslow, a "self-actualization" of the individual. "Self-actualization" is, first of all, a person's dedication to his or her life, energy, intellectual abilities to what is most important. In this case, the person is in such a high emotional state (sometimes referred to as ecstasy, imagine), which explains what "I" is capable of. A person knows what he or she is capable of, which ultimately makes his life "the ideal, the goal worth sacrificing." Entrepreneurship can also be compared to "self-actualization," the goal of which is to sacrifice one's life, time and money. First of all, the attitude of the entrepreneur to the property. He strives to preserve his property, time and money saved, use it wisely and reasonably, and increase it. "Self-actualization" is not only a sensory state, but an act of self-sacrifice. Such entrepreneurial endeavors show what the subject serves and what position they are in to achieve that goal. This socio-psychological state of the entrepreneur sometimes leads him to take risks. The Law on Guarantees of Freedom of Entrepreneurship (new edition) (Article 3) states that entrepreneurship is an initiative aimed at risking and earning income under its property responsibility. However, this risk is particularly evident among women entrepreneurs. It turns out that our women know that risks are necessary. But this risk should not leave their families and children without shelter. Therefore, they do not consider risk as something that can destroy family life and hurt their children. Real life also shows that the Uzbek women care for their family and children, for their family is a sacred place. She works day and night without rest and is engaged in entrepreneurship for her family, children, and their families to live together in peace and harmony. He adheres to this national tradition and does not follow in the pursuit of profit provided by entrepreneurship. Entrepreneurial activity as a voluntary, free type of

activity is necessary for the Uzbek woman, above all, for the welfare of her family and children.

Entrepreneurial women tend to involve women in their activities. This is what motivates them to engage in specific occupations and services. The issue of gender equality may be addressed here, but we will consider it as a separate topic in the following.

According to the experts, there are certain differences between the male leader, the entrepreneur and the female leader, the entrepreneur. The following signs, in our opinion, reveal the importance of women's entrepreneurship, first, in uniting women around them.

1. "Woman and Beauty". They must behave as a representative of beauty, purity and order in the Earth. Life needs a woman's hands. Socio-economic activity is measured primarily by the spiritual and moral values of the East. Conduct contrary to the established moral imperatives is condemned. If the beauty of femininity is glorified, it is certainly related to the expression of this requirement in her business. The aesthetic taste of their work, services, products, the art of appealing to consumers, and the elegant presentation of these artifacts are among these values.

2. "Woman is the guardian of humanity." This universal quality of the entrepreneurial woman is consistent with the psycho-physiological structure of women. It is only the woman who is dreaming of having a baby, giving birth to a piece of flesh into a self-aware, speaking and walking person. These challenges and the mentality created by them are the factors that bring women together, regardless of their profession, interests, and status. That is why women entrepreneurs are attracted to them. It is true that business is not the psycho-physiological aspects of sex, but entrepreneurship and profitability. This approach is evident in Western business. In some cases, this is the case with Uzbek women entrepreneurs. Women who are particularly busy with PPE, who have achieved certain successes, first put up entrepreneurialism in the entrepreneurship. Consequently, as the CSL develops and succeeds, a woman will gain the skills to appreciate the qualities necessary for her entrepreneurial activity. Suchit seeks to gather women with such qualities.

3. "Women do not give up". In order to achieve sustainable success in business, a person needs the inner strength and the ability to withstand the most difficult trials. Of the two sexes, the most resistant is the female. A woman can endure the hardest on men; In addition, we have the burden of giving birth to the most difficult jobs in life. This is the conclusion of a businesswoman who has gained experience in KBTU and who has analyzed East and West experiences in this area, and has synthesized her own ideas and business philosophy. Not surprisingly, Jin-Ning Tsun emphasizes the psycho-physiological aspects of women. The misery of childbirth brings women closer

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together; they often intertwine, and find common, intimate topics.

4. It has been repeatedly emphasized that women are emotionally effective. They also seek to bring these moods into their work, giving them emotional freedom in addressing controversial topics. Risk at KBTU sometimes brings luck to such people. However, this does not mean that all issues in the CCT are solved with the help of emotions and feelings. CCT is often based on reason, likes rationality, and encourages the mind to be cunning. The paradox is that not all women entrepreneurs rely on intellect, and they rely on intuition. However, this intuition is in harmony with the power of reason, which is sometimes not fully understood by the woman. Jin-Ning Tsun says, "I tell my male clients in charge of the case if you have any doubts about your feelings or ask your wife for advice. Female innate intuition enhances strategic thinking".

5. A woman has a strong sense of preserving, appreciating and loving life. Because of this, entrepreneurial women quickly gather and unite women with similar feelings. When such women agree to meet or work with a businesswoman, they are more than happy to meet all their friends rather than earn money.

6. Women are not weak, they can compete. No matter how strong a tendency for women to empathize, they can compete; Business women remember that when they surround themselves with business women, they have to live and work in a competitive environment. Their interpersonal qualities become a prospect in the interplay of coexistence, enlarging the range of services and encouraging them to live and work in a competitive environment. It is not because of the weakness of women, but because they are strong enough to overcome it and work with men. A businesswoman is not afraid of competition when she realizes that there are supportive women around her that they can trust and rely on. But the character of the Eastern woman is that she, as an entrepreneur, seeks to compete as a self-reliant entity, not to defeat her competitor, to bankrupt or to push her out of the market. The rigid law of business is to create a competitive product, to provide more services, more profits, lagging behind, and sometimes bankruptcy. Uzbek businesswomen do not experience this brutality of business. Even when they feel that they are a particular socio-economic force, they do not seek to win over another entity of the KBTU, bankrupt it and take over the market. Oriental morals, adherence to business ethics, reputation and hard work are typical of Uzbek women entrepreneurs.

Women do not dare to encounter KBT. They like to perform easy tasks physically. That is why women entrepreneurship is not nearly as important as industry, construction, mining and exploration, and protection services. They are mainly engaged in the

provision of cultural services, educational and trade activities.

This is what women do the provision of services, choice of activities has a specific ethno cultural and psychophysiological basis.

Respect for women, preservation of their beauty, their grandeur, elegance and sophistication of nature are embedded in the ethnography of our people. Our women themselves also try to avoid heavy physical activity and to impose on men. This is a reflection of the ethnography of the Uzbek people.

Physical work is not an activity that does not cause hard work, it does not give people spiritual and psychological pleasure. The work of a teacher, a scholar, a doctor, an educator, an artist is not inferior to that of physical labor. Intellectual labor is not time consuming, it is absorbed by human thinking and does not rest. When a certain finding is found, the physical enjoyment of light work becomes apparent, even if it does not fully satisfy the person and motivate him to search again.

The most active part of women in the socio-economic life is in the twentieth century. For example, women employed in the United States in the manufacturing sector were 33% in 1950 and 57.9% by 1993. By that time, non-working American women made up 11 percent. This process has a dramatic increase in recent years. Experts say that by the beginning of the 21st century it has exceeded 63%. The paradox is that American women tend to avoid the socio-economic sphere when they have the opportunity to engage in any type of activity and have the opportunity to do entrepreneurial activities. According to Freidan, the phrase "working woman" in the US today sounds insulting. Today, US women can represent themselves in any profession they want, enter higher education, manage corporations, and perform high-paying jobs.

In the 20th century, the socio-economic activity of women has been steadily increasing in European countries. The widespread appeal of women-feminists, in particular, has broadly affected women's activity. The UN International Convention on the Elimination of Discrimination and Gender Equality has enhanced women's economic rights and freedoms. As a result, women began to choose activities that correspond to their abilities, interests, and physiological capacities. As a result, in countries such as Germany, England, and Russia, women's aspirations for higher education and careers have risen above even men. With 41% of men having higher education, the figure was 59% for women. It is well-known that a highly educated specialist, especially a woman, does not work in the field of heavy-duty manual labor, and is looking for a comfortable, easy-to-do task. Special research on gender issues shows that at the age of 1.5-2 girls and boys start to choose their own specific activities, and there is a clear tendency for girls to engage in activities within the

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framework of the established norms. Allan and Barbara Piz, a US psychologist and gender expert, argue that women's vocational choices are specific to their brain structure and that each type of activity is related to brain function. According to their findings, men's brains contain more than four million tissues more than females, but women are 3 percent more likely to be mentally ill than men. This idea is most evident in the entrepreneurial activity of women engaged in intellectual or communication (verbal) services.

The entry of women to the CFMC is also becoming more common in the 20th century. Until then, business had been a male occupation. However, this does not exclude the fact that women have become entrepreneurs and businessmen. Embroidery, clothing market, home manufacture, sewing, and cultural and community services have been embedded in folk culture because of women's entrepreneurship. For example, in the Khorezm region and the Republic of Karakalpakstan, the art of Khalifah is still preserved as a form of cultural and domestic service for women. Women also play an important role in entrepreneurship, such as gold embroidery in Bukhara, embroidery and skullcaps in the Ferghana Valley. It is true that these kinds of activities have evolved as national craftsmanship, and their business as a business was formed in the 20th century, especially by Western ideas. This feature should be taken into account when it comes to the genesis of women's entrepreneurship.

As you know, handicraft was also a family business. Women took an active part in it. This craft is subdivided into male crafts and womecrafts. Craftsmen paid a certain amount of taxes, participated in neighborhood and district activities, and engaged in international trade. Handicrafts made in our country, located on the Great Silk Road, have been taken to other countries. In any case, women's entrepreneurship has become a recognized activity in the business world by the 20th century. If at the beginning of the 20th century women were among the top 10 percent of US businesses, by 1990, they would reach 50 percent. Today, more than 4 million firms in the United States are owned by women, partly or fully. One-third of the new millionaires in the United States are women entrepreneurs. However, women entrepreneurs are less likely to work in low-income sectors, including women running large businesses, corporations, transnational companies. Business women are reluctant to intervene in a business that requires greater risk because they are less inclined to engage in hard work and services.

Women are entrepreneurs that need external stimulation and support. They are in constant need of moral, psychological, financial and economic support for men and those around them.

It is hardly possible to find a subject that does not need such support in the correct KBT world.

However, women intuitively feel that they cannot function without this help and that they cannot remain in the competition. This is actually the result of a woman's lack of confidence in herself, her creative power, and her inner danger.

Specific research by Russian scientists E.M. Zuykova, R.I. Eruslanova, A.E. Chirikova and G.S. Matveeva shows that women have different characteristics than men, and that they are very diligent and do not pretend to do so. They are less likely to panic, seek to learn from others' experiences, and tend to rely on their support, making less controversial decisions. Women also admit that they do not succeed in business because they are mild-tempered, do not take quick action to correct mistakes, stay away from exposure to adventures, and become adventurous. Chirikova A.E. finds that women are often in conflict with top managers, and they tend to resolve those conflicts with the help of men, especially senior and reputable. Business women are admired by their ingenuity, hard work and diligence, and their hard work at times causes men to marvel and surprise, but their workmanship is admirable. But this work and diligence is not intended to radical change in labor activity, to radically renew labor relations with innovative research. This is why women entrepreneurs are said to be "supporters of conservative business."

Special research conducted in different countries shows that women who are "conservative business advocates" achieve stability, consistency, and support in socio-economic relationships. Entrepreneurial women are relying on the peace and harmony in family life, relying on each other for help in their work, avoiding conflicts and decisions. Thus, it is crucial for businesswomen to rely on certain stereotypes and focus on helping each other, and they are not as prone to egoism as men and to make arrogant decisions. About 92% of our respondents, therefore, agree with their work, the work environment, the solidarity and mutual support in the workforce. Such optimism is rare in male entrepreneurs.

Baskakova has studied the relationship between men and women in the labor market. It is precisely in the labor market that gender equality is reflected. According to the researcher, women today occupy a stable position in the labor market, offering not only their time, energy and labor, but also their high professionalism and workmanship. Unfortunately, men are generally privileged. For example, men work in the construction, industrial, security, public utilities sectors, and women are mainly employed in housework and cafes. In the labor market there is a differential approach, and there is a demand for labor resources. Most importantly, there is a great demand for female labor in the labor market, but many women do not seek to develop their potential, strength and abilities. They have a tendency to "escape from

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society”, that is, to “return” to family life and to children. This is also happening in some parts of Uzbekistan. On the one hand, while the government is widely supported by the CSTO, on the other hand, especially in wealthy, well-off families, in areas where old stereotypes and views are commonplace, women are often hijacked, housewives are actually locked into four walls. In these cases, external stimuli do not always have a positive effect, and women must also try to rid themselves of stereotypes and save themselves.

There is a high incidence of fluctuations in the behavior of women. Although they are optimistic about life and finding a job, they tend to change their plans, decisions, and working patterns by looking around in business, imitating them, and seeking advice from men, especially experienced entrepreneurs. Business women often look at the situation, the influence of the environment, and external factors, seeks to function in which the intrinsic intuition, the feeling of emotion, causes fluid behavior. But most entrepreneurial women can act in a planned, courageous way to achieve their goals. Some of them are just as brave and strong as men. According to Bendas, when male leaders experience dominance, aggression, self-confidence, egocentrism, and aspirations for power, female leaders tend to have dialogue and teamwork, altruism, and extraverted behavior.

Women's entrepreneurship cannot be without the quick, well-behaved actions such as courage, rigor, responsibility, perseverance, risk, the ability to make the necessary decisions, and the ability to master. The above immanent signs of women's entrepreneurship also encourage gender-based research to identify these features through gender equality.

No matter how colorful and polish the social life may be, in every aspect, in the field, there are traces of women and men. The terms "Matriarchate" and "Patriarchate" represent the characteristics that exist. The words “Father Heaven” and “Mother Earth”, “In and Ian”, “Woman and Man”, Father-Creator and Mother-in-Law can be found in the mythology, wisdom, medicine and discipline of almost all nations. In this context, entrepreneurship can also be explored from the perspective of women and men. The term "women's entrepreneurship" itself is an expression of this differential approach.

First of all, it should be noted that KBT does not aim at "discovering" an absolute and new form of entrepreneurship with gender issues. The confrontation between women's and men's business does not mean that they are antipodes. They are common social and economic activities.

In recent years, gender studies have shown that men and women are becoming more prominent in social life, in everyday life, and in every activity related to human interests and aspirations. The way they think, their approach to task, their attitudes, their

acceptance of common rules, even their speech and their facial expressions differ from each other. Even Allan and Barbara Piz conclude that "men and women differ greatly." However, these differences are within the human race. Therefore, when thinking about gender issues, we need to keep this generality in mind.

When it comes to gender issues, on what basis should we differentiate between women and men in entrepreneurship? What are the characteristics that contribute to this distinction? Responding to them briefly, however, helps clarify the approach to the topic.

Gender explores the ways in which women and men live their values, relationships, and ultimately, to value, respect or disrespect one another, to love or not to love, to fulfill their social responsibilities.

Women are different from men, but are different types of human beings. They have been living in a different way from the beginning, and have struggled for survival. “The evolution of women and men was different because they lived in different environments. The man was defending. A woman gave birth and brought up a child. During the course of the evolution process, males grew to be taller and, accordingly, were much larger in their brains. They are the result of these brain-shaping effects that have lasted millions of years. That is why they respond differently to information. They think differently. Their perceptions are different in their preconceptions and behaviors.” Those who forget these differences, men and women, can no longer understand each other, which can lead to conflicts.

Open or hidden social segregation and convergence in social life is reflected in the gender relations between women and men. Convergence is an attribute of social existence if the forms of segregation are condemned and even international documents and conventions adopted against it. It is true that their manifestations are different, and in some countries, discrimination has shifted from social life to family life. By special laws, segregation has been abolished, but differences in gender relations and conflicts continue. That is why marriages and divorces remain.

“Researchers estimate that a woman uses more than 20,000 words a day and a man only about 7,000 words. It is common for a woman to choose a verbal profession (teaching, secretarial, nursing, etc.), while a man seeks a profession that requires manual labor.

Although the genesis of business and gender issues has been around for a long time, it has begun to be studied in the 19th century, along with feminism, as a socio-philosophical and psychological reality. There are three scientific theoretical concepts in this regard today. According to the first concept (J.Marshall), "business is the work of men", it is a foreign activity for women. This approach is an expression of patriarchal attitudes towards women for centuries. The impact of this approach is still there. For example, V. Alimasov writes: “A woman lacks

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sociality, self-awareness and courage. She does not struggle to portray herself as a man. She has a strong sense of adaptation to life and relationships in the female nature. That is why there is no female reformer in history. A man is not satisfied with existing relationships, he looks at life confidently and without fear of change. In fact, inactivity in a woman makes it easier for men to reform, rationalize and target retaliation. These ideas cannot be challenged, for to say that a woman lacks sociality and courage is also a challenge to their courage. Entrepreneurial women should be considered such courage when it comes to home and family responsibilities. True, courage has its own interpretations, visions, and expressions. A woman does not consider giving birth and raising a child as a sign of courage and greatness, she considers it a divine gift and a natural duty. The man is far from these feelings, and he seeks to fill those feelings through his social duties. That is why a man cannot live without a social function, his social purpose, his dedication to it, his suffering. A businessman eagerly joins the KBTU and strives to create a social position with all his energy and resources. Yes, his courage can be admired. You can be proud of him. But this is his courage, his self-determination to achieve his purpose. An entrepreneurial woman also works hard, but never forgets about the suffering of her family and children.

The second concept (J.Landau, T.Melamed, E. Powell, R.Batterfeld) is based on the idea that when a woman aspires to be a leader, she is immediately confronted with barriers and cannot achieve her goal. As soon as a female leader emerges in a certain group, there are men, including women, who oppose her. If this leader is a man, she will not challenge the group.

Gender psychology research also notes that the male leader seeks to demonstrate his or her identity and social status. The role of the woman in the family is sometimes shifted to firms and businesses, and in some cases female leaders are proud of this position, while men in the executive role are not challenged. In this environment, specific convergence is formed.

The most important contradictions are:

1. A woman leader is perceived as a stranger. In this group, the image of a male leader is difficult to change. Discussing every step, decision, or even word of a woman leader, if the stereotype is negative, the confrontation between the female leader and the group will intensify, and sometimes the leaders of the confrontation will be men and women.

2. A woman leader seeks to imitate the qualities of a male leader. His man-of-the-way maneuvers arouse great opposition in the group.

3. The female leader's services are underestimated. When a labor team is formed, it is hesitant, does not rely on its own strength, and lacks courage. The longer this situation becomes, the greater the struggle between the female leader and her opponents. As soon as a woman-leader introduces male leadership, she loses all the necessary expertise

(often men). Disorders, chaos, and bankruptcy are common in the workforce.

4. The tradition of adopting a female leader in the KBTU world has not yet been formed. Even in developed countries, such as the US, Europe, Japan, and Taiwan, the positive image of female leaders is not created. Thus, the management of socio-economic activities is always associated with the image of a male leader, and this stereotype prevents women from being leaders.

5. The persistence of a woman leader, and the attempt to reconcile with male leaders, do not always produce the desired results. A woman leader can demonstrate organizational responsibilities through the support of male leaders. These psychological factors include:

1) working together with the workforce in order to empower the female leader in accordance with existing traditions and subordinate procedures;

2) encourage people to choose a way to express their willingness to forge close and friendly relationships, especially with men.

The third concept is called by Bendas as "dominant (majority) - token (minority)". He writes that he received these terms from R. Kent.

There are few leaders in the workforce, and two or three leaders or candidates for leadership define the management system, relationships within the team. According to Kenter, the role of the female token is as follows:

1. A woman leader acts as a mother. It requires a leader to provide emotional support, not activity. Such a female leader is not unlike business, entrepreneur, but she is like a mother who is kind and friendly, who treats her employees like her children. Men respect such a leader, strive not to underestimate their shortcomings, and to give him practical assistance when needed. A woman leader and a token are valued as much as the mother is honored and respected in the family.

2. Female leader is formed as a lover, a "symbol of beauty" of the workforce. Female token is often supported by a senior male leader, whose friendly intimacy and friendly relationship enable them to lead women. In such a team, the male leader will have to adapt to the existing routine and follow the female token instructions.

3. A woman leader is a talisman who brings success. A charming, kind, friendly woman-leader, though not a businessman, can unite team members around certain ideas and goals. He is not hard-working, but he can use the rest with his kindness and tact. Such a female token can create a peaceful, stable environment in the community.

4. A woman leader is a tough leader. It is typical of male leadership. She strives to pass her decisions and orders to the rest, authoritarian rule. Such a woman consults only with those who are close to her and is not interested in the opinions of many. These

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concepts and attitudes towards the female leader show the challenges faced by women entrepreneurs and how easy it is for women to find themselves in the business world.

Entrepreneurship is becoming more and more popular in socio-economic life, and it is becoming increasingly important to study sociological, economic, pedagogical, psychological, acmeological and philosophical aspects of it. Now it is not just a source of income, it is also a manifestation of human rights and freedoms, as well as a lawful entry into economic relations based on employment contracts. Registration of CLMs is one of the aspects of entrepreneurship, but it is one of the most difficult tasks.

“Small business and private entrepreneurship play an important role in the country's economy and society. Its advantage is that it has the ability to quickly adapt to changes in market conditions, with low resources, the ability to quickly introduce and disseminate news.” Such agility, novelty, and volatility in market conditions make entrepreneurship an exciting activity, encouraging entrepreneur to constantly innovate, enrich and diversify services. In this context, gender issues are not just about women's and male relationships, segregation and convergence, they are ultimately a factor in the formation of the middle class, creating its social portrait and image. Therefore, experts conclude that the purpose of entrepreneurial activity is not only profit and profit, but also “a complex and multifaceted activity aimed at balancing the interests of subjects.” Hobbies and goals are forces that motivate people, motivate them to an introspective or prospective goal. Entrepreneurship has the potential to become an overarching goal, egocentrism, which is not always prospective. There are certain interests at the core of any service, but the problem is not to give them full freedom, but to ensure consistency of interests and goals. “The basic principle of modern business philosophy is that any entrepreneurship, profit, in turn, should improve the welfare of society. Real and mutually beneficial business is the most important part of modern business is one of the functions”. This also applies to women and men's entrepreneurship. Modern business philosophy is important for deliberately deepening the segregation of women or men's business, not to emphasize differences, but to know their differential

characteristics. This approach allows us to get to know more about immanent signs of entrepreneurship and to find effective mechanisms for its establishment and management.

Men and women perceive their surroundings differently, and take different approaches to practical issues and solutions. According to Allan and Barbara Piz, boys like things, girls like people. If boys compete, girls tend to cooperate. When women talk about topics that are specific to themselves, their families, their children, and their personal interests, men mainly focus on work, politics, management, sports, hunting, and car. Women like sweets, men like bitterness, alcohol and tobacco. Eating spicy garlic in the dish is mostly a male occupation, and women tend to eat cake after a meal. That is why KBTC in the field of alcohol production and tobacco production is mainly in the hands of men, and women are mainly engaged in the production of cakes and sweets. This differentiation shows that the business of women and men is different. It is true that this differentiation is not absolute. Women's entrepreneurship is also not possible without the support and involvement of men. According to the convergence requirement, the interaction between women and men depends primarily on the general social nature of socio-economic relations. These social features encourage women and men to serve the common good, to work together and to converge. Therefore, the differential features of entrepreneurship cannot be challenged and interpreted in the public interest, they are only two aspects of establishing and maintaining the PPCR. But these two parties provide a good insight into the inner immanent signs of women's entrepreneurship.

The Republic of Uzbekistan has created a general social and legal basis for entrepreneurial activity. Our state undertakes to protect the rights, freedoms and property of entrepreneurs. The benefits provided to them (new lending, registration in one window, promotion of export, reduction of reporting forms, etc.) apply equally to all businesses. At the same time, the development of women's entrepreneurship remains an international challenge. In accordance with the UN Committee on SEDAW, the Beijing Declaration and the Platform for Action, the National Program of the Republic of Uzbekistan has been developed.

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ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

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