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## PERSONAL CHARACTERISTICS OF BUSINESS WOMEN

**Abstract:** This article is an empirical study of the personality traits of women entrepreneurs, including the study of women's personality in gender and psychological research, as well as entrepreneurship, emotional stability, leadership, social maturity, social resilience, confidence, independence, personality traits such as self - control, agitation, and tension.

**Key words:** gender research, entrepreneurial personality, personality traits, initiative, emotional stability, leadership aspiration, social maturity, social resilience, confidence, self-confidence, independence, self-control, mobility and tension.

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### Introduction

There is a living being that is made up of two sexes. Humanity is no exception. These two parts of humanity, made up of men and women, differ not only in their physical structure but also in their mental structure. This mental difference is determined by the role of women and men in society, as well as their physical structure, social status, role and biological functions.

Women, like men, have all the spiritual qualities inherent in men. But they possess these qualities to varying degrees, and the trait which is most pronounced in one sex may be weaker in the other sex. This implies the characteristics that are common to most members of the opposite sex.

In the world community, the issue of equal legal, economic and political rights of women and men, as well as their participation in public administration is considered a key issue. At the same time, it should be acknowledged that the role and place of women in social, economic, political and cultural reforms in our country is growing. This trend in women's activities is leading to a wide range of gender and psychological research.

### II.Literature review

## II. STUDY OF WOMEN'S PERSONAL PROBLEMS IN GENDER AND PSYCHOLOGICAL RESEARCH

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Many researchers who have studied women's psychology point out that they are more emotional than men, i.e., richer in emotions. Women's emotions are strong and their manifestations are also faster, brighter and stronger than men's. That is why they can quickly understand the mood of others and imagine it better.

Globally, it has been 200 years since women were emancipated (equal). In our case, it started in the 30s of the XX century. During these years, the role of women in social life has changed. This has led to significant changes in women's psychology as well.

As the issue of gender differences began to receive more attention in the twentieth century, a new concept of "Gender" entered the world of science [1; 16]. Before clarifying this concept, the concept of gender should be considered. Gender refers to biological indicators that represent differences between anatomical and physiological characteristics between women and men. However, the differences between men and women differ not only in biological socio-psychological characteristics, but also in social status and role, form of activity, behavior and a number of other psychological characteristics.

The concept of gender began to be used to clarify biological differences between men and women, and to define their social and cultural characteristics and behaviors. The introduction of the term gender has defined the boundaries of the biological and social gender concepts of gender. The term gender refers to the term social structure-social gender built on physiological reality [6].

### III. Analysis

An anthropological study of the social structure of gender has focused on the study of the status of parents in society according to the position of parent, husband, wife [20]. However, a psychological analysis of the gender problem shows that it is culturally related as well as biological and social.

In everyday life, the concepts of "gender" or gender are used as a synonym with "husband" or "woman" related to the concept of gender. "Husband" and "woman" have their own terms "feminist" (woman) and "masculine" (husband) in expressing cultural content. The use of new terms, in addition to the opposite biological traits in men and women, requires attention to reveal the internal mechanisms that form in different cultural environments from a gender perspective.

It should be noted that two approaches to the gender problem, namely biological and social determinisms, provide relative clarity. Gender is a social expectation of behavior that is specific to both men and women. Gender refers to the socially shaped characteristics of men and women, not the physical differences between men and women.

If gender refers to differences in physical structure between men and women, then the concept

of "gender" refers to their psychological, socio-cultural characteristics. Gender and gender limitation are fundamental because many differences between women and men are due to non-biological causes of nature.

Other factors influencing socialization include ethnicity and cultural affiliation. For example, an analysis of research in the United States shows that a small number of women (black people in the United States) have a partially equal position with men in this group and with women of most races (i.e., whites). Or it may be that women of a particular culture (hunters, ranchers) have more common characteristics than men of this culture than women of industrial society [6].

In social psychology, it is noted to show the following aspects in order to clarify the individual:

- affiliation with a specific group;
- assimilation of social influences (according to the system of activities);
- how to express its social essence in a specific group [2; 271].

In the social order, the social bleaching of 'man' and 'woman' is taken into account. If such an established order is violated, it will lead to a change in the generally accepted norms in the gender issue. Non-gender (atypical) behavior - the owner of the character behaves in violation of socially accepted norms, and as a result he becomes a stranger to society.

There is also a certain hierarchy of dominance in some cases of 'male' and 'female' relations in social norms. According to this hierarchy, the importance of duty, function, and values is observed to be much higher in men than in women. Inequality in issues related to the status of women and men in the social environment leads to gender asymmetry in different areas [11].

Gender studies covering the issue of women have covered a wide range of countries around the world [8], [9], [10], [12]. In particular, H. Rose analyzes the research on women's issues in the UK, clarifies such concepts as "gender research", "women's research", "feminist research" and proposes to call them general "gender research" [10; 52 - 59].

While describing the development of gender research in the United States, M.K. Chamberlain noted that in the United States in the 1960s, this issue was considered part of the education and research program, and one of the first courses on women's issues was published in 1912. The effect of the changes "course has started.

According to the researcher, psychology, anthropology and interdisciplinary curricula have been developed to cover women's issues ("SIGN: Journal of Women in Culture and Society", "Journal of Women's History", "Psychology of Women Quarterly", "Women's Studies Quarterly", "Women's Studies"). Review of Books clarifies issues related to women's research in Australia, but also acknowledges the importance of the role of women in society,

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emphasizing that mechanical involvement in the problem of women alone is not enough. The employment of women also clarifies not only the characteristics of labor, but also the phenomenon that determines their share in the state economy despite their low wages. Because women work as housewives in addition to work, this work is often overlooked [12; 39-42].

According to S. Megeri, gender research on the role of women in the economic system in Southeast Asia is relatively weak [9; 43]. Thus, the study of the problem of women has become widespread within the Australian education system. Therefore, today women have been able to develop their social status [9; 45-46].

K. Lazaris, like the above researchers, devoted his research to gender studies in the Mediterranean region, arguing that the study of the problem of women and its global attention led to the historical direction of women's movement in their favor. As a result, gender-based discrimination against women has provided an opportunity to define the prospects for creating effective mechanisms to enhance the political, economic, social, cultural and educational status of women on earth. But today, women's gender research in many countries is at the crossroads of the lower Mediterranean region, connecting West and East, North and South. It has three major world religions, namely Christianity, Judaism and Islam, and covers virtually all levels of regional development.

Peculiarities of women's living in the Mediterranean region, abnormal market conditions, overwork, poverty are observed. Therefore, gender studies in the region were not initially transparent [8; 47 - 52].

The research listed above on gender relations is evidenced by more sociological research. There are also philosophical, historical approaches to the problem of women, which have a unique field of analysis during the ancient world, the Middle Ages, the Renaissance, the New Age. This problem is also found in the research of Russian and European philosophers and economists (Plato, Aristotle, Thomas More, Campanella, A. Schopenhauer, N. Chernyshevsky, A. Bebel, Jean-Jacques Rousseau, I. Kant, Voltaire, Diderot, Fure, Saint-Simon, Owen, O. Weininger).

Plato expresses his views on the awning rights of the sexes, as well as on the family and marriage, in such works as *The Feast*, *The State*, *The Laws*, and *Timey*. Plato emphasizes the need to free women from household chores and considers their mental activity to be equal to that of men ("women could also be philosophers and warriors") [1].

Thoughts in this context laid the foundation for the public recognition of the problems facing women in the late eighteenth century. In this century, women who did not have equal rights with men in society took the side of many people [13; 9 - 23].

In 1789, the secretary of the French Academy of Sciences, the philosopher and enlightener J.A. Condorcet, published an article on "Women's Civil Rights." There he opposes "various superstitions" because women and men are not equal. The equality of men with women was also put forward by French enlighteners such as Jean-Jacques Rousseau, Voltaire, Diderot.

The development of production capacity and power has attracted women to production in society. This has attracted the attention of many progressive thinkers in society since the second half of the nineteenth century and has not left them without involvement in the issue of women.

The escalation of the issue of women has led to a deeper study of their nature, socio-economic, political-legal, cultural, ethnic, psychological aspects. Relying on a wide range, the researchers analyzed the genesis and functions, the nature of the dialectic of the relationship between women and society, and created a source for comprehensive thinking about it.

Historically, national psychology has also focused on the problem of women. When we study the psychological characteristics of Uzbek women, we first look at the past. We will try to study in detail the attitudes towards women in the past and their psychological characteristics, feelings, customs and traditions.

True human virtues, such as perseverance, courage, forgiveness, hospitality, high generosity, love and devotion to love, are sacred qualities inherited from our ancestors. That is why in the epics of the peoples of Central Asia, including the Uzbek people, which reflect the tribal and tribal way of life, women's courage, bravery, humility, devotion to love, friendship and brotherhood, the struggle for peace, human dignity, honest and pure life, the feelings of love in the family are glorified. We see that these great ideas are perfectly interpreted in the epics of the series "Tomaris", "Alpomish" [18; 33].

It is noteworthy that in our ancient epics, women are depicted on an equal footing with men. They were also able to show equal courage with men in all areas, even in military operations. For example, the legend of "Tomaris" reflects the characteristics of women: love for the motherland and freedom.

From time immemorial in the East, a woman, her creative activity has been glorified. The fate of the homeland is equated with the fate of his women. A country where a woman is abused is in crisis, and a state that honors women is considered powerful. They believed that a society would develop and a healthy generation would be brought up only if a woman was educated, enterprising and spiritually mature.

Today, issues related to men and women, who are considered as a gender issue, have been resolved with a certain clarity in the Islamic world. Islam also pays special attention to issues such as women, their psyche and their place in society.

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It is the task of experts in the field to study in depth how the holy books, the Qur'an and the Hadith, treat women. The Prophet Muhammad (peace and blessings of Allah be upon him) praised the role of women in human development and society, saying, "The best of you are those who are kind to their wives (i.e. family members). He said: "Only the wicked humiliate the women." [3: 88]

First of all, a woman should be proud of her femininity. It is not in vain that Allah created her as a woman. Allah says in Surat al-A'raf: "He it is Who created you from a single soul and created from it its mate that he might find rest in it ..." , is a symbol of peace, tranquility, tenderness, love. This should be well understood by every woman [7; 114-115].

In Islam, women are treated with kindness, purity, patience, loyalty, obedience (to their parents and husbands), respect for adults, respect for the little ones, gentleness, turning their husbands away from evil, encouraging them to do good deeds, educating their children and being a wise mother, commanded to possess great human qualities such as being.

The views of Eastern thinkers on the role of women in society and the family shed light on some aspects inherent in ethnic psychology. Our great ancestor A.Navoi was not only the sultan of poetic property, but also a mature scholar of the school of etiquette and education of the peoples of the East, in particular, the Uzbek people, a just and enterprising statesman, a master of national culture. Through the images of Shirin and Layli in her works "Farhod va Shirin", "Layli va Majnun", she showed the ethnic characteristics, feelings and moral qualities of women. In these works, she glorified such qualities as devotion to the love of women, diligence, patriotism, sweetness, freedom, beauty, elegance.

One of the great thinkers, A. Beruni, also said that women should be "the core of purity and modesty." In addition to health, such qualities as painting, nail removal and polishing also ensure the beauty and purity of a person"[4, 23].

Consequently, each society and nation has its own characteristics and differs to some extent from other social systems and fraternal peoples with its traditions and customs, customs and morals, way of life and spiritual values, interpersonal relationships and rhythm of communication.

The existence of specific approaches to the study of problems related to the psychology of the individual at different stages of socio-historical development shows the complexity and relevance of this issue.

In the current situation, the psychological characteristics of women, their role in the family and society is one of the most pressing issues. For this reason, our local scientists also conducted research on the socio-psychological, ethnopsychological characteristics of Uzbek women (Y.N.Yakubov, G.B.Shoumarov, N.A. Soginov, E.N. Morshinina, E.

Potekhina, V.M.Karimova, B.M.Umarov, E.Sh.Usmonov, E.G'oziev, M.Davletshin, F.A.Akramova, M.S.Salaeva, O.Shamieva, N.Salaeva, U.Saribaeva, X.Xaydarova, O.Abdusattarova, Sh.Shoyimova and others).

These works include demographic changes in the family, the role of Uzbek women in the family, attitudes to child rearing and marriage, satisfaction with marriage, problems of formation of new socio-psychological qualities in Uzbek girls, socio-psychological characteristics and phenomena of women leaders in pedagogical communities, psychological features were analyzed.

Life itself requires a new approach to women, a solution to the problem of women in the light of current realities. Changes in socio-economic practices, an important factor in the transition to a market economy - the ability to compete has come to the fore, and as a result, the liberalization of the labor force has intensified. In this regard, it is very important to determine the ability of women to compete, to help them to acquire this ability, to take into account existing secular experiences.

In recent years, there has been a further increase in women's participation in socio-economic activities. As a result, the level of their involvement in the manufacturing sector began to rise sharply. All of this has led to positive attitudes towards women's social protection.

The problem of efficiency in the system of labor training is also important in the context of economic changes. This requires people to have professional and personal maturity, readiness to change professions, to learn the techniques of microprocesses, that is, to constantly innovate. Women, in turn, will have to form a new approach to the problems of activity, find ways to solve them, be ready to take into account all the changes.

## IV. Discussion

### III. EMPIRICALLY EDUCATING THE PERSONAL CHARACTERISTICS OF BUSINESSMEN STUDY

Psychological theories substantiate that a person can be considered as a stage of human development in the historical and cultural development, formed in the social environment (L.S.Vygotsky, A.N.Leontev, S.L.Rubinstein, L.Abulkhanova-Slavskaya, K.K.Platonov, L.I.Bojovich, A.Maslow, E.Gaziev and others).

To study the personality traits embodied in the activities of women entrepreneurs, 90 women entrepreneurs were selected as the object of research. To do this, we used ten qualities of R.B. Kettell's "16-factor personality questionnaire" adapted to the local environment. It is used to promote initiative (A), emotional stability (C), leadership (E), social maturity

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(G), social resilience (N), confidence (J), self-confidence (Q), independence (Q2), self-control (Q3), personality traits such as excitability and tension (Q4) were investigated.

We applied the methodology to two categories of subjects. The first group included "successful" ("M +") women entrepreneurs, and the second group included "unsuccessful" ("M-") women entrepreneurs. (In categorizing entrepreneurs in this way, we based our performance on the results of their

activities, ie the subject "M +" is an entrepreneur with an effective performance, and "M-" is a group of women who are engaged in entrepreneurship for the first time or have many failures).

The results obtained (2009) are shown in the table below. In order to get a holistic view of the identity of women entrepreneurs, we will focus on each of the survey scales.

Entrepreneur is reflected in the activities of Uzbek women personality traits

**Table 1.**

№	Personality traits	«M+» entrepreneur	«M-» entrepreneur	T
		$Mx_1 \pm m_1$	$Mx_2 \pm m_2$	
1.	Entrepreneurship (A)	7,18±1,38	5,91 ±0,93	1,82
2.	Emotional stability (S)	8,52±1,36*	6,35±1,03	2,38
3.	Striving for leadership (E)	7,03±1,26*	5,76±1,14	2,39
4.	Social maturity (G)	6,32±1,12	5,60±0,92	1,6
5.	Social resilience (N)	8,82±1,46	7,00±1,27	2,04
6.	Reliability (J)	5,45±1,29	6,28±1,02	-1,0
7.	Self-confidence (Q)	6,56±1,16	5,26±0,83	1,66
8.	Independence (Q2)	7,28±1,38	5,91±1,12	1,95
9.	Self - control (Q3)	6,46±1,22	6,08±1,17	0,71
10.	Excitement and tension (Q4.)	7,29±1,35	6,31 ±1,24	1,25

\*p<0,05.

1. Initiative - Factor (A) helps to determine a person's openness (communication), openness, openness, kindness, dedication, attentiveness, willingness. The results of scientific research on the characteristics of entrepreneurship also show that communication is important for entrepreneurship. Effective use of communication is also one of the main tools in management activities.

In terms of turnover, women entrepreneurs "M +" scored 7.18 ± 1.38 points, and women entrepreneurs "M-" - 5.91 ± 0.93 points. The initiative of women entrepreneurs "M +" does not allow them to become sufficiently nervous in the voluntary management of personal behavior. This level of initiative in them indicates openness, attentiveness in dealing with individuals, far from nervousness. M-women entrepreneurs, on the other hand, had a higher score (5.91 ± 0.93 points). This indicates that their behavioral traits and abilities are not sufficiently developed, and sometimes they may even exhibit a negative trait specific to schizotomy.

Ethnically, we believe that in national psychology, Uzbek women are characterized by modesty, chastity, patience in social relations,

sensitivity, kindness, politeness, which is reflected in the relationship with their partners and subordinates.

2. Emotional stability (S). The results of women entrepreneurs on the nature of emotional stability showed that in their activities they are far from the characteristics of practicality, perseverance, composure, restraint, thoughtfulness and haste. M + entrepreneurs showed high levels of emotional stability (8.52 ± 1.36 points) and M- entrepreneurs had a relatively average value (6.35 ± 1.03 points). It was observed that M + women entrepreneurs are more emotionally stable, tolerant of frustration, have a wide range of interests, ability to work, emotional maturity, are more demanding of their subordinates, and have a realistic mood. In some cases, emotional rigidity and emotional indifference represent a strain on the nervous system.

In women with M +, low levels of tolerance, variability of interests, mood swings, sensitivity, and a tendency to fatigue quickly cause neurotic symptoms (6.35 ± 1.03 points). If this is taken more seriously or objectively, there will be a high degree of stability in the activities of women entrepreneurs. Emotional stability is a measure of the strength of the

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'I' on the positive side and the weakness of the 'I' on the negative side. Of course, for effective entrepreneurship, the high power of the "I" is appropriate.

3. Striving for leadership (E). This scale assesses an individual's status among people and their propensity for leadership in interpersonal relationships. Low levels on this scale indicate the conformity of women entrepreneurs, their inability to defend their views, their lack of self-confidence, and their dependence.

Conversely, high results on the aspiration factor for leadership mean that they do not take their word for it, seek independence, do not count on others, do not take into account the values of social values, and so on. The results of our study were above average, ie "M +" was  $7.03 \pm 1.26$  points for women entrepreneurs and "M-" was  $5.76 \pm 1.14$  points. This indicates that the indicators of the aspiration factor for entrepreneurial Uzbek women have their own position, a tendency to independence, at least in part, a tendency to leadership, a tendency to speak out ("M +" is typical for entrepreneurs). We think that if the results were higher, this category of women entrepreneurs would be seen as a person who does not count on anyone, is aggressive, blames others, is violent, and is prone to conflict. It is natural that the excess of the socio-psychological characteristics of such entrepreneurs leads to a negative result of their performance.

The results in "M-" women entrepreneurs show that they are not free from the tendency to be independent, to be polite, to take responsibility at the same time with confidence, to be annoyed when they make a mistake.

4. Social maturity(G). This factor is sometimes referred to as the consciousness factor. The factor of social maturity means that a person adheres to the norms of behavior, relies on values, socializes his activities. Social maturity is a determinant of the strength or powerlessness of the 'Higher Self', reminiscent of the factor of the 'Self' power.

The fact that the average score of women entrepreneurs on this factor is  $6.32 \pm 1.12$  ("M+") and  $5.60 \pm 0.92$  points ("M-") indicates that they are based on ethical principles and the stability of the principles, as well as respects human values and assumes personal responsibility.

We observe that the performance of women entrepreneurs "M-" ( $5.60 \pm 0.92$  points) makes them also have their own personal principles, and more respect their relationships with relatives and friends. While they strive to strengthen responsibility and values, they are not immune to neglect, so they do not stand firm in their demands. This condition is caused by a greater commitment to forgiveness, compassion, and kindness. As a result, the above circumstances are sometimes a factor in failures. Also, social maturity

depends on the individual-typological characteristics of the personality of women entrepreneurs.

5. Social resilience(H). This factor helps to assess an individual's place in the social environment. In this regard, women entrepreneurs show a higher result than other factors ( $8.32 \pm 1.46$  ("M +"),  $7.00 \pm 1.27$  points "M-"). We also have to interpret these results in general.

One of the hallmarks of entrepreneurship is social resilience. Because for entrepreneurs, shyness, insecurity, dependence, and a tendency to emotional tension lead to professional failure. During the period of independence, many were engaged in entrepreneurial activities, but for some the lack of material base, and for others the lack of socio-personal qualities led to the early termination of the activity. Social resilience, that is, activism, allows only women entrepreneurs who are able to continue their work in difficult conditions, risk-taking, self-reliant, and have stable qualities.

6. Reliability (J). In women entrepreneurs, the indicators on these factors were able to show a more reasonable reliability ( $6.45 \pm 1.29$  ("M +") and  $6.28 \pm 1.02$  points "M-"). Of course, women entrepreneurs are confident in the early stages of their careers. We have come to the conclusion that, as experience increases, confidence increases, as well as the importance of circumstances and problematic situations, which sometimes lead to skepticism. Because it is better to be skeptical, to summarize one's thoughts, to be cautious and egocentric in one's actions, rather than to stabilize confidence in business.

7. Self-confidence(Q). Evaluates a person's propensity for composure, calmness, restlessness, depression, and emotion. According to this factor, women entrepreneurs scored  $6.56 + 1.16$  ("M +") and  $5.25 \pm 0.83$  points ("M-"). Analyzing the results, "M +" shows a high level of self-confidence in entrepreneurs, their emotional-volitional and nervous system is more stable, balanced and strong. In "M-" entrepreneurs, a lower level of this factor indicates a state of anxiety, frustration, sensitivity to impressions in the process of setting clear goals and achieving them. This situation affects not only business activities, but also the inefficiency of other activities.

8. Independence (Q2). The average level of this factor ("M +"  $7.28 \pm 1.38$  and "M-"  $5.91 \pm 1.12$  points) indicates that entrepreneurs take responsibility, are ready to do everything, but do not reject the suggestions and recommendations of others. shows.

Women entrepreneurs should be in agreement with their employees and make their own decisions on the development of long-term, strategic plans of the enterprise, approval of the business plan. Because it is appropriate for them to be able to think independently, rather than becoming dependent on the opinions of others. These qualities are formed due to certain achievements in independent work, resulting in less need for social support, initiative and perseverance.

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9. Self-control (Q3). The next factor assesses an individual's ability to meet social demands and manage perceptions about themselves. Of course, a high level of self-control is preferred for entrepreneurship.

The results show that Uzbek women entrepreneurs have achieved a high rate ( $6.46 \pm 1.22$  ("M +"),  $6.08 \pm 1.17$  points ("M-")). They are committed to social and ethical norms. A strictly standardized attitude, on the other hand, leads to a tendency to work according to a plan, to be principled, to be in control of oneself.

10. Excitability and tension (Q4). In addition to describing the psychological characteristics of a person, changes in his nervous system can also be explained. Because any professional activity causes stress and a certain amount of effort in the person.

The results of the study suggest that in the nervous system and psychology of women entrepreneurs, excitability predominates, and their activities are generally chaotic. Because fluctuations in market relations and the threat of economic crises, constant competition, changes in production, business relations and exchange rates or the stock market lead

entrepreneurs to agitation and tension ( $7.29 \pm 1,135$  ("M +") and  $6.31 \pm 1.24$  points ("M-")).

The personality traits of Uzbek women entrepreneurs show that their experience is growing throughout their lives and activities. Indeed, the need for a comprehensive study of the psychological characteristics of women entrepreneurs in this area is not only a scientific but also a social need.

## V. Conclusion

The personality traits of Uzbek women entrepreneurs are a modern modification of human qualities, including the tendency to behave, independent management of behavior, perseverance in emotional stability, thoughtfulness, self-control, as well as occasional frustration, social status, leadership, public interest, lack of confidence, risk-taking, reliability, occasional skepticism logic thinking and the ability to make decisions, to rely on self-control and printsiipiallikka specific. This leads to the conclusion that in order to further develop entrepreneurship, it is necessary to get acquainted with the way of life, activities, personal qualities of people who have a special place in the world of business, and study their experiences.

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<b>Impact Factor:</b>	<b>ISRA (India) = 4.971</b>	<b>SIS (USA) = 0.912</b>	<b>ICV (Poland) = 6.630</b>
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	<b>GIF (Australia) = 0.564</b>	<b>ESJI (KZ) = 8.716</b>	<b>IBI (India) = 4.260</b>
	<b>JIF = 1.500</b>	<b>SJIF (Morocco) = 5.667</b>	<b>OAJI (USA) = 0.350</b>

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