

PRIORITY TASKS FOR DEVELOPING WOMEN'S SOCIAL RESPONSIBILITY IN THE IMPLEMENTATION OF UZBEKISTAN'S NEW DEVELOPMENT STRATEGY

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ABSTRACT

This article examines the key priorities for strengthening women's social responsibility within the framework of Uzbekistan's new development strategy. It explores the institutional, legal, and socio-cultural mechanisms aimed at enhancing women's participation in social, economic, and political life. Particular attention is given to expanding educational and professional opportunities, improving social protection systems, promoting gender equality, and supporting women's entrepreneurship. The study also considers the role of civil society institutions and state policies in empowering women and fostering inclusive development. By analyzing these factors, the article highlights women's social responsibility as a vital component of sustainable national progress and human-centered reforms.

Introduction

The development of women's social responsibility represents one of the most priority directions of the social policy being implemented in the country. It constitutes a system of social protection that takes into account national and cultural specificities on the basis of universal humanitarian principles. Within the framework of state and society cooperation, this process includes increasing women's socio-political activity, protecting women who have fallen into difficult social circumstances, ensuring their employment, preventing offenses among women, guaranteeing gender equality, strengthening family values, and safeguarding motherhood and childhood.

In the context of the New Uzbekistan, the women's social protection movement has risen to a qualitatively new stage. The application of innovative approaches to this issue can be considered a social necessity of our time. This is because the progressive development of society cannot be achieved without renewal and reforms, particularly without innovative approaches. This situation may be explained as an objective закономерность (objective law) of social development.

Literature review and methodology

In studying issues such as increasing women's responsibility and transforming them into active participants in reforms, it should be noted that women's responsibility and activity have developed with different dynamics across historical periods. The socio-political and

philosophical ideas of thinkers such as Aristotle, Immanuel Kant, Georg Wilhelm Friedrich Hegel, René Descartes, Plato, and Erich Fromm regarding women's role in socio-political and economic processes hold methodological significance for researching the problem within the scope of this topic.

A number of monographic studies have been published by foreign scholars on women's responsibility, women's activity, and their role in political, social, and economic development. In particular, the research of K. Borman, P. Barroy, M. Vales, E. Koch, and S. Haggard examines the importance of women's social activity and responsibility in societal development.

In the countries of the Commonwealth of Independent States (CIS), issues related to increasing women's responsibility and transforming them into active participants in social relations have been studied in the scientific works of philosophers such as N. Ivanova, M. Martin, I. Groshev, S. Prigozhina, and L. Popova.

In Uzbekistan, the development of women's social responsibility has been researched from scientific and methodological perspectives by scholars including M. Kholmatova, S. Safaeva, A. Khuseynova, R. Ubaydullaeva, S. A. Akhrorov (increasing women's social activity in Uzbekistan), N. D. Joraeva (the role of women in Uzbekistan's socio-economic and cultural life), N. M. Muravyova (issues of enhancing women's social activity), K. U. Najmiddinova, F. A. Primova (the role of national and universal moral culture in family upbringing), Kh. Nasrullaeva (the process of women's socialization in Uzbekistan), M. A. Karimova (the role of Islamic values in the social protection of women in Uzbekistan), G. B. Orzalieva (gender relations and the improvement of women's legal culture), and N. Annaeva (women's participation in socio-political processes, particularly in entrepreneurship).

ANALYSIS AND RESULTS

Engaging in direct dialogue with the people has made it possible, in the context of the New Uzbekistan, to create an entirely new and innovative model for the social protection of society as a whole, particularly women. This innovative approach is based on identifying and addressing the problems of every woman living in difficult social conditions through individualized, targeted, and household-level assessments, as well as transforming the full realization of each family's and individual's potential into a social movement that activates the human factor.

Such an approach assigns important tasks to society, including eliminating gender stereotypes, transforming attitudes toward them, and creating equal opportunities for representatives of both genders.

In particular, enhancing women's intellectual potential, broadening their thinking and worldview, encouraging them to pursue education, and creating opportunities for them to master modern professions exert a powerful influence on societal development. Strengthening the intellectual factor undoubtedly affects women's self-assessment as professionals, skilled workers, and individuals with creative potential. Therefore, reinforcing the intellectual dimension as a means of social protection for women constitutes an integral aspect of the innovative approach to this issue in the New Uzbekistan.

In order to systematize the continuous growth of the phenomenon of self-evaluation from a professional and creative perspective, it is necessary to ensure that girls acquire deep knowledge, analyze their choice of professional fields in accordance with current market

demands, eliminate identified problems, and develop concrete proposals for organizing associations based on various areas of interest to enable women—especially young girls—to realize their abilities.

It is well known that any change or reform begins to produce positive transformations and long-awaited results only when the real situation in the life of the state and society is openly acknowledged, and when truthfulness and acceptance of reality as it is become established principles across all spheres. Historical experience worldwide demonstrates that great reforms achieve revolutionary changes only when the principle of honesty becomes a real force in public administration and governance.

As a continuation of openly recognizing reality, for the first time in Uzbekistan's history it was officially acknowledged that approximately 4.5–5 million citizens live in poverty. Reducing unemployment, providing modern vocational training, improving economic and financial literacy, and fostering entrepreneurial initiative—especially among women—were identified as essential measures for reducing poverty.

Another factor accelerating innovative processes within the system of social protection for women is global transformation, including the expansion of the internet and the formation of a unified economic and information space. The aspiration to master, apply, and create advanced technologies in all spheres of social life is, on the one hand, a consequence of globalization, and on the other hand, an expression of the striving for improvement inherent in sustainable development. The effort to create an innovative model aimed at increasing the effectiveness of various systems that enhance well-being—particularly the system of social protection for women—serves as an example of the desire to fundamentally transform existing conditions in a positive direction.

In the New Uzbekistan, the development of women's social responsibility through strengthening social protection and directing it toward increasing women's activity allows the classification of the factors influencing system improvement as follows:

First, the existing social environment in society — namely, the availability of conditions for social development, as well as the progressive development of healthcare, employment, and education systems.

Second, the cultural and spiritual life of society — that is, the development within society and in the consciousness of its members of the ability to accept and effectively use scientific innovations.

Third, the system of values — the presence of a high level of humanistic attitudes toward women and the growing social recognition of women as active subjects of knowledge, science, and innovation.

The level of societal development should be assessed based on equality of opportunity and the fair distribution of rights and responsibilities among different social groups. Equality of opportunity is not an abstract concept; it requires concrete, real, legal, and economic guarantees. Its essence lies in ensuring that there is no legal or economic discrimination in society based on any characteristic, including gender; there should be no ethnic groups with greater or lesser privileges, nor exploited social classes.

Today, in the Republic of Uzbekistan, gender equality is regarded as a crucial factor of effective economic and social development. To this end, creating more favorable conditions for

women to fully realize their aspirations and abilities has been elevated to the level of state policy. In particular, the Resolution of the President of the Republic of Uzbekistan dated March 7, 2019 (No. PQ-4235) “On Measures to Further Strengthen Guarantees of Women’s Labor Rights and Support Their Entrepreneurial Activity” is aimed at achieving this objective.

The happiness and future of every individual are inseparably linked to the destiny of all humanity. Contemporary historical processes are characterized, on the one hand, by the persistence of contradictions between different states, and on the other hand, by the increasing interdependence of countries within the global community, as well as by the growing internationalization of social life and lifestyles among various peoples. At the same time, creating достойные (dignified) material and spiritual conditions for all peoples, ensuring life on our planet, and treating its resources—above all, the greatest resource, the human being and his or her potential—with care have become pressing issues of our time. As emphasized, “From now on, the human being, his life, freedom, honor, dignity, and other inalienable rights and freedoms are considered sacred and guaranteed by the state” [1;102]. One of the most important issues in this regard is interethnic relations, which constitute a vital component of every state’s national security.

In the New Uzbekistan, the development of women’s social responsibility—thereby elevating human dignity to a new level, maximizing the use of human potential, ensuring effective social protection, and transforming certain norms and values within social relations—encompasses the following priority directions:

First, increasing women’s socio-political activity in Uzbekistan, enabling them to demonstrate their talents and abilities in various fields, ensuring their rights and legitimate interests, and strengthening the family institution through comprehensive measures. In particular, assigning responsibility for monitoring and coordinating this work to deputy district (city) governors and chairpersons of women’s committees enhances accountability in preparing girls for life, preventing early marriage, ensuring family stability, and promoting orderly conduct of wedding ceremonies and other family events. This approach strengthens cooperation while increasing institutional responsibility.

Second, a clear mechanism has been established to improve the living conditions of women in need and those living in difficult social circumstances, including women with disabilities, low-income families, widows, and single mothers. Currently, in every local community (mahalla), civil society institutions are studying the conditions of families. Based on these findings, each family in need is supported through individually developed “roadmaps” implemented by citizens’ assemblies. Furthermore, the Public Fund for the Support of Women and Families—financed from the state budget and aimed at implementing targeted measures for women’s social protection—has been operating successfully.

Third, ensuring women’s employment, expanding their participation in family and private entrepreneurship, providing vocational training, and improving working conditions. These objectives are implemented annually under the Comprehensive Program of Measures adopted by the government.

Fourth, improving the moral and ethical environment in society and strengthening cooperation between state bodies and civil society institutions in preventing crime and social disorder. Based on the fourth priority direction established by presidential decree, systematic

efforts are being undertaken in households and local communities to improve the moral climate, particularly among women and youth, and to combat crime.

According to research conducted by the Public Opinion Research Center “Ijtimoiy Fikr,” several challenges remain. These include the insufficient formation of a clear work ethic among some women, the relatively low number of highly qualified female professionals, the increasing leadership role of women in household management, the persistence of stereotypes regarding women’s participation in socially useful labor, and the existence of gender disparities in social perceptions. These factors also manifest in the relatively low aspirations of rural women toward professional careers and leadership positions.

Women’s activity reflects their conscious and purposeful efforts—individually or collectively—to preserve, maintain, transform, and develop the existing social structure of society while realizing their social interests. Such an understanding of social activity makes it possible to define its content and analyze its principal forms of manifestation.

The development of women’s activity is influenced by socio-economic, organizational-political, socio-psychological, socio-demographic, material-living, cultural-technical, and other factors. According to the results of specific sociological studies conducted, the primary spiritual drivers of women’s social activity—the motivating forces—have been identified as follows: diligence, cooperation, corporate spirit, pragmatism, result-orientation, proactivity, consciousness, independence, initiative, humanism, efficiency, and free thinking.

The distinctive features of women’s social activity are manifested in the fact that this process unfolds within such spheres as the family, the mahalla (local community), and labor collectives. In the works of the philosopher M. Kholmatova, this phenomenon is analyzed from socio-historical perspectives as well as from the standpoint of women’s position in society and the family. In Uzbek families, which are an integral part of the Eastern family tradition, it has become customary for all members to fulfill their duties and responsibilities based on mutual respect and strict internal discipline, and to demonstrate kindness and compassion toward one another [2;59]. These factors also illustrate the manifestation of gender equality within society. This universal human characteristic is likewise inherent in the ethnocultural identity of Uzbek women. According to the scholar O. Nishonova, who conducted research in this field: “The ethnoculture of Uzbek women encompasses their distinctive way of life, life experience, customs and traditions, intergenerational communication practices, modes of understanding and perceiving the world, family and domestic rituals, spiritual wealth, social norms, and examples of cultural creativity” [3;21]. These factors make it possible to understand the ethno-legal characteristics underlying the promotion of gender equality and, on that basis, to implement effective gender policy.

Conclusion

The appointment of women to positions such as khokim (regional governor) and deputy khokim is carried out in accordance with the specific social, political, and cultural conditions of each historical period and region. The complexity of the transitional period, contradictions between the old and the new, and the intensification of internal and external threats place before the system of governance tasks that not everyone is capable of fulfilling—tasks that sometimes require sacrifice of personal comfort, family well-being, and even personal safety.

Renewing society and transforming people's perceptions has never been an easy process; it demands courage and, at times, firmness.

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