

# Ideosphere And Women's Leadership: Social Thinking, Ideology And Paradigms Of Equality

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"Women's leadership— this is a source of ideological light in society.

It purifies human consciousness, awakens values,  
and inspires every citizen toward moral responsibility."

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**Abstract:** The article examines the phenomenon of the female ideosphere as a spiritual and moral resource for Social Development. In the context of social justice, a link between women's values, awareness and leadership, and sustainable Development Goals (SDG 5) has been identified. The importance of the concepts of positive leadership and soft power in modern Uzbekistan as a means of forming a new culture of civil relations and equal opportunities is emphasized.

**Keywords:** Ideosphere, women's leadership, gender equality, SDG 5, positive leadership, soft power.

**Introduction:** In the 21st century, there has been a tendency towards a decrease in living standards, technological progress, and a decrease in the quality of life and social activity of people. In the socio-Zionist fan communities of this genre, there is a category called the "ideosphere."

The ideosphere (lot. idea - idea, thought; sphaera-environment, field) is a spiritual and intellectual place, that is, human thinking, morality and evaluation of Uighur concepts. He not only embodies ideas, but also humanizes the style of thinking, social Anglo-Saxon thought and philosophy of the spiritual environment. According to the French philosopher Pierre Teilhard de Chardin, the "ideosphere" is not "a person as a universal form of a human idea." If he had been human, spiritual, and socially responsible, he would have recovered. For that reason, the ideosphere of the material and spiritual worlds and the bridge between them.

The concept of the ideosphere is inextricably linked with the human value system, social consciousness and activity. Values are the content basis of the ideosphere, the human mind is its external expression, and social activity is a form of action in action. This triad ensures the spiritual stability of society while interacting.

In the era of modern globalization, digital communication and instantaneous information flows, the ideosphere is gaining a new dimension. In the Information Age, ideas are born, spread and change with unprecedented speed. Therefore, maintaining the balance of the public ideosphere is becoming not only an ideological issue, but also an issue of intellectual security. The UN Sustainable Development Goals (SDG 4 and SDG 16) pay special attention to the education of an enlightened, inclusive and peaceful society that reflects the practical embodiment of the ideosphere.

In this context, the ideosphere is not just a political or philosophical category, it is an environment that shapes the spiritual leadership and social responsibility of the individual. Especially in society, the ideosphere plays a decisive role in the implementation of such concepts as women's leadership, gender equality and workplace equality. Because true equality must be decided not only in laws, but also in human consciousness and public thought.

For example, in EU and UNESCO documents, the ideas of "gender mainstreaming" and "empowerment of women" are seen as cultural and conscious change, not just organizational measures. The main environment that ensures this change is precisely the ideosphere, which overcomes stereotypes, strengthens personal

confidence and promotes social activity.

In Uzbek society, too, the ideosphere forms the main core of national consciousness and spirituality. It consists of a combination of historical traditions, religious and moral values, and the ideas of modern civil society. In this space, ideas such as "human dignity", "justice", "enlightenment", "stability" are prioritized. In this sense, the soundness of the ideosphere is a guarantee of social stability, civic activism and spiritual immunity in society.

International practice shows that in stable developed states, the ideosphere is perceived not only as a scientific or philosophical category, but as a purely cultural basis of Public Administration. For example, INSP (Institut National du Service Public) Programs in France strengthen the ideosphere in civil servants through competencies such as "positive leadership", "impactful communication" and "ethical intelligence". This approach is a modern model of the ideological enrichment of the human mind and the development of social activity.

That is why the concept of the ideosphere is considered in today's world civilization as an ideological ecosystem of human consciousness and activity. He educates the individual not only in terms of knowledge or competence, but also as a moral, spiritual and socially responsible leader. In this process, human consciousness, values and activity should be in harmony, it is this harmony that is the main criterion for a new generation of leaders and civil servants.

The ideosphere of women is an integral part of the ideosphere of society, in which the worldview, social place, cultural roles and leadership potential of a woman's personality are manifested. It is formed through national traditions, cultural codes, religious and moral views, and influences from global civilization. Therefore, it is necessary to study the ideosphere of women not only from the point of view of gender, but also as a cultural and spiritual paradigm.

Historically, each nation has assigned a certain symbolic and spiritual role to a woman in its culture. In Eastern civilization, for example, a woman is consecrated as a source of life, a personification of family, affection and upbringing. This principle is expressed in ideological phrases such as "Mother Earth", "Mother Tongue", "Motherland". In them, the image of a woman is manifested as a symbol of the harmony of nature and society.

But this symbolic sanctification did not provide practical social equality in some cases. Therefore, in modern society, the ideosphere of women represents a contradictory but harmonious movement of these ancient traditions and the new egalitarian paradigm.

Cultural codes are understood as mental, moral and social stereotypes that are formed in the minds of society in relation to a woman. These codes are formed through a very long historical memory that limits, or encourages, women's social activism and leadership opportunities. For example, in traditional societies, the idea that "a woman is the main protagonist of the field of family and upbringing", while in a positive sense, creates a certain limitation on her participation in public administration.

Globalization and the Information Age began the process of re-creating these codes. International organizations such as the UN and UNESCO interpret gender equality more as a "process of cultural change" than a "legal problem". These changes occur primarily in the ideosphere, that is, in the human mind. Therefore, the development of women's leadership is not only a reform or political decision, but also an ideological and Cultural Revolution.

"Positive leadership", "sincere intelligence", "positive leadership", "positive leadership", "positive leadership", "positive leadership", "positive leadership". In this approach, leadership is not just an administrative skill, but connects with qualities such as empathy, moral responsibility, and social emotion. This is combined with the qualities of kindness, patience and humanity inherent in a woman in Eastern civilization.

In Uzbek culture, the roots of the feminine ideosphere go back centuries. From the Avesto era to the images of Navoi and Bibikhanim, the people's cultural memory has consistently elevated the spiritual authority of women. In Sufi philosophy, the feminine image, embodied in the concepts of "ishq" (love) and "ma'rifat" (enlightenment), symbolizes a person's ascent to spiritual perfection. This cultural memory continues to live on in the modern ideosphere: it supports women not only as family members but also as socio-ideological figures capable of influencing public consciousness.

This is why international organizations, including UNESCO (2022) and UN Women (2024), are implementing programs to reduce gender stereotypes, such as "Cultural Change through Education and Media." These initiatives aim to shape a new image of women, reflecting their role as active actors in social, cultural, and political life.

The revitalization of the female ideosphere is a necessary condition for the spiritual revival of society. After all, the level of equality, social activity, and responsibility in women's consciousness determines the overall direction of development of the public ideosphere. In this sense, women, along with men,

should be viewed as the primary energy centers of social consciousness, the bearers of society's spiritual energy.

Thus, national traditions and cultural codes form the roots of the female ideosphere, while global stereotypes define its current stage of development. The balance between these two forces creates the conditions under which the ideas of female leadership and workplace equality become reality, not just empty rhetoric.

### **Women's Leadership in the Ideological and Political Ideosphere: Equality, Social Justice, and SDG 5**

The ideological and political ideosphere of society is not simply a space of ideas, but an environment that fosters spiritual balance within the system of power, values, and social relations. Therefore, female leadership should be viewed not only as a matter of organization or management, but also as an internal form of expression of the ideological process.

In every country, public attitudes toward women's activities are determined by a hierarchy of values entrenched in the national ideosphere. When these values are based on principles of equality, justice, and trust, women actively participate in political and social spheres. However, in societies dominated by traditional or patriarchal ideas, a "glass ceiling" phenomenon arises, limiting women's opportunities to advance to leadership positions.

The fifth UN Sustainable Development Goal (SDG 5) achieving full equality between women and men is recognized as an integral part of the global sustainable development strategy. However, this goal is achieved not only through legal or economic measures, but primarily through an ideological transformation of public consciousness. A renewal of deep-seated cultural codes is necessary, according to which "leadership" has traditionally been considered an exclusively male prerogative.

From an ideological perspective, women's leadership represents the practical embodiment of the idea of a just society. The work of women leaders brings empathy, humanity, a culture of dialogue, and ethical responsibility to politics. This trend is clearly evident at the global level: leaders such as Jacinda Ardern (New Zealand), Ursula von der Leyen (European Commission), and Si Siu Kieng (Singapore) exemplify a model of a "humanistic political ideosphere," where the primary sources of leadership are not force and pressure, but education, trust, and moral authority.

Understanding the political and ideological significance of women's leadership is impossible without the concept of social justice. Justice is not only

a legal concept but also the spiritual energy of society, the driving force of its ideosphere. The idea of equality is its practical manifestation the desire to reduce injustice, equalize opportunities, and eliminate social barriers.

As American researcher Francis Fukuyama notes, the higher the level of trust in a society, the more effective its governance system. Trust strengthens the ideosphere and enhances individual activism. In this sense, gender equality is not only a human right but also a mechanism for building public trust, which underlies a mature civic culture and sustainable development.

### **Women's Leadership and the Concept of Positive Leadership**

As emphasized in INSP (Institute National du Service Public) programs, Positive Leadership is not simply a manager's ability to make decisions, but rather the ability to create a spiritual atmosphere of trust and moral unity within a team. It is in this regard that female leadership has a special advantage: women purify the public ideosphere through emotional intelligence, communication culture, and collective empathy, imbuing it with a creative and humanistic spirit.

Contemporary research shows that organizations led by women leaders tend to exhibit higher levels of social responsibility, sustainable innovation, and fairness in decision-making. These findings reflect the practical manifestation of the moral balance of the ideosphere.

In recent years, Uzbekistan has also seen increased attention to women's leadership at the public policy level. However, these changes are not so much about quotas or appointments, but rather about a spiritual renewal of the social environment and the transformation of the ideosphere itself. Women's activities are no longer limited to the social sphere; they are actively expanding into economic, political, and innovation systems, which fully aligns with SDG 5, which aims to ensure equal opportunities and women's participation in decision-making.

Women's leadership in the ideological and political ideosphere is an indicator of society's spiritual development. Its core is the principles of equality, justice, and trust. Through the work of women leaders, a new "moral energy" emerges in the public ideosphere, strengthening the resilience, humanity, and moral integrity of society.

Therefore, SDG 5 goals should be seen not simply as statistical indicators, but as a program for building a new type of ideosphere based on moral justice, social harmony and humanistic values.

### **Positive Leadership and Spiritual Influence: Developing Positive Thinking and Mature Citizenship**

One of the modern models of the ideosphere is the concept of Positive Leadership. Unlike traditional understandings of leadership, it views management not as a process of decision-making or administrative control, but as a process of inspiration, trust-building, and the creation of a spiritual and moral atmosphere.

According to Positive Leadership theory, a leader is the center of ideological and moral influence, creating an environment of positive energy in society or an organization and guiding people not only toward results but also toward spiritual growth. In this regard, female leadership has a special advantage: feminine nature generates the power of moral influence through empathy, humanity, patience, and respect.

Spiritual influence represents an ethical form of ideological power. While in the traditional ideosphere, influence was exerted primarily through institutions and political mechanisms, in modern society it is realized through the personal example and moral authority of the leader. Thus, Positive Leadership can be viewed as a model of the ideosphere that combines morality and psychological resilience.

In the practice of INSP (France), this approach is called "Heartificial Intelligence," or leadership through the synthesis of mind and heart. According to this theory, a leader is not only a strategic thinker but also a person grounded in feelings and humanistic values. This principle also extends to the civic sphere: through positive thinking and spiritual leadership, people begin to feel like active participants in social change.

Thus, the Positive Leadership ideosphere is not simply a management style, but a mechanism for spiritually "recoding" human consciousness in a positive direction. This process fosters a mature civic stance, in which each person, through their trust, activity, and positive attitude, contributes to the creation of a shared moral space within society.

In Uzbekistan, the reforms implemented in recent years are aimed not only at economic and political transformation, but also at renewing the ideological and spiritual environment. As President Shavkat Mirziyoyev emphasizes, "It is impossible to build a New Uzbekistan with the old way of thinking" this idea reflects the transformation of the ideosphere.

The renewal of the ideosphere is being realized primarily through education, science, and culture. Gender Mainstreaming principles are gradually being implemented in the education system; the number of female faculty and researchers at universities is rapidly growing. These changes are not just statistics, but evidence of a renewal of the ideological codes of public

consciousness.

Today, over 150 women in Uzbekistan hold leadership positions in government and public institutions, the proportion of women in parliament exceeds 32%, and the number of female doctors of science and professors is steadily growing. These indicators are fully consistent with SDG 5 Gender Equality, which aims to ensure equal opportunities and women's participation in decision-making.

Furthermore, the concept of "spiritual policy" the creation of a system based on morality, education, kindness, and trust is becoming an important focus of state policy. Women are becoming natural leaders in this process, actively participating in education, healthcare, science, the mahalla (neighbourhood) system, and public administration, thereby guiding society's ideological landscape toward humanism and sustainable development.

In the future, this process will develop systematically, covering key areas:

- In education: integrating a Gender Education course into all areas of study;
- In science: establishing a research center, Gender and Ideosphere Studies;
- In culture: strengthening positive female images through media and art;
- In management: supporting female leaders through mentorship and coaching programs.

These trends allow us to consider women's leadership not simply as a social task, but as a strategy for national modernization, in which spirituality, equality, and humanism become the driving forces behind the development of Uzbekistan's New Era.

### **CONCLUSION**

Women's leadership in the modern world is not only an institutional or political phenomenon, but also a form of "soft power" that is, spiritual and cultural influence exerted within the public ideosphere.

According to Joseph Nye, soft power is not violence or pressure, but the ability to change worldviews through trust, culture, values, and spiritual influence.

Women possess precisely this kind of power. They cultivate a culture of civic responsibility, kindness, compassion, and justice in society. This influence purifies the ideosphere, humanizes social relations, and elevates political culture.

Social transformation through the ideosphere is a process that ensures harmony of thought, feeling, and action. Women's leadership acts as a "spiritual engine" within this process, a source of moral energy capable of guiding society toward development. Women in all

spheres education, science, culture, management, entrepreneurship are becoming not only active participants but also moral compass, spiritual leaders, and sources of inspiration.

Thus, female leadership is a strategic path to the spiritual renewal of society through soft power and the transformation of the ideosphere. Supporting this process is not simply an element of gender policy, but part of an intellectual, spiritual, and civilizational development strategy.

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