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SOCIAL-MORAL BASIS OF PREVENTING GENDER DISCRIMINATION IN SOCIETY GOVERNMENT

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Abstract

This article analyzes the socio-philosophical foundations of preventing gender discrimination in public governance. The study substantiates the need for a governance model based on the principles of human freedom, equality and justice. It also highlights the philosophical mechanisms for eliminating patriarchal stereotypes, forming a gender culture and ensuring the synergistic harmony of male and female subjectivity in the governance system.

Keywords: Gender equality, discrimination, patriarchal stereotypes, human freedom, justice, synergistic approach, social balance, gender culture, axiological values, humanism, modernization, gender policy, social stability.

INTRODUCTION. The inextricable link between public governance and gender policy is an important social and practical factor ensuring the sustainable development of the social system and the implementation of the principles of justice. The governance process covers all spheres of human activity and is formed through the system of social roles, division of labor, political participation and economic opportunities in society. In this sense, gender policy guarantees that the governance system is based on the principles of social justice, human dignity and equality. Gender policy is a social mechanism that allows overcoming patriarchal, stereotypical views existing in society and revealing the social

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potential of an individual regardless of gender. “The participation of women in governance should be considered not only as a political quota or statistical indicator, but as a renewal of social thinking, a deepening of the culture of democracy”[1]. This, in turn, strengthens the inclusive approach to governance, and the interests of various social groups are taken into account in decision-making processes.

LITERATURE REVIEW

The issue of preventing gender discrimination in public administration is one of the important areas of modern socio-philosophical, political and legal research. The theoretical and methodological foundations of this problem have been studied in close connection with the principles of gender equality, social justice and human rights. The works of foreign scholars S. de Beauvoir, J. Butler and N. Fraser highlight the socially constructive nature of gender relations, the philosophical foundations of ensuring equal opportunities between women and men. In their studies, gender discrimination is interpreted as a social phenomenon associated not only with legal, but also with cultural and spiritual factors. The issue of gender equality is also widely covered in conceptual documents developed by international organizations, in particular, the United Nations and UN Women. These sources indicate the important task of expanding the participation of women in governance systems, eliminating discriminatory stereotypes and developing gender-sensitive policies.

The works of Uzbek scientists R. Ubaydullayeva, M. Bekmurodov and other researchers analyze the socio-spiritual aspects of ensuring gender equality, the harmony of national values and modern democratic principles. In their opinion, in addition to legal mechanisms, spiritual and educational education, raising social awareness and forming a culture of equality in the family are of great importance in preventing gender discrimination. Thus, an analysis of the existing

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literature shows that an effective model for preventing gender discrimination is based on the harmony of legal, social and spiritual factors.

METHODOLOGY

In studying the topic “Socio-spiritual foundations of preventing gender discrimination in public administration”, a comprehensive and systematic approach is used as a methodological basis. The research uses the methods of socio-philosophical analysis, comparative analysis, historicity and logic, analysis and synthesis, induction and deduction. Institutional and axiological approaches are of great importance in revealing the aspects of gender equality issues related to public administration. The method of content analysis of national and international regulatory and legal documents, scientific literature and statistical data is also used. In the process of research, the socio-spiritual factors of gender discrimination, its impact on the management system and prevention mechanisms are systematically studied. This methodology allows for comprehensive coverage of the theoretical and practical aspects of the problem.

RESEARCH RESULTS

If gender policy is effectively implemented in public governance, the level of social trust and legitimacy in the governance system will increase. After all, the principle of equality in governance creates a basis for citizens to feel like full members of society. On the contrary, in societies where gender discrimination exists, the balance in governance is lost, as a result of which decisions are made unilaterally and social justice is violated. In the conditions of new Uzbekistan, gender policy is considered as a component of the principle of “for human dignity”. At the same time, the role of women in public governance is expanding not only in political positions, but also in the economic, spiritual, and cultural spheres. This process has changed the traditional views in the social consciousness that “women are only the owners of a family role” and has brought

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the social activity of the individual to a new level. Therefore, public governance and gender policy are complementary socio-philosophical systems. Through their harmony, the principles of justice, equality, freedom, and respect for human dignity are strengthened in governance. In this regard, understanding gender policy as an integral part of the philosophy of governance is an important philosophical foundation for building a democratic society.

DISCUSSION (SCIENTIFIC DEBATES)

Gender discrimination is the restriction or discrimination of a person's opportunities, rights and status in social life solely on the basis of gender. From a philosophical point of view, this phenomenon is interpreted as a product of social consciousness that contradicts the principles of human dignity and justice. It arises from patriarchal thinking, stereotypical views and inequality in the distribution of social roles in society. From a sociological point of view, "gender discrimination is manifested in social institutions - education, the labor market, politics and culture. This process reinforces social inequality, creates an imbalance in the distribution of social resources between women and men." Therefore, a philosophical and sociological analysis of gender discrimination is an important condition for establishing the principles of social justice, freedom and humanity. International organizations such as the UN, UNESCO and the Council of Europe consider gender equality to be an integral part of human rights. The 1948 UN Universal Declaration of Human Rights recognized that all human beings are entitled to equal rights regardless of sex. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW, 1979) later established a global legal framework for gender equality.

UNESCO promotes gender equality as a central principle of education, science, culture and information policy. It aims to achieve sustainable development by expanding women's participation in education and strengthening their leading role in science. The Council of Europe considers gender equality to be the basis

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of democracy and human rights. It promotes the principle of "Gender mainstreaming" - taking into account the gender factor in all political and social programs. Thus, these organizations see gender equality not only as a social issue, but also as the basis of global development, peace and justice.

The issue of gender equality is one of the pressing issues in the socio-political life of modern Uzbekistan. In recent years, increasing the activity of women in political, economic and social life in the country has become a priority direction of state policy. At the initiative of the President, documents such as the "Strategy for Ensuring Gender Equality", "National Program for Supporting Women and Strengthening the Family" were adopted, and their practical mechanisms were created.

However, in practice, ensuring gender equality is still an issue that has not been fully resolved. Traditional social views, patriarchal stereotypes, and low participation of women in the labor market and political processes remain pressing problems. Therefore, it is necessary to deeply embed gender policy into the systems of public governance, education, labor, and culture. This process will serve not only to protect women's rights, but also to fully realize the intellectual potential of society and strengthen democratic values. Thus, the issue of gender equality forms the spiritual and social foundation of the New Uzbekistan Development Concept.

The ontological and axiological analysis of the concepts of "discrimination" and "gender equality" allows us to understand the essence of their existence in society and their place as values. Ontologically, "discrimination represents a state of imbalance in the system of social relations of human existence". In this case, a person is deprived of equal opportunities due to his sexual, racial or social affiliation, that is, the ontological status of a person - his natural essence as a "free and equal being" - is violated. Gender equality, on the contrary, provides justice, freedom and opportunities for self-realization that correspond to the essence of human existence. In axiological analysis, discrimination is manifested as a

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negative social value - inequality, discrimination, injustice. Gender equality is a positive axiological value based on the principles of humanity, justice and freedom. It serves to recognize the dignity of the individual, establish stability and harmony in the social system. Therefore, the values of gender equality constitute the spiritual and moral foundation of a democratic society. The philosophical roots of patriarchal thinking and sociocultural stereotypes go back to the most ancient stages of human history. Patriarchal thinking is the center of a male social system, in which the male person is considered to be superior, and the woman has a secondary social role. This form of thinking has been historically formed through a system of economic, religious, social and cultural relations. In particular, in ancient agrarian societies, practical factors such as the division of labor, property ownership and the continuation of the lineage strengthened the dominant position of men. Thus, patriarchy was established not only as a biological, but also as a philosophical and social structure.

The roots of this system are also visible in the ideas of Plato, Aristotle, Al-Farabi and other ancient thinkers. Aristotle describes a woman as a “being who does not have a full mind”[5], which reinforced the stereotype in social thinking that women are inherently inferior to men. Similar views also found their expression in religious thinking - in many religious texts, men are interpreted as “leaders” and “protectors”, and women as “subordinates” and “obedient”.

Sociocultural stereotypes are a product of the cultural formation of patriarchal thinking. They are deeply rooted in tradition, language, folklore, literature and art. For example, the images of women as “housewives”, “mothers”, “quiet and obedient” are firmly established in the consciousness of society as cultural models. These stereotypes define social roles on a gender basis and limit the social possibilities of the individual.

In philosophical analysis, patriarchal thinking is considered a product of social hierarchy and power relations. It prevents the full realization of the principles of freedom and equality in society. According to the synergistic approach, the

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patriarchal system is a self-replicating social system, and in order to change it, a transformation at the level of consciousness is necessary. From this perspective, modern philosophical thinking aims to deconstruct patriarchal stereotypes, that is, to analyze their social foundations and form a new model of gender thinking. Thus, patriarchal thinking and sociocultural stereotypes are the product of a long-standing socio-philosophical process in human history. Overcoming them requires the formation of a new social consciousness in society based on justice, freedom, and human dignity.

In the governance of the New Uzbekistan, gender equality is considered a philosophical principle that ensures the balance of the social system, strengthens justice and stability. This process is closely related to the formation of a management philosophy based on human dignity, freedom and equal opportunities. Gender equality is not only a matter of protecting women's rights, but also a condition for the full mobilization of the intellectual and spiritual resources of society. As President Sh.M. Mirziyoyev noted: "Only when the role of women and men in society is equal, the state will be strong and society will be stable"[5]. This idea expresses the need to understand gender equality in the Concept of the New Uzbekistan as a factor of stable balance of the social system. The expansion of women's participation in governance democratizes decision-making processes and allows taking into account the diversity of social interests. In the governance of the New Uzbekistan, gender equality is the foundation that strengthens the stability of the social system, solidarity and spiritual harmony. It is an important indicator not only of political reforms, but also of the renewal of public consciousness, becoming a practical expression of the principle of "for the sake of human dignity".

This synergistic approach is being demonstrated in practice in the governance of modern Uzbekistan. The active participation of women in parliament, local councils and governing bodies ensures a stable and balanced state of the social system. The synergistic harmony of male and female subjectivity turns the

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governance system into a complex but stable social mechanism. It forms a governance culture based on humanity, justice and creative thinking, which is a practical expression of the philosophy of development of New Uzbekistan.

The policy of wide involvement of women in governance in the Republic of Uzbekistan has become an important stage in the democratic renewal of the state administration system in recent years. This policy is one of the country's strategic directions for ensuring gender equality, fully realizing human potential, and strengthening social balance. As the President of Uzbekistan Shavkat Mirziyoyev noted: "Increasing the activity of women in all spheres of public life is one of the most important factors of our development."

In recent years, the share of women in parliament and local councils has increased significantly. According to the results of the 2019 Oliy Majlis elections, the number of women in the Legislative Chamber was 32 percent. This indicator, in line with international standards, makes Uzbekistan one of the leading countries in Central Asia in terms of gender equality. Uzbekistan's rating in the United Nations Gender Equality Index is also steadily growing.

Women's activity in local councils has also increased. As of 2024, about 27 percent of local council deputies are women, which is twice as high as in 2014. Women deputies are taking the initiative in social areas such as education, healthcare, ecology, and family policy, contributing to ensuring social stability. The share of women in the civil service is also increasing. According to data from the Ministry of Employment and Labor Relations of the Republic of Uzbekistan for 2023, more than 29 percent of civil servants are women, most of whom work in leadership positions. In particular, as a result of the activities of the Commission for Women and Gender Equality under the President, training programs for women and leadership skills development have been expanded.

This process also demonstrates Uzbekistan's alignment of gender policy with international legal standards. In particular, the country is integrating the requirements of CEDAW (Convention on the Elimination of All Forms of

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Discrimination against Women) into national policy. Today, in the leadership of our society, S. Mirziyoyeva, T. Narbayeva, Z. Mahkamova, M. Akhmedova, N. Egamberdiyeva, O. Musurmonova, M. Qaxharova actively participate in the political life of our society, fulfill responsible tasks such as ensuring gender equality, preventing domestic violence, stabilizing family relations, preventing family breakdowns, and spiritually improving society, thereby serving the development of our country. Gender discrimination is a social phenomenon that restricts the right of people to equal opportunities and treatment based on their sexual characteristics in society. Only when this problem is solved through a philosophically based conceptual model, and not through legal or economic mechanisms, can a sustainable result be achieved in the social system. Because the roots of discrimination lie deep in human perceptions, value systems, and social consciousness.

CONCLUSION

First, preventing gender discrimination in public governance requires, first of all, a philosophical substantiation of the principles of human freedom and equality. Recognition of the equal status of men and women as social subjects creates the basis for the development of a governance system based on the principles of justice and balance.

Secondly, gender discrimination arises from patriarchal stereotypes firmly entrenched in the social consciousness. Therefore, it is necessary to critically analyze these stereotypes from a philosophical point of view and form a new gender culture. This process serves to strengthen the principles of equality and respect in the system of social values.

Third, ensuring gender balance in public governance requires a synergistic approach. The harmonious functioning of male and female subjectivity enhances dynamic balance, innovative thinking and stability in the social system.

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Therefore, viewing gender equality as a strategic factor in the governance system is of great philosophical importance.

Fourth, the socio-philosophical basis for reducing gender discrimination is the creation of a governance model that focuses on human dignity, justice and freedom. As Habermas noted, justice in a social system is created through dialogue and mutual recognition. Therefore, hearing women's voices in governance processes is a necessary philosophical principle.

Fifth, in the context of New Uzbekistan, the policy of ensuring gender equality is being implemented in harmony with national values and global philosophical ideas. This process serves to strengthen humanism, justice and social stability in the governance of society, forming an important philosophical foundation for the system of democratic values.

In studying this topic, we put forward the following practical proposals:

1. Establish scientific monitoring on the integration of gender justice into the management system. As part of the research, it is necessary to create a scientific monitoring system that systematically analyzes the level of gender equality in public administration bodies. Through this, the share of women in leadership positions, their participation in the decision-making process, and mechanisms for ensuring equal opportunities will be assessed.
2. Develop philosophical and educational programs aimed at changing social consciousness. The roots of gender discrimination lie in patriarchal stereotypes in the mind. Therefore, it is necessary to develop educational and training programs with a philosophical and spiritual impact based on research, and to form a gender culture through the media and the education system.
3. Modernize the management system based on a synergistic approach. In order to ensure the harmonious functioning of male and female subjectivity in public administration, a synergistic management model should be proposed. This

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approach philosophically justifies the fact that gender roles are based on cooperation and creative synthesis, not competition.

4. Develop philosophical and axiological criteria for assessing gender equality. Based on the results of the research, it is necessary to create a system for assessing gender equality in public governance not only in terms of numbers, but also on the criteria of value, justice and social trust. This will serve to philosophically strengthen the moral balance in governance.

5. Introduce a philosophical model of training women for leadership positions. It is necessary to develop a philosophically based training model for women in order to develop leadership skills, strengthen spiritual motivation and social responsibility. This model will be an important stage in the practical implementation of gender justice in society.

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