

UZBEKISTAN AND THE FAMILY

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Annotation: This article discusses the role and impact of women in ensuring family stability. In particular, it analyzes the opportunities aimed at supporting the institution of the family in Uzbekistan.

Keywords: family, family environment, attitudes toward women, women's social activation, women's migration, services provided to women.

Introduction. A person's destiny, future achievements or failures, happiness or unhappiness, life goals and ideals, as well as even moods and value systems, are closely connected to the family environment in which they grow up and live. Strengthening the foundation of the family and improving a healthy family environment largely depends on the role of women; consequently, the progress of society is also directly linked to the cultural level of mothers and women.

Literature Review. The Jadid scholar A. Fitrat (1886–1938), in his work “Oila” (The Family), emphasizes the comprehensive influence of women's education and cultural level on the family environment. He writes: “In order to achieve this goal (progress), our women and girls—mothers of the nation—must receive education and upbringing, and must perfect their morality and knowledge. Otherwise, our women will become even more fearful, weaker, and less active than men, and our children will resemble them”¹.

He further refers to a Qur'anic meaning: “From pure land, pure and beneficial plants grow easily, while from impure land nothing but weeds emerges”². This indicates that the future development of children depends on what their mothers are able to provide them with. Many other enlighteners of the nation also emphasized that the character of the next generation is closely connected to the intellectual level of women, who are regarded as the primary educators of the nation.

A mother's worldview, moral and spiritual richness, legal awareness, ideological preparedness, knowledge of religious teachings, understanding of natural and social sciences, and overall intellectual capacity directly determine the future potential of her children.

In the history of human thought, many philosophers and thinkers have highlighted the role and status of women in society. Confucius stated that a society's cultural level can be judged by its attitude toward women. Voltaire described women as the greatest educators of men. Napoleon Bonaparte emphasized that the best school for a child is a mother's heart. Aristotle noted that women's upbringing determines the future of society.

¹ Фитрат Абдурауф. Оила ёки уни бошқариш тартиблари. Т:Маънавият, 2000, 25-б.

² Куръони Карим./А. Мансур таржимаси.- Тошкент:Чўлпон,1992.- 157-б



European thinkers also highly valued the spiritual strength of women. Victor Hugo considered women symbols of kindness, patience, and beauty. Johann Wolfgang von Goethe believed that a woman's heart inspires men to great deeds. Jean-Jacques Rousseau stated that a man who respects a woman ultimately respects himself. Leo Tolstoy described women as the heart of the family, emphasizing that a healthy heart ensures a healthy society. Mahatma Gandhi regarded women as the strongest beings through their patience and compassion. Rabindranath Tagore described women as a delicate force that gives meaning and spirit to life.

Thus, thinkers from different eras and cultures share a common idea: respect for women is one of the key indicators of a society's spiritual and cultural development.

According to both Eastern and Western philosophical traditions, women have historically been regarded as symbols of beauty, while men are associated with strength and greatness. Each gender possesses unique abilities granted by nature, and attempts to replace or deny these roles are strongly condemned both religiously and socially.

Discussion and Results .The modern world is bringing significant changes to the institution of the family. While in traditional families the male was considered the primary decision-maker, in modern egalitarian families both partners have equal rights, opportunities, and responsibilities. The modern family is considered the foundation of a stable society. High-quality human capital is formed only within a harmonious and successful family environment. The transformation of roles reflects a sign of development: society is gradually rejecting gender stereotypes and forming a new partnership-based approach in family relations. It is important for these changes at the micro (family) level to be supported at the state level.

Respect for women, ensuring their dignity, increasing their social activity in reform processes, strengthening their health, and providing targeted protection are among the key priorities of reforms implemented under the leadership of President Shavkat Mirziyoyev. The Head of State emphasized: "When we speak about building the foundation of the Third Renaissance and creating a new spiritual environment in society, these efforts must be closely connected with the spirituality of families and mothers".³ For this reason, the President has introduced several privileges for women to obtain higher education.

In modern society, the role of women is steadily increasing. In all countries of the world, their participation in economic, political, cultural, and social life is growing. The struggle for gender equality has become one of the most urgent issues of our time. Efforts to protect women's rights have intensified and gained global momentum and international recognition at the beginning of the 21st century. The United Nations General Assembly has adopted several important documents aimed at achieving gender equality, including the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

Among Central Asian countries, Uzbekistan was one of the first to join this UN convention. The country has also signed international agreements on civil, political, economic, social, and cultural rights. Uzbekistan condemns discrimination against women, as it limits their equal participation in all spheres of society and restricts the realization of their rights and opportunities. Legislative, institutional, educational, and monitoring measures aimed at achieving gender equality are reflected in the national action plan for implementing the recommendations of the Human Rights Committee.

In developed countries, women's social activity is significantly higher, and therefore the number of women among political leaders, prime ministers, ministers, and heads of

³ <https://xs.uz/uzkr/post/prezident-shavkat-mirziyoev-oqila-ayollar-harakatini-tashkil-qilishni-taklif-etdi>



organizations is increasing. This is the result of long-term implementation of legal frameworks on women's rights. With globalization and Uzbekistan's integration into the international community, these legal norms have also been introduced into the country, leading to a sharp increase in women's social activity. Today, Uzbek women actively participate in social processes. In 2024, the share of female candidates for the Legislative Chamber of Uzbekistan reached a record level of 44.7%. Women also successfully serve as senators, district governors, and ambassadors. Among Uzbek women there are many national heroes, scientists, and honored teachers. President Sh. Mirziyoyev stated: "All of them constitute the golden fund of Uzbekistan's human potential".⁴ This is certainly a positive trend; however, it is important that it does not significantly reduce women's presence in family life.

The globalization of economic, cultural, and communication relations has also intensified labor migration trends. Labor migration is attracting many developing countries, including Uzbekistan. Studies show that migration flows in Uzbekistan are increasing. Approximately 12% of the economically active population is involved in labor migration, mainly to Russia and Kazakhstan, and increasingly to Germany, Turkey, South Korea, and the United States.

These processes have a dual impact on Uzbek families. First, the increasing number of female labor migrants means that some family relationships are developing without the mother's direct presence. According to the Migration Agency, as of January 24, 2025, the number of registered Uzbek labor migrants abroad reached 1.34 million, of which about 20% are women⁵. In our view, only short-term migration of educated and professionally engaged women can be considered acceptable in this context.

Second, due to labor migration, the share of women in domestic social and economic production is increasing. In particular, most teachers in educational institutions are women. However, the presence of male teachers in schools remains extremely important. The return of some male teachers to the education sector, supported by state reforms aimed at improving teachers' salaries and the quality of education, is a positive trend. The involvement of male educators is especially important for adolescents, as it helps develop not only knowledge but also qualities such as discipline, determination, and resilience.

Conclusion The government is implementing a number of measures to further humanize the environment within Uzbek families and to create sufficient conditions for mothers to stay with and raise their children. These include opportunities for vocational training, retraining, and benefits in higher education admission for women. The scope of services provided to women is also expanding. Today, women have increasing access to legal, psychological, medical, and financial services, as well as a wide range of employment opportunities.

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5. <https://www.gazeta.uz/uz/2025/>

⁴ Mirziyoyev Sh. *The Noble People's Work is Noble, Their Life is Bright and Their Future is Prosperous*. Tashkent: Uzbekistan, 2019, p. 107

⁵ <https://www.gazeta.uz/uz/2025/01/24/migratsiya/>

