

**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI**  
**HUZURIDAGI ILMIY DARAJALAR BERUVCHI**  
**DSc.03/31.01.2024.Tar.21.03 RAQAMLI ILMIY KENGASH**  

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**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI**

**XAYRULLAYEVA IRODA FAXRIDDINOVNA**

**XX ASR O‘RTALARI – XXI ASR BOSHLARIDA HINDISTONDA XOTIN-  
QIZLAR TA‘LIMINING MINTAQAVIY XUSUSIYATLARI**

**07.00.03 – Jahon tarixi**

**TARIX FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)**  
**DISSERTATSIYASI AVTOREFERATI**

**Toshkent – 2025**

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по историческим наукам**

**Xayrullayeva Iroda Faxriddinovna**

XX asr o‘rtalari – XXI asr boshlarida Hindistonda xotin-qizlar  
ta’limining mintaqaviy xususiyatlari..... 3

**Khayrullayeva Iroda Fakhriddinovna**

Regional characteristics of women’s education in India in the middle of  
the XX century - the beginning of the XXI century ..... 23

**Хайруллаева Ирода Фахриддиновна**

Региональные особенности образования женщин в Индии с  
середины XX века до начала XXI века. .... 43

**E’lon qilingan ishlar ro‘yxati**

List of published works

Список опубликованных работ..... 48

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Ilmiy rahbar:

Shadmanova Sanobar Bazarbayevna  
tarix fanlar doktori, professor

Rasmiy opponentlar:

Raximov Mirzoxid Akramovich  
tarix fanlari doktori, professor

Feruza Jumaniyozova Djumanazarovna  
tarix fanlari bo'yicha falsafa doktori (PhD)

Yetakchi tashkilot:

O'zbekiston milliy pedagogika universiteti

Dissertatsiya himoyasi Toshkent davlat sharqshunoslik universiteti huzuridagi DSc.03/31.01.2024.Tar.21.03 raqamli ilmiy kengashning 2025-yil 29-noyabr soat 10:00 dagi majlisida bo'lib o'tadi (Manzil: 100060, Toshkent shahri, Amir Temur ko'chasi, 20-uy. Tel.: (99871) 233-34-24, faks: (998971) 233-52-24; e-mail: info@tsuos.uz.

Dissertatsiya bilan Toshkent davlat sharqshunoslik universiteti Axborot-resurs markazida tanishish mumkin (112-raqam bilan ro'yxatga olingan). Manzil: 100060, Toshkent shahri, Amir Temur ko'chasi, 20-uy. Tel.: (99871) 233-34-24.

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M. M. Is'hoqov

Ilmiy darajalar beruvchi ilmiy kengash raisi,  
tarix fanlari doktori, professor

N.R. Karimov

Ilmiy darajalar beruvchi ilmiy kengash  
kotibi, tarix fanlari doktori (DSc), dotsent

N.E. Karimova

Ilmiy darajalar beruvchi ilmiy kengash  
qoshidagi ilmiy seminar raisi, tarix fanlari  
doktori, professor

## KIRISH

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon miqyosida ro‘y berayotgan globallashuv jarayonlari sharoitida xotin-qizlarning jamiyatdagi o‘rni va roli sezilarli darajada ortdi, ularning ijtimoiy maqomi, huquq va erkinliklariga e‘tibor yanada kuchaydi. Ayniqsa, ularning ta‘lim olishiga alohida ahamiyat berilmoqda. Ta‘lim xotin-qizlarning siyosiy, ijtimoiy va madaniy hayotda faol ishtirokini rag‘batlantiradi. Ayollar ta‘limi oila salomatligi, bolalar tarbiyasi va madaniy qadriyatlarning uzluksizligini ta‘minlaydi. Shu bois 2030-yilgacha bo‘lgan Barqaror rivojlanish dasturida ayollar va qizlar uchun ta‘lim imkoniyatlarini kengaytirish asosiy ustuvor yo‘nalish sifatida belgilangan.

Mustaqillikdan keyingi davrda Hindiston ta‘lim tizimida savodxonlik darajasini oshirish, xususan, xotin-qizlarni ta‘lim jarayoniga keng jalb etish borasida muayyan yutuqlarga erishilgan bo‘lsa-da, ushbu sohada dolzarb muammolar hanuzgacha saqlanib qolmoqda. Jumladan, ta‘lim sifatidagi tengsizliklarni bartaraf etish, ta‘lim resurslaridan adolatli foydalanish imkoniyatini kengaytirish, o‘qituvchilar malakasini oshirish, ta‘lim sifatini yaxshilash, inklyuzivlikning yetishmasligi kabi muammolar mavjud. Shu bois, muvaffaqiyatli xalqaro tajribalarni o‘rganish va ulardan samarali foydalanish Hindiston uchun muhim ahamiyat kasb etadi.

O‘zbekiston mustaqillikka erishganidan keyin mamlakat hayotining barcha jabhalarida xotin-qizlarning faolligini oshirish, qo‘llab-quvvatlash, mehnat va o‘qish sharoitlarini yaxshilash, himoya qilish davlat siyosatining muhim yo‘nalishlaridan biri sifatida qaraldi. Jumladan, “O‘zbekiston – 2030” strategiyasi doirasida xotin-qizlarning faolligini oshirish, onalik va bolalikni himoya qilish, gender tenglikni qaror toptirish, ayollarning huquq va manfaatlarini ta‘minlash bo‘yicha keng ko‘lamli chora-tadbirlar amalga oshirilmoqda<sup>1</sup>. Rivojlangan Sharq mamlakatlari, xususan, Hindistondagi gender munosabatlar borasida qo‘lga kiritilgan yutuqlar, xotin-qizlarning ta‘limga qamrab olinishi darajasi, uning oila va jamiyatga ta‘siri, mavjud salbiy tendensiyalarni ijobiy tarafga o‘zgartirish borasidagi strategiyalarni chuqur o‘rganish orqali tegishli xulosalar chiqarish bugungi kunda dolzarb ahamiyat kasb etmoqda.

O‘zbekiston Respublikasi Prezidentining 2023-yil 11-sentabrdagi PF-158-son “O‘zbekiston – 2030” strategiyasi to‘g‘risida”gi, 2023-yil 21-dekabrdagi PF-208-son “Oila va xotin-qizlar qo‘mitasining faoliyatini takomillashtirishga oid qo‘shimcha chora-tadbirlar to‘g‘risida”gi, 2022-yil 7-martdagi PF-87-son “Oila va xotin-qizlarni tizimli qo‘llab-quvvatlashga doir ishlarni yanada jadallashtirish chora-tadbirlar to‘g‘risida”gi Farmonlari va sohaga oid boshqa normativ-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda mazkur tadqiqot ishi muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlarga mosligi.** Mazkur dissertatsiya fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishi doirasida bajarilgan.

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<sup>1</sup> O‘zbekiston Respublikasi Prezidentining 2023-yil 11-sentabrdagi PF-158-son Farmoni “O‘zbekiston – 2030” strategiyasi to‘g‘risida”. <https://lex.uz/docs/6427658> (28.09.2025).

**Muammoning o'rganilganlik darajasi.** Mazkur ilmiy tadqiqot mavzusi doirasidagi tadqiqotlarni shartli ravishda xorijiy mualliflar, o'rganilayotgan hudud mualliflari hamda markaziy osiyolik tadqiqotchilarning tadqiqot ishlari singari uch guruhga tasniflab tahlil qilingan.

*Birinchi guruh.* Hindistonda ta'lim sohasi va uning ijtimoiy-siyosiy hayot bilan o'zaro aloqalari, xotin-qizlarning jamiyatdagi o'rni va ta'lim olish imkoniyatlari hukumat organlari, xalqaro ilmiy markazlar tomonidan atroflicha o'rganilgan<sup>2</sup>. Xorijiy tadqiqotchilardan G. Forbes, B. Southard, R. O'Hanlon, E.J. Mary, M.C. Nussbaum, E. Zelliott, P. Jeffery, J. Liddle hamda E.Y. Vanina, T.L. Shaumyan, O.M. Baljitova, K.A. Antonova, A.G. Agayev, N.P. Bogdanova N.R. Guseva kabilar<sup>3</sup> Hindiston tarixi, madaniyati, ta'lim tizimi hamda mazkur sohadagi xotin-qizlarning ishtirokini kompleks tadqiq qilgan olimlar hisoblanadi. Ingliz va rus olimlari o'z asarlarida hind xotin-qizlari ta'limi holatiga nisbatan obyektivlikni saqlab qolishgan.

Britaniyalik antropolog P. Kaplan o'zining "Hindistonda kasta va gender: Janubiy Hindiston shahridagi ayollar va ularning tashkilotlari"<sup>4</sup> nomli ilmiy tadqiqot ishida Janubiy Hindiston mintaqasidagi xotin-qizlarning mavqeyi va ta'lim sohasi orqali

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<sup>2</sup> Government of India. Women in India. How free? How equal? // Office of the Resident Coordinator in India. – 2001. – 87 p.; Government of India. Report of the CABE Committee on Girl's Education and the Common System // Ministry of Human Resource Development. – New Delhi, 2005. – 48 p.; Government of India. Girls Education in India // Lok Sabha Secretariat. – New Delhi, 2018. – 49 p.; Government of India. All India Survey on Higher Education 2019–2020 // Ministry of Education. – New Delhi, 2020. – 290 p.; UNICEF. Evidence on Educational Strategies to Address Child Labour in India and Bangladesh. Scoping Paper Summaries // Office of Research–Innocenti. 2021. – 28 p.; British Council. Analysis of Factors Impacting Gender Parity in Higher Education in the State of Andhra Pradesh. – India, 2021. – 37 p. – URL: [www.britishcouncil.in](http://www.britishcouncil.in); Government of India. Status of Women in India // Economic Advisory Council to the Prime Minister. – New Delhi, 2022. – 79 p.; Government of India. Women and Men in India – 2022 // Ministry of Statistics & Programme Implementation. – New Delhi, 2022. – 203 p. – URL: [www.mospi.gov.in](http://www.mospi.gov.in); Government of India. Initiatives of the Tamil Nadu Government towards Women Empowerment // Tamil Nadu State Commission for Women. 2023. – 28 p.; UNICEF. A Gender Annual Result for South Asia: Empowering Women and Girls for a Prosperous South Asia – 2022 // Office of Research–Innocenti. – Nepal, 2023. – 32 p.; Government of India. India's Report on the Implementation of Beijing Declaration and Platform for Action (Beijing+30) // Ministry of Women and Child Development. – New Delhi, 2024. – 76 p.

<sup>3</sup> Антонова К. А. Очерки истории средневековой Индии. – М.: Издательство АН СССР, 1952. – 368 с.; Гусева Н. Р. Культура и быт народов Индии. – М.: Наука, 1971. – 286 с.; Антонова К. А. История Индии (с древнейших времен до начала XX века). – М.: Наука, 1973. – 502 с.; Jeffery P. Frogs in a Well: Indian Women in Purdah. – London: Zed Books, 1979. – 258 p.; Гусева Н. Р. Индийская женщина: традиции и современность. – М.: Мысль, 1983. – 248 с.; O'Hanlon R. Caste, Conflict and Ideology: Mahatma Jotirao Phule and Low Caste Protest in Nineteenth-Century Western India. – Cambridge: Cambridge University Press, 1985. – 310 p.; Liddle J., Joshi R. Daughters of Independence: Gender, Caste and Class in India. – London: Zed Books, 1986. – 278 p.; Zelliott E. From Untouchable to Dalit: Essays on the Ambedkar Movement. – New Delhi: Manohar Publishers, 1992. – 284 p.; Southard B. Colonial Politics and Women's Education in Bengal: 1849–1911. – London: Routledge, 1995. – 210 p.; Forbes G. Women in Modern India. – Cambridge: Cambridge University Press, 1996. – 292 p.; Ванина Е. Ю. Средневековое индийское общество: Очерки социальной структуры. – М.: Восточная литература РАН, 1997. – 324 с.; Агаев А. Г. Образование в Индии: история и современность. – М.: Восточная литература РАН, 1998. – 312 с.; Nussbaum M. C. Women and Human Development: The Capabilities Approach. – Cambridge: Cambridge University Press, 2000. – 312 p.; Бальжитова О. М. Положение женщины в буддизме Индии, Монголии и Бурятии. – М., 2007. – 145 с.; Ванина Е. Ю. Индийская цивилизация: история и современность. – М.: Восточная литература РАН, 2008. – 412 с.; Mary E. J. Gender and Higher Education in the Time of Reforms. – London: Sage Publications, 2012. – 87 p.; Бальжитова О. М. Роль женщин в буддизме Южной Азии // Вестник буддологических исследований, 2018. – С. 21–35; Бальжитова О. М. История и статус женщин в буддийских монастырях Индии // Восточноведческий журнал, 2019. Т. 27, № 1. – С. 55–72; Шаумян Т. Л. Индуизм в общественно-политической жизни Индии // Journal of International Analytics, 2021. – С. 106–122.

<sup>4</sup> Caplan P. Class & gender in India: Women and their organizations in a South Indian City. – London: Tavistock Publications, 1985. – 254 p.

erishilgan muvaffaqiyatlarini o‘rganadi. U xotin-qizlar tashkilotlari va mahalliy harakatlarning savodxonlik, kasbiy tayyorgarlik hamda gender tenglikni rivojlantirishdagi rolini hudud kesimida yoritib beradi. Kaplan tadqiqoti Janubiy Hindiston hududida xotin-qizlar faolligining ortishi jarayonini ta’lim darajasi bilan bevosita bog‘liqligini ilmiy asoslaydi.

Rus olimlaridan esa E.C. Yurlova o‘zining “Hindiston ayollari: An’analar va zamonaviylik”<sup>5</sup> nomli asarida Hindiston jamiyatida xotin-qizlarining ijtimoiy roli va maqomini tarixiy va madaniy kontekstda tahlil qiladi. Muallif ayollarning an’anaviy qadriyatlar orqali jamiyatdagi cheklangan roli ta’lim sohasiga kirish imkoniyatlarini sezilarli darajada toraytirganini, biroq zamonaviy davrda amalga oshirilayotgan islohotlar natijasida bu imkoniyatlarning kengayganiga doir masalalarga ham to‘xtalib o‘tadi.

*Ikkinchi guruhga* kiruvchi hindistonlik olimlarning ilmiy izlanishlari Hindiston ta’lim sohasida xotin-qizlarning ishtirokini o‘rganishda alohida ilmiy ahamiyatga ega bo‘lib, ushbu tadqiqotlarda joriy masalaga nazariy va amaliy jihatdan chuqur yondashuvlar kuzatiladi. A. Basu, U. Chakravati, R.S. Rajan, R. Madhuri, U. Nayar, R. Pande, A.S. Altekar, R.B. Gupta kabi olimlar<sup>6</sup> tomonidan yozilgan tadqiqot ishlarida Hindiston tarixi, ta’lim sohasi va undagi xotin-qizlar ishtiroki masalasi

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<sup>5</sup> Юрлова Е. С. Женщины Индии. Традиции и современность. – М.: Институт востоковедения РАН, 2014. – 520 с.; Юрлова Е. С. Индия. Проблемы неравенства женщин // Историческая психология и социология истории, 2021. – С. 114–129.

<sup>6</sup> राम बाबू गुप्ता भारतीय शिक्षा और उसकी समस्याएँ – कानपुर, १९७३. – १९१ पृ. (Gupta R. B. Hind ta’limi va uning muammolari. – Kanpur, 1973. – 191 p.); पाठक पिपीठी भारतीय शिक्षा और उसकी समस्याएँ – आगरा: विनोद पुस्तक मंदिर, १९७३. – ७३२ पृ. (Pathak P.D. Hind ta’limi va uning muammolari. – Agra, 1973. – 732 p.); Basu A. The growth of education and political development in India, 1898–1920. – New Delhi: Oxford University Press, 1974. – 256 p.; Basu A. Essays in the history of Indian education. – New Delhi: Concept Publishing Company, 1982. – 210 p.; Shah M. R. Challenges to Higher education in a changing India. – Bombay: Popular Prakashan, 1985. – 210 p.; Shah M. R. Without women development: Selected case studies from Asia of non-formal education for women. – Bangkok: UNESCO Principal Regional Office for Asia and the Pacific, 1987. – 180 p.; डॉ. रामशंकर पाण्डेय एवं करुणाशंकर मिश्रा भारतीय शिक्षा की समसाभयिक समस्याएँ. – आगरा: विनोद पुस्तक मंदिर, १९९३. – ३९८ पृ. (Pandey R., Karunashankar M. Hind ta’limining zamonaviy muammolari. – Agra, 1993. – 398 p.); Chakravarti U. Rewriting history: The life and times of Pandita Ramabai. – New Delhi: Kali for Women, 1998. – 324 p.; Basu A. From independence towards freedom: Indian women since 1947. – New Delhi: Oxford University Press, 1999. – 300 p.; Rajan R. S. Signposts: Gender issues in Post-Independence India. – New Delhi: Kali for Women, 1999. – 350 p.; Nayar U. Education of girls in India: Progress and prospects. – New Delhi: Commonwealth Publishers, 2000. – 250 p.; Chakravarti U. Gendering caste through a feminist lens. – Calcutta: Stree, 2002. – 220 p.; Basu A. Women’s struggle: A history of the All India Women’s Conference, 1927–2002. – New Delhi: Manohar Publishers, 2003. – 280 p.; Rajan R. S. Real and imagined women: Gender, culture and Post-colonialism. – London: Routledge, 2003. – 240 p.; Rajan R. S. The scandal of the state: Women, law and citizenship in Postcolonial India. – Durham: Duke University Press, 2003. – 320 p.; Pande R. Divine sounds from the heart: Singing unfettered in their own voices – The Bhakti Movement and its women saints (12<sup>th</sup> to 17<sup>th</sup> Century). – Newcastle: Cambridge Scholars Publishing, 2010. – 270 p.; Nayar U. Education of muslim women and girls in India. – New Delhi: Concept Publishing Company, 2011. – 300 p.; डॉ. पंकज गौरा प्राचीन भारत में गुरुकुल शिक्षा प्रणाली // इंटरनेशनल जर्नल ऑफ मल्टीडिसिप्लिनरी रिसर्च इन साइंस, इंजीनियरिंग एंड टेक्नोलॉजी. खंड १, संख्या ८, २०१९. – पृ. १६३६–१६४९. (Gaur P. Qadimgi Hindistonda gurukul ta’lim tizimi. 2019. – P. 1636–1649.); वर्मा, मालती। भारत में महिला शिक्षा // ज्ञान सौरभ इंटरनेशनल जर्नल, २०२१. – पृ. २७–३९. (Verma M. Hindistonda ayollar ta’limi. – 2021. – P. 27–39.); मीणा, महेन्द्र सिंह। आधुनिक भारत में महिला शिक्षा: महिला सशक्तिकरण की पहचान // विद्या विमर्श पत्रिका, २०२१. खंड ६, संख्या १. – पृ. ४४–५९. (Meena M.S. Zamonaviy Hindistonda ayollar ta’limi: xotin-qizlarni kuchaytirishning belgisi. 2021. – P. 44–59.); गंगवार, सुमिता। भारत में स्त्रियों तक शिक्षा की पहुँच: स्थिति, चुनौतियाँ तथा समाधान // इंटरनेशनल जर्नल ऑफ मल्टीडिसिप्लिनरी रिसर्च एंड ग्रोथ इवैल्यूएशन, २०२३. खंड ४, संख्या २. – पृ. १५८–१६२. (Gangwar S. Hindistonda ayollarga ta’lim yetib borishi: holat, muammo va yechimlar. 2023. – P. 158–162); शिप्रा सिंहा। शिक्षा की भारतीय अवधारण – भारत: प्रभात प्रकाशन, २०२४. – १७६ पृ. (Singh Sh. Ta’limning hindcha konseptsiyasi. – India: Prabhat Prakashan, 2024. – 176 p.).

umumiy yoritilgan hamda hind ayollar ta'limida mavjud bo'lgan kamchiliklarga alohida to'xtab o'tilgan.

I. Avasty, B. Jasodhara, A. Rajini, A. Renuka, V.S. Sandhya, M.C. Nussbaum, M. Lakshmi, V. Sharma, S. Kannan, A. Shagufta, S. Bruk, A.K. Singh, R.S. Tripathi singari tadqiqotchilar<sup>7</sup> tomonidan hududiy o'ziga xos omillarni aks ettiruvchi ilmiy izlanishlar amalga oshirilgan bo'lib, tadqiqotlar muayyan hudud yoki shtatlar doirasida ayollar ta'limining holatini o'rganishga qaratilgan. Bu turdagi tadqiqotlar mavjud umumiy yondashuvni to'ldirib, mintaqaviy kontekstda chuqurroq tahlilni amalga oshirish uchun muhim manba vazifasini o'taydi.

Xotin-qizlar ta'limining Hindiston mintaqalari kesimidagi o'ziga xos jihatlarini ochib berishda M. Reddy va S. Raoning izlanishlari alohida e'tiborga loyiqdir. Tadqiqotchilar o'zlarining "Janubiy va Shimoliy Hindistondagi ayollar ta'limining qiyosiy tahlili" nomli monografiyasida Shimoliy va Janubiy Hindiston mintaqalari o'rtasida xotin-qizlar ta'limiga oid tafovutlarni ilmiy tahlil asosida ko'rsatib berganlar<sup>8</sup>. Ular Hindistonning ijtimoiy-madaniy muhitidagi farqlar, tarixiy taraqqiyot bosqichlari va gender siyosati ta'lim imkoniyatlariga qanday ta'sir qilganini mintaqaviy kontekstda yoritganlar.

*Uchinchi guruh.* O'zbekistonda XX asrning ikkinchi yarmi va XXI asr boshlarida Hindiston jamiyatidagi xotin-qizlar ta'limining rivojlanish jarayoni hamda unga ta'sir ko'rsatgan mintaqaviy xususiyatlar alohida tarixiy-tadqiqot obyekti sifatida izchil va kompleks o'rganilmagan. Mazkur masala bo'yicha fundamental tadqiqotlarning mavjud emasligi, ayniqsa, Hindistonning ijtimoiy-madaniy va siyosiy kontekstda xotin-qizlar ta'limi evolutsiyasini ilmiy asosda o'rganish zaruratini dolzarb masalaga aylantiradi.

Shu bilan birga, mavjud ilmiy manbalar Hindistonda ta'lim tizimi mohiyatining ayrim jihatlarini yoritishda muhim ahamiyat kasb etadi. Jumladan, D. Komilova, T. Fayziyev, U. Muhibova, G'. Satimov, B. Yo'ldoshev, T. G'iyosov va boshqa tadqiqotchilar tomonidan amalga oshirilgan ilmiy izlanishlarda Sharq mamlakatlarining umumiy tarixiy taraqqiyoti, Hindistonning ijtimoiy-siyosiy tizimi,

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<sup>7</sup> Lakshmi M. Education of women in India 1921 to 1966. – London: MacMilan & Co, 1966. – 255 p.; Awasty I. Rural women of India: Socio economic profile of Jammu women. – New Delhi: B. R. Publishing, 1982. – 540 p.; Bruke F. Spatial disparities in the literacy of scheduled castes of Uttar Pradesh // Paper presented at the 5<sup>th</sup> Annual Congress of the National Association of Geographers, India. – Aligarh, 1983. – 212 p.; Caplan P. Class & gender in India: Women and their organizations in a South Indian city. – London: Tavistock publications, 1985. – 540 p.; Tripathi R. S. Impact of urbanization on literacy and concentration of non-agricultural workers in rural areas of Bundelkhand (Uttar Pradesh) // Geographical Review of India, 1993. – P. 78–82; Nussbaum M. C. Women and human development: The Capabilities Approach. – Cambridge: Cambridge University Press, 2000. – 312 p.; Jasodhara B. Changing status of women in West Bengal, 1970–2000: challenges ahead. – New Delhi: Sage, 2005. – 541 p.; Singh U. K.; Singh A. K. Level of literacy among the Tharus of Mihinpurwa block, Bahraich district (U.P.) // Geographical Review of India, 2005. Vol. 67. No. 2. – P. 188–194; Sharma V. Gender disparities in completing school education in Northern India: A comparative study. – India: Jawaharlal Nehru University Press, 2010. – 160 p.; Kannan S. Indian education development and school administration with special reference to Tamil Nadu: A historical perspective // African Journal of History and Culture, 2014. Vol. 6. Issue 3. – 16 p.; Shagufta A. N. Status of female literacy in various districts of Uttar Pradesh // International Journal of Education & Literacy Studies, 2014. Vol. 2. No. 2. – 17 p.; Rajini A., Renuka A. Government of Tamil Nadu schemes and women empowerment // IJARIE, 2019. Vol.5. Issue 2. – 13 p.; Sandhya V. S., Subramaniam K. M. The Educational advancement of women in Tamil Nadu – Historical Perspective // International Journal of Novel Research and Development, 2022. Vol. 7. Issue 1. – P. 89–95.

<sup>8</sup> Reddy M., Rao S. Comparative analysis of women's education in Southern and Northern India. – India: University of Hyderabad Press, 2007. – 210 p.

ta'lim sohasidagi islohotlar hamda ayollarning jamiyatdagi ijtimoiy-siyosiy faolligi bilan bog'liq qator masalalar atroflicha yoritilgan<sup>9</sup>. Ushbu tadqiqotlar bevosita mavzuga to'liq bag'ishlanmagan bo'lsa-da, Hindistondagi xotin-qizlar ta'limining tarixiy jarayonini anglash, tahlil qilish va mintaqaviy tafovutlarni ochib berishda muhim nazariy-metodologik asos vazifasini bajaradi.

**Tadqiqotning dissertatsiya bajarilgan oliy ta'lim yoki ilmiy tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Dissertatsiya Toshkent davlat sharqshunoslik universiteti ilmiy tadqiqot ishlari rejasining 10-raqamli "Sharq mamlakatlarida kechayotgan ijtimoiy siyosiy jarayonlarning o'ziga xos xususiyatlari va ularning xalqaro munosabatlarga ta'siri", A-1-191 raqamli "Xorijiy tillarda tarixiy asarlarning ilmiy tadqiqi va tanqidiy tahlili asosida Sharq mamlakatlari tarixiga oid zamonaviy o'quv adabiyotlarini yaratish" mavzularidagi loyihalar doirasida bajarilgan.

**Tadqiqotning maqsadi** XX asr o'rtalaridan XXI asr boshlariga qadar Hindiston jamiyatida xotin-qizlar ta'limining shakllanishi va rivojlanish jarayonini tarixiy shart-sharoitlar kontekstida ilmiy tahlil qilish hamda uning mintaqaviy xususiyatlarini kompleks yondashuv asosida ochib berishdan iborat.

**Tadqiqotning asosiy vazifalari:**

Hindistonda xotin-qizlar ta'lim tizimining shakllanish bosqichlarini tarixiy-nazariy jihatdan o'rganish;

Mustaqillikdan keyingi davrda hind ayollarining ta'lim sohasidagi ishtirokini tahlil qilish;

Shimoliy va Janubiy Hindiston hududlarida xotin-qizlar ta'limining shakllanishiga ta'sir etuvchi mintaqaviy xususiyatlarini qiyosiy ko'rib chiqish;

Shimoliy Hindistonda, ayniqsa, mustaqillikdan keyingi davrda ayollar ta'limidagi o'zgarishlarni tahlil qilish;

Uttar-Pradesh shtatida xotin-qizlarning ta'lim sohasidagi o'rnini aniqlash va baholash;

Janubiy Hindiston mintaqasida xotin-qizlar ta'limining rivojlanishiga ta'sir ko'rsatgan omillarni aniqlash;

Tamil Nadu shtatida ayollar ta'limining barqaror va muvaffaqiyatli rivojlanish jarayonini tadqiq etish.

**Tadqiqotning obyekti.** XX asrning ikkinchi yarmi va XXI asr boshlarida Hindiston hududida xotin-qizlar ta'limi rivojlanishining mintaqaviy xususiyatlari hamda uning rivojlanish jarayoni tashkil qiladi.

**Tadqiqotning predmeti.** XX asr o'rtalari – XXI asr boshlarida Hindistonda xotin-qizlar ta'limiga oid davlat siyosati va amalga oshirilgan islohotlar, savodxonlik darajalaridagi o'zgarishlar hamda ta'lim tizimiga bevosita ta'sir etuvchi ijtimoiy-iqtisodiy omillardan iborat.

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<sup>9</sup> Fayziyev T. Temuriy malikalar. – T.: A. Qodiriy nomidagi xalq merosi nashriyoti, 1994. – 40 b.; Muhibova U.U. Satimov G., Karimov R. Boburiylar Hindistonida maorif tizimi. Boshlang'ich ta'lim. – T.: Ma'naviyat, 1998. – B. 28-29; Sharma L.P. Boburiylar saltanati. Ingliz tilidan G'ofurjon Satimov tarjimasida. – T.: Ma'naviyat, 1998. – B. 168; Komilova D. Hindiston ta'lim tizimi. – T.: TDSHU, 2012. – 166 b.; Abduraxmonova M.H. Boburiylar davri adabiyoti (hindiy va urdu tillaridagi adabiy meros). – T.: Fan, 2018. – 240 b.; Yo'ldoshev B. Boburiy malikalar. – T.: Ochun, 2022. – 208 b.

**Tadqiqot metodologiyasi.** Dissertatsiyada tarixiylik tamoyili asosida fanlararo yondashuv, qiyosiy va tizimli tahlil, muammoviy-xronologik usullardan foydalanilgan.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

Hindistonda Britaniya ma'muriyati xotin-qizlar ta'limiga alohida e'tibor qaratgan bo'lsa-da, bu jarayonning asosiy maqsadi ayollarni haqiqiy ma'noda ziyolilashuviga erishish emas edi, aksincha, amalga oshirilgan keng ko'lamli islohotlar mustamlaka siyosatining tarkibiy qismi bo'lib, arzon ishchi kuchini tayyorlash, iqtisodiy samaradorlikni oshirish hamda inson kapitalidan yanada unumli foydalanish orqali Britaniya hukmronligini mustahkamlashga qaratilganligi ilmiy jihatdan asoslab berilgan;

Hindistonning turli mintaqalarida xotin-qizlarning ta'lim sohasiga jalb etilishidagi nomutanosiblik patriarxal qadriyatlarning kuchliligi, diniy va iqtisodiy to'siqlar, infratuzilma yetishmasligi, siyosiy-ijtimoiy dasturlarning sust ijrosi, til to'siqlari, ayol pedagog kadrlar tanqisligi va boshqa shu kabi omillar bilan izohlanib, bu holat mamlakat shimolida joylashgan Uttar-Pradesh shtatidagi ta'lim darajasini taqqiq qilish natijasida isbotlangan;

Janubiy Hindiston mintaqasida xotin-qizlarning ta'lim sohasiga keng jalb qilinishiga ijtimoiy-siyosiy harakatlar, xususan "*Self-Respect Movement*" va Dravid harakatlarining faoliyati, shuningdek, janubiy hududlarda saqlanib qolgan *marumakkathayam* tuzum elementlari hamda gender tenglik tamoyillarining nisbatan kuchliroq bo'lishi ijobiy ta'sir ko'rsatganligi aniqlanib, mazkur omillar Janubiy mintaqada ayollarning savodxonlik darajasi oshishi, ularning ta'lim jarayonida faol ishtirok etishi hamda jamiyatda xotin-qizlarning ijtimoiy mavqeyining mustahkamlanishida muhim rol o'ynaganligi ilmiy jihatdan ochib berilgan;

Agrar sohaga yo'naltirilgan shimoliy hududlarning ijtimoiy-iqtisodiy rivojlanishi nisbatan orqada bo'lib, xotin-qizlarning asosan agrar soha hamda o'zini-o'zi band qilish sektorlarida band bo'lishi, janubda esa aksincha xotin-qizlarning aksariyati sanoat hamda davlat korxonalarida faoliyat olib borishi hududlardagi xotin-qizlar savodxonlik ko'rsatkichiga sezilarli ta'sir ko'rsatganligi ilmiy jihatdan asoslangan.

**Tadqiqotning amaliy natijasi** quyidagilardan iborat:

tarix fanlarida e'tirof etilgan uslubiy yondashuvlar hamda fanlararo tadqiqot metodlari asosida Hindistonda xotin-qizlar ta'limining mintaqaviy xususiyatlari ilmiy tahlil qilindi. Mazkur jarayon davomida qo'llash mumkin bo'lgan nazariy-uslubiy yondashuvlar tizimlashtirilib, ularning o'quv faoliyatiga integratsiyalashuvini ta'minlashga doir ilmiy asoslar shakllantirildi.

Hindistonda xotin-qizlar ta'limining mintaqaviy xususiyatlarini tadqiq etish natijasida ayollarning ta'lim jarayonidagi ishtiroki hududlar bo'yicha sezilarli darajada farq qilishi aniqlandi. Ushbu farqlanishga tarixiy, geografik, madaniy, diniy, siyosiy, iqtisodiy va boshqa omillar ta'sir etishi ilmiy asosda o'rganildi.

**Tadqiqot natijalarining ishonchliligi.** Tadqiqotda mavzuga oid ingliz, hind, rus va o'zbek tillarida chop etilgan ilmiy adabiyotlar hamda manbalar tahlil qilinib, ilmiy muomalaga kiritildi. Tadqiqot jarayonida tarix fanida tan olingan yondashuv va tadqiqot usullari qo'llanilib, tarixiy adabiyotlar, rasmiy davlat statistik ma'lumotlari hamda boshqa empirik manbalar kompleks tarzda tahlil qilindi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Mazkur dissertatsiya natijalarining ilmiy ahamiyati shundan iboratki, mamlakat mustaqilligi davrida

Hindistonda xotin-qizlar ta'lim tizimining mintaqaviy xususiyatlari tarixiylik tamoyili va qiyosiy tahlil uslubi asosida tizimli ravishda o'rganildi. Tadqiqot jarayonida mintaqaviy farqlanishlarning shakllanish omillari hamda ularning ta'lim jarayoniga ta'siri ilmiy asosda tahlil qilinib, ushbu masalaning tarixiy rivojlanish dinamikasi aniqlandi.

Tadqiqot natijalarining amaliy ahamiyati esa tadqiqot materiallari va xulosalaridan tegishli vazirlik va idoralar, oliy ta'lim muassasalari hamda sohaga oid muassasalar mutaxassislari uchun tahliliy materiallar tayyorlashda, ixtisoslashgan ta'lim muassasalarining o'quv kurslari va dasturlarida, "Hindiston tarixi", "Jahon tarixi", "Mintaqashunoslik" fanlarini o'qitishda hamda tegishli yo'nalishlarda tadqiqot ishlarini bajarishda foydalanish mumkinligi bilan izohlanadi.

**Tadqiqot natijalarining joriy qilinishi.** XX asr o'rtalari – XXI asr boshlarida Hindistonda xotin-qizlar ta'limining mintaqaviy xususiyatlari tarixini o'rganish davomida ishlab chiqilgan xulosa va takliflar:

Hindistonda Britaniya ma'muriyati xotin-qizlar ta'limiga alohida e'tibor qaratgan bo'lsa-da, bu jarayonning asosiy maqsadi ayollarni haqiqiy ma'noda ziyolilashuviga erishish emas edi, aksincha, amalga oshirilgan keng ko'lamli islohotlar mustamlaka siyosatining tarkibiy qismi bo'lib, arzon ishchi kuchini tayyorlash, iqtisodiy samaradorlikni oshirish hamda inson kapitalidan yanada unumli foydalanish orqali Britaniya hukmronligini mustahkamlashga qaratilganligiga oid ilmiy xulosalardan t.f.d., prof. S.B. Shadmanova muallifligidagi "Sharq mamlakatlarida gender munosabatlari tarixi" darsligining "XVIII-XIX asrlarda xotin-qizlar masalasi. Xotin-qizlar harakati va uning yo'nalishlari", "XX-XXI asrlarda xotin-qizlarning ijtimoiy mavqeyi o'zgarishi" hamda "Sharq xotin-qizlari va ta'lim" nomli mavzularini ishlab chiqishda foydalanilgan (*Toshkent davlat sharqshunoslik universitetining 2025-yil 5-sentabrdagi 01-04-02/2096-sonli ma'lumotnomasi*). Natijada, ilmiy tadqiqotchilar uchun hind xotin-qizlari ta'limi holatini yanada to'liqroq tasavvur qilishga xizmat qilgan.

Hindistonning turli mintaqalarida xotin-qizlarning ta'lim sohasiga jalb etilishidagi nomutanosiblik patriarxal qadriyatlarning kuchliligi, diniy va iqtisodiy to'siqlar, infratuzilma yetishmasligi, siyosiy-ijtimoiy dasturlarning sust ijrosi, til to'siqlari, ayol pedagog kadrlar tanqisligi va boshqa shu kabi omillar bilan izohlanib, bu holat mamlakat shimolida joylashgan Uttar-Pradesh shtatidagi ta'lim darajasini taqdim qilish natijasida isbotlangan (*Toshkent davlat sharqshunoslik universitetining 2025-yil 5-sentabrdagi 01-04-02/2096-sonli ma'lumotnomasi*). Natijada, mazkur ilmiy natijalar yoshlar ongida hind xotin-qizlari ta'limi shakllanish jarayoni haqida chuqurroq tasavvur shakllantirishga xizmat qildi.

Janubiy Hindiston mintaqasida xotin-qizlarning ta'lim sohasiga keng jalb qilinishiga ijtimoiy-siyosiy harakatlar, xususan "Self-Respect Movement" va Dravid harakatlarining faoliyati, shuningdek, janubiy hududlarda saqlanib qolgan marumakkathayam tuzum elementlari hamda gender tenglik tamoyillarining nisbatan kuchliroq bo'lishi ijobiy ta'sir ko'rsatganligi aniqlanib, mazkur omillar Janubiy mintaqada ayollarning savodxonlik darajasi oshishi, ularning ta'lim jarayonida faol ishtirok etishi hamda jamiyatda xotin-qizlarning ijtimoiy mavqeyining mustahkamlanishida muhim rol o'ynaganligi ochib berishga ma'lumotlar "O'zbekiston tarixi" telekanalida efirga uzatilgan "Taqdimot" ko'rsatuvi ssenariylarini tayyorlashda foydalanilgan (*O'zbekiston Milliy teleradiokompaniyasining "Ma'rifat" ijodiy*

*birlashmasi davlat muassasasining 2025-yil 20-avgustdagi 01-33/630-son ma'lumotnomasi*). Natijada, tomoshabinlarda Hindiston xotin-qizlarining ta'lim tizimi to'g'risida muayyan tasavvur va bilim ko'nikmalari shakllanishiga xizmat qilgan.

Agrar sohaga yo'naltirilgan shimoliy hududlarning ijtimoiy-iqtisodiy rivojlanishi nisbatan orqada bo'lib, xotin-qizlarning asosan agrar soha hamda o'zini-o'zi band qilish sektorlarida band bo'lishi, janubda esa aksincha xotin-qizlarning aksariyati sanoat hamda davlat korxonalarida faoliyat olib borishi hududlardagi xotin-qizlar savodxonlik ko'rsatkichiga sezilarli ta'sir ko'rsatganligi O'zbekiston Respublikasi Yoshlar ishlari agentligi ilmiy yig'ilishlarida foydalanilgan (*O'zbekiston Respublikasi Yoshlar ishlari agentligi 2025-yil 3-oktabrdagi 4-09-21-5318-sonli dalolatnomasi*). Mazkur dissertatsiya ishi yoshlar o'rtasida axloqiy tarbiya, bilim berish va ko'nikmalarini rivojlantirishda muhim manba bo'lib xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Dissertatsiya natijalari 6 ta ilmiy-amaliy anjumanda, xususan, 3 ta xalqaro darajadagi va 3 ta respublika miqyosidagi konferensiyada muhokama qilingan.

**Tadqiqot natijalarining e'lon qilinganligi.** Tadqiqot mavzusi bo'yicha jami 14 ta ilmiy ish chop etilgan bo'lib, ular orasida O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini nashr etish uchun tavsiya etilgan ilmiy jurnallarda chop etilgan 5 ta maqola ham mavjud. Ushbu maqolalarning 3 tasi milliy ilmiy jurnallarda, 2 tasi esa xalqaro indekslangan ilmiy nashrlarda e'lon qilingan bo'lib, tadqiqot natijalarining ilmiy jamoatchilik tomonidan e'tirof etilganligini tasdiqlaydi.

**Dissertatsiyaning tuzilishi va hajmi.** Tadqiqot kirish, uchta bob, yetti paragraf, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovalardan iborat. Dissertatsiyaning umumiy hajmi 153 betni tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning **Kirish** qismida tanlangan mavzuning dolzarbligi va zarurati asoslangan, uning O'zbekiston Respublikasi fan va texnologiyalar taraqqiyotining ustuvor yo'nalishlariga bog'liqligi ko'rsatilgan, muammoning o'rganilganlik darajasi yoritilgan, tadqiqotning maqsadi va vazifalari, obykti va predmeti aniqlangan, tadqiqot usullari, dissertatsiyaning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati asoslab berilgan, tadqiqot natijalarining aprobatsiyasi bo'yicha ma'lumotlar keltirilgan, dissertatsiyaning tuzilishi va hajmi bo'yicha ma'lumotlar berilgan.

Dissertatsiyaning "**Hindistonda xotin-qizlar ta'limining tarixiy shakllanishi va mintaqaviy farqlanishi**" deb nomlangan birinchi bobida Hindistonda ayollar ta'limi jarayoni evolutsiyasi, mustaqillikdan keyingi holati hamda Janubiy va Shimoliy Hindiston hududlarida xotin-qizlar ta'lim olishi jarayonining mintaqaviy xususiyatlari tahlil qilinadi.

Mazkur bobning "**Hindistonda xotin-qizlar ta'limi shakllanish jarayoni va uning evolyutsion rivojlanish bosqichlari**" nomli birinchi paragrafida Hindistonda xotin-qizlar ta'limining shakllanish jarayoni Veda davridan boshlab Britaniya mustamlakachiligi davrigacha bo'lgan davr doirasida ilmiy-nazariy tahlil qilinadi. Ushbu jarayon diniy-

falsafiy an'analar, ijtimoiy-iqtisodiy sharoitlar va madaniy rivojlanish bilan chambarchas bog'liq bo'lib, uzviy evolyutsion yo'lni aks ettiradi<sup>10</sup>.

Vedalar davrining dastlabki bosqichlarida xotin-qizlar jamiyatning intellektual hayotida ma'lum o'rin tutgan. Gargi Vachaknavi va Maitreyi (mil.avv. IX-VIII) singari mutafakkir ayollar ilmiy-falsafiy bahs-munozaralarda qatnashganligi, qadimiy matnlarda ularning nutqlari qayd etilgani bu davrda xotin-qizlarga ilm olish huquqi tan olinganini ko'rsatadi<sup>11</sup>. Shu bilan birga, gurukul tizimi asosan erkaklarga mo'ljallangan bo'lib, qizlarning ta'lim olishi faqatgina ijtimoiy tabaqasi yuqori oilalarda mumkin edi. Mil. avv. 1000-500-yillar oralig'ida jamiyatning patriarxal shaklga o'tishi natijasida xotin-qizlar ta'lim olish jarayoni pasayib, ayollar endilikda gurukul tizimida o'qishi ancha cheklanib, ular uy sharoitida yoki yaqin qarindoshlari rahbarligi ostida tahsil olganlar<sup>12</sup>.

Buddizm davri Hindiston tarixida xotin-qizlarning ta'lim olish imkoniyatlari nisbatan kengaygan davr sifatida e'tirof etiladi<sup>13</sup>. Miloddan avvalgi VI asrda Siddhartha Gautama (Budda) tomonidan ilgari surilgan g'oyalar insonni kasbi, kasta va jinsidan qat'iy nazar, ma'naviy kamolot sari yo'naltirishga qaratilgan bo'lib, aynan bu tenglik prinsipi ayollarni ta'lim va diniy hayotga jalb etish uchun mafkuraviy asos sifatida xizmat qildi<sup>14</sup>.

Islom hukmronligi davri xususan Dehli sultonligi (XIII-XVI asrlar) va Boburiylar davrida (XVI-XVIII) Hindistonda madrasalar ta'lim tizimining markaziga aylandi. Ularda Qur'on va hadis ilmlari bilan bir qatorda mantiq, tibbiyot, matematika va falsafa ham o'qitilgan<sup>15</sup>. Shuningdek, bu davrda xotin-qizlar uchun ta'lim olish imkoniyatlari ma'lum darajada kengaysa-da, bu jarayonda asosan yuqori tabaqa vakillari ishtirok etgan. Sulton Iltutmishning qizi Sulton Roziya Begim savodli ayol hukmdor sifatida tanilgan bo'lsa<sup>16</sup>, Boburiylar davrida Boburning qizi Gulbadan Begim (1523-1604) turkiy va forsiy tillarni puxta egallab, adabiy meros yaratish bilan shug'ullangan hamda shaxsiy kutubxona tashkil etgan. Xuddi shuningdek, Humoyunning jiyani Salima Sulton Begim (1539-1613) ham badiiy ijod bilan tanilib, fors tilida she'rlar yozgan va ilmiy-adabiy asarlar to'plangan kutubxonaga ega bo'lgan. Ammo keng xalq ommasini, ayniqsa quyi tabaqa xotin-qizlari orasida savodxonlik darajasi past bo'lib qoldi<sup>17</sup>.

XIX asrda Britaniya mustamlakachiligi Hindiston ta'lim tizimiga g'arbona modelni joriy etib, xotin-qizlar ta'limi rivojida yangi bosqichni boshlab berdi. 1854-yilgi Wood's Dispatch hujjati ayollar ta'limini davlat siyosati darajasiga olib chiqdi<sup>18</sup>. Shu davrda missionerlar tomonidan qizlar uchun maktablar ochildi, xususan, 1849-yilda tashkil etilgan Bethune School Hindistonda ayollar uchun birinchi davlat maktabi bo'ldi. Shu

<sup>10</sup> Sharma R.N., Sharma R.K. History of Education in India. – Delhi: Atlantic Publishers, 2022. – P. 24.

<sup>11</sup> राम बाबू गुप्त । भारतीय शिक्षा और उसकी समस्याएँ कानपुर – १९७३, पृ० - ९। Ram B.G. Hind ta'limi va uning muammolari. – Kanpur, 1973. – P. 19.

<sup>12</sup> Altekar A.S. The position of women in hindu civilization. – India: Macdonell & Keith, 1959. – P. 219.

<sup>13</sup> Puspa K., Dr. Lakshmi R. Role of Buddhist religion in development of Indian education system // Academy for International Journal of Multidisciplinary Research. Vol. 8. Issue 5. – India, 2019. – P. 30.

<sup>14</sup> पाठक पिपी। भारतीय शिक्षा और उसकी समस्याएँ विनिद पुस्तक मंदिर अगारा पृ० २। ७३२। Pathak P.D. Hind ta'limi va uning muammolari. – Agra: Vinod pustak mandir, 1973. – P. 561.

<sup>15</sup> Ванина Е. Ю. Наука и образование в Индии позднего средневековья и начало нового времени (XVI-XVIII в.в.) // Индия - 1987. Ежегодник. – М., 1988. – С. 281.

<sup>16</sup> Habib I. Medieval India: The study of a civilization. – Delhi: Oxford University Press, 1982. – P. 224.

<sup>17</sup> Singh N. Women education under the reign of the Mughal Empire // Cognizance Journal of Multidisciplinary studies, Vol.4, Issue 9, 2024. – P. 86.

<sup>18</sup> Wood C. Education dispatch to India (Wood's dispatch). – London: British Parliamentary papers, 1854. – 43 p.

tariqa mustamlaka davri Hindiston tarixida xotin-qizlar ta'limining institutsional shakllanishi va gender tenglik g'oyalarining mustahkamlanishiga zamin yaratdi.

Shunday qilib, Veda davridan to mustamlakachilik davrigacha bo'lgan bosqichda ayollar ta'limi uzluksiz davom etgan bo'lsa-da, u har doim tabaqa, kasta va jins mezonlariga asoslangan selektiv model asosida shakllangan. Yuqori tabaqaga mansub xotin-qizlar bilim olish imkoniga ega bo'lgan bo'lsalar, oddiy xalq vakillari bo'lgan ayollar ko'pincha bu jarayondan chetda qolgan.

**“Mustaqillik davrida hind xotin-qizlar ta'limining isloh etilishi: tajriba, muammo va natija”** nomli keyingi paragrafda mustaqillikdan keyingi davrda Hindistonda xotin-qizlar ta'limining izchil taraqqiyoti davlat siyosati, institutsional islohotlar uzviy bog'liq tarzda yoritiladi. 1947-yilda mustaqillikka erishganidan so'ng Hindiston jamiyatida ayollar ta'limini rivojlantirish davlat siyosatining ustuvor vazifalaridan biri sifatida qaraldi. Konstitutsiyada ta'lim umumiy inson huquqi sifatida e'tirof etildi, gender tenglik tamoyili belgilandi va barcha fuqarolarga, jumladan ayollarga ham bilim olish huquqi kafolatlandi<sup>19</sup>. Shu tariqa, mustaqillikdan keyingi ta'lim islohotlari xotin-qizlar savodxonligini oshirish, ularning ijtimoiy-iqtisodiy hayotdagi faolligini kengaytirishga qaratildi.

Javoharlal Neru davrida 1958-yil tashkil etilgan Xotin-qizlar ta'limi milliy qo'mitasi va 1961-yildagi Hansa Mehta qo'mitasi xotin-qizlar o'rtasida savodxonlik darajasini oshirish, qizlarni maktabga jalb etish va gender tenglikni ta'lim siyosatiga integratsiya qilish borasida dastlabki chora-tadbirlarni ishlab chiqdi<sup>20</sup>. 1968-yilda qabul qilingan Milliy ta'lim siyosati ta'lim tizimida demokratik qadriyatlarni mustahkamlash, barcha uchun teng imkoniyatlarni yaratishga alohida urg'u berdi<sup>21</sup>.

1980-1990-yillarda ayollar ta'limi masalasi yanada keng ko'lamda davlat e'tiboriga tushdi. Radjiv Gandi hukumati tomonidan 1986-yilda qabul qilingan Milliy ta'lim siyosati<sup>22</sup> hamda 1992-yilda Narasimha Rao hukumati davrida qayta ko'rib chiqilgan variantida gender tengligi asosiy ustuvor yo'nalishlardan biri sifatida belgilandi. Aynan shu davrda “Mahila Samakhya” dasturi qishloq xotin-qizlarining savodxonligini oshirish, ularni iqtisodiy va ijtimoiy hayotga jalb etishda muhim o'rin tutdi.

XXI asr boshidan boshlab ta'lim sohasida keng qamrovli dasturlar amalga oshirildi. 2001-yilda ishga tushirilgan “Sarva Shiksha Abhiyan” loyihasi barcha bolalar, jumladan qizlarni ham bepul boshlang'ich ta'lim bilan to'liq qamrab olishga xizmat qildi. 2009-yilda qabul qilingan “Ta'lim huquqi to'g'risida”gi qonun ta'limni majburiy huquq sifatida belgiladi<sup>23</sup>. 2015-yilda boshlangan “Beti Bachao, Beti Padhao” tashabbusi qizlarning maktabdan boshlab oliy ta'limgacha bo'lgan barcha bosqichlarda faol ishtirokini rag'batlantirdi. Narendra Modi hukumati davrida qabul qilingan 2020-yildagi

<sup>19</sup> The Constitution of India, 2024. – 402 p.

<sup>20</sup> Anindita D. Progress of women education in India since independence: An empirical overview // International journal of creative research thoughts. Vol.12, Issue 6. – P. 661.

<sup>21</sup> Government of India. National Policy on Education –1968. – New Delhi: Ministry of Education, 1968. – 160 p.

<sup>22</sup> Government of India. National Policy on Education – 1986. – New Delhi: Ministry of Human Resource Development, 1986. – 29 p.

<sup>23</sup> Buddhadeb G., Sahin S. Women education in the 21<sup>st</sup> century in India: Women empowerment and gender equality // Journal of engineering sciences. Vol. 11. Issue 5, 2020. – P. 228.

uchinchi Milliy ta'lim siyosati gender tenglikni ta'lim tizimining ustuvor vazifasi sifatida yana bir bor mustahkamladi<sup>24</sup>.

Shunga qaramay, Hindistonda ayollar ta'limida muammolar butunlay bartaraf etilgani yo'q. Gender nomutanosibligi, patriarxal ijtimoiy munosabatlar, iqtisodiy resurslarning adolatsiz taqsimlanishi hamda diniy va madaniy stereotiplar xotin-qizlarning ta'lim olishini cheklab kelmoqda. Shu sababli, rasmiy hujjatlarning qabul qilinishi bilan birga ularning amalda samarali joriy etilishi masalasi ham dolzarbligicha qolmoqda.

I bobning "*Janubiy va Shimoliy Hindistonda xotin-qizlar ta'limining mintaqaviy xususiyatlari*" nomli uchinchi paragrafida Hindiston hududidagi ayollar ta'limining mintaqaviy xususiyatlari ilmiy asosda hududiy, iqtisodiy, siyosiy, diniy, ijtimoiy va madaniy jihatdan tahlil qilinadi. Ayniqsa, Shimoliy va Janubiy Hindiston mintaqalari o'rtasidagi farqlar, ijtimoiy-madaniy kontekstda yondashilib, ularning mintaqaviy xususiyatlari ochib berilgan. Hindistonda xotin-qizlar ta'limining rivojlanishi umumiy milliy siyosat va dasturlar bilan belgilangani holda, mintaqaviy xususiyatlar doimo muhim rol o'ynagan. Hududiy tafovutlar diniy-falsafiy qarashlar, ijtimoiy tuzum, iqtisodiy sharoit, siyosiy barqarorlik hamda madaniy qadriyatlar bilan chambarchas bog'liq bo'lib, Shimoliy va Janubiy Hindiston o'rtasida sezilarli farqlarni yuzaga keltirgan<sup>25</sup>.

Shimoliy Hindistonda ayollar savodxonlik darajasi milliy ko'rsatkichdan past bo'lib, bunga bir necha omillar sabab bo'lgan<sup>26</sup>. Misol uchun, diniy konservatizm, patriarxal urf-odatlarining kuchliligi, erta nikohning keng tarqalishi va xotin-qizlarning ijtimoiy faoliyatdan cheklanishi va boshqalar. Bu mintaqalarda patriarxal ijtimoiy munosabatlar qizlarning maktabga jalb qilinishiga to'sqinlik qilgan, ta'lim tizimi ko'proq erkaklar ehtiyojiga yo'naltirilgan. Natijada, mustaqillikdan keyingi davrda ham gender tafovutlari eng keskin saqlanib qolgan shtatlar asosan Shimolda joylashgan.

Aksincha, Janubiy Hindistonda xotin-qizlar ta'limida ijobiy dinamikaga erishildi<sup>27</sup>. XIX asrdan boshlab bu mintaqada diniy-islohotchi harakatlar, xususan mahalliy hokimiyatning amalda oshirgan siyosati, aholining dunyo qarashi, mintaqada siyosiy barqarorlikning yuqoriligi, jamiyatda ayollar mavqeyining tarixiy jihatdan nisbatan balandligi ta'lim rivojiga qulay sharoit yaratdi. Ayniqsa, Kerala va Tamil Nadu shtatlari bugungi kunda Hindiston bo'yicha eng yuqori savodxonlik darajalariga erishib, boshqa shtatlar uchun namuna sifatida ko'rilmogda<sup>28</sup>.

Mintaqaviy farqlar Hindiston ta'lim tizimini unifikatsiyalash jarayonida ham yaqqol sezilib kelmoqda. Bir tomondan, markaziy hukumatning umumiy ta'lim siyosati barcha shtatlarga tatbiq etilsa-da, boshqa tomondan lokal ehtiyoj va ijtimoiy-madaniy xususiyatlarni inobatga olmasdan kutilgan natijalarga erishish mushkul. Shu bois Hindistonda xotin-qizlar ta'limini rivojlantirishda mintaqaviy xususiyatlarni hisobga

<sup>24</sup> Government of India. National Education Policy – 2020. – New Delhi: Ministry of Education, 2020. – 484 p.

<sup>25</sup> Reddy M., Rao S. Comparative analysis of women's education in Southern and Northern India. – India: University of Hyderabad Press, 2007. – P. 185.

<sup>26</sup> Government of India. Literacy rate in Indian state wise (RGI&NSSO), 2015.  
<https://share.google/0MHvy5ZSk84jpBsX0> (12.05.2023).

<sup>27</sup> O'sha manba.

<sup>28</sup> Reddy M., Rao S. Comparative analysis of women's education in Southern and Northern India. – India: University of Hyderabad Press, 2007. – P. 116.

olish zarur bo'lib, bu masala ijtimoiy tenglikni ta'minlash va barqaror taraqqiyot strategiyasining ajralmas tarkibiy qismi hisoblanadi.

Dissertatsiyaning ikkinchi bobi **“Shimoliy Hindistondagi xotin-qizlarning ta'limi rivojlanishi va uning o'ziga xos xususiyati (Uttar-Pradesh shtati misolida)”** deb nomlanib, **“Shimoliy Hindiston mintaqasidagi ayollar ta'limining umumiy holati”** nomli dastlabki paragrafda mintaqadagi xotin-qizlar ta'limining umumiy holati o'rganilib, Hindiston hukumati tomonidan amalga oshirilgan siyosiy, iqtisodiy, ijtimoiy islohotlar tahlil etilgan.

Shimoliy Hindiston mintaqasi Hindiston Respublikasining ijtimoiy-iqtisodiy rivojlanish ko'rsatkichlari bo'yicha eng murakkab hududlardan biri sanaladi. Ushbu hududda xotin-qizlar ta'limining rivojlanishi tarixiy jihatdan patriarxal ijtimoiy tuzum, gender rollarining qat'iy taqsimoti, diniy-madaniy cheklovlar va iqtisodiy tanglik bilan bevosita bog'liq bo'lib kelgan. Aholining katta qismi agrar sektor bilan shug'ullanganligi, qashshoqlikning yuqoriligi, aksariyat ota-onalarning savodsizligi hamda qizlarni erta nikohlash amaliyoti qiz bolalarning maktabga qatnash ko'rsatkichini sezilarli darajada pasaytirgan. Ayniqsa, qiz bolalarni erta yoshdan uy yumushlariga jalb qilish ularning ta'lim olish imkoniyatlarini keskin chegaralagan.

Mintaqada diniy-madaniy an'analar ham ta'lim jarayoniga sezilarli ta'sir ko'rsatgan. Masalan, musulmonlar ko'p yashaydigan hududlarda, jumladan Uttar-Pradesh va Bihar shtatlarida qizlarning maktabga borishi ko'pincha diniy konservatizm va ijtimoiy stereotiplar bilan cheklangan. Ba'zi diniy etakchilar tomonidan ta'limga nisbatan bildirilib kelinayotgan konservativ qarashlar natijasida ayollar savodxonligi milliy o'rtacha darajadan ancha past bo'lib qolmoqda<sup>29</sup>. Infratuzilmaning etarli emasligi, qishloqlarda qizlar uchun xavfsiz transport va alohida maktablarning mavjud emasligi ham bu jarayonni yanada murakkablashtiradi.

Biroq, so'nggi yigirma yillikda Hindiston hukumati tomonidan qator davlat dasturlari va islohotlar amalga oshirilishi Shimoliy Hindistonda ham xotin-qizlar ta'limida muayyan ijobiy o'zgarishlarni yuzaga keltirdi. 2004-yildan boshlab faoliyat yuritayotgan “Kasturba Gandhi Balika Vidyalaya” dasturi ijtimoiy jihatdan himoyaga muhtoj oilalardan chiqqan qizlar uchun maxsus maktablar tashkil etdi. 2015-yildan boshlab amalga oshirilayotgan “Beti Bachao, Beti Padhao” tashabbusi gender tafovutini kamaytirish va qizlarni ta'lim tizimiga keng jalb etishga qaratildi. Shuningdek, 2009-yilda qabul qilingan “Right to Education Act” qizlarni ham majburiy boshlang'ich ta'lim bilan qamrab olishni kafolatladi<sup>30</sup>. So'nggi yillarda raqamli ta'lim tashabbuslari orqali ham xotin-qizlarning bilim olish imkoniyatlari kengaytirildi.

Shunga qaramay, mazkur tashabbuslarning samaradorligi mintaqada to'liq ta'minlanmagan. Xususan, oliy ta'limga kiruvchi qizlarning ko'rsatkichi hali ham past bo'lib, bu ularning ta'lim zanjirining yuqori bosqichlarida to'liq ishtirok eta olmayotganini ko'rsatadi. Bu jarayon patriarxal stereotiplarning saqlanib qolishi, diniy-

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<sup>29</sup> Hussain A.M., Swaroopa P.K. Women education in India: Issues and challenges // International journal of emerging knowledge studies. Vol. 3. Issue 5, 2024. – P. 212.

<sup>30</sup> Government of India. Kasturba Gandhi Balika Vidyalayas // Vajiram&Ravi, 2024.

<https://share.google/E7hQFUuxAeAYK0YXn> (03.09.2024); Government of India. Beti bachao beti padhao // Women and child development department (2015). <https://share.google/jleTa3Ouk5yHvRStv>(08.09.2024); Government of India. The right of children to free and compulsory education act // Ministry of Education, 2009. – P. 17.

madaniy qarashlarning ta'siri, iqtisodiy resurslarning gender bo'yicha adolatsiz taqsimlanishi va boshqa bir qator omillar bilan bog'liq<sup>31</sup>.

Shimoliy Hindiston tajribasi shuni ko'rsatadiki, davlat siyosati va dasturlar muhim ahamiyatga ega bo'lsa-da, ularning samaradorligi faqat huquqiy-me'yoriy asoslar bilan emas, balki mahalliy jamoalarda ijtimoiy ongni o'zgartirish, diniy etakchilar va fuqarolik jamiyati institutlarini jalb etish orqali kuchaytirilishi lozim. Shundagina xotin-qizlarning ta'lim tizimidagi real ishtiroki oshadi va mintaqadagi gender tafovutlari sezilarli darajada qisqarishi mumkin.

Mazkur bobning "*Uttar-Pradesh shtati ta'lim sohasida xotin-qizlarning ishtiroki va ahamiyati*" nomli keyingi qismida Shimoliy Hindiston mintaqasida joylashgan Uttar-Pradesh shtatidagi xotin-qizlar ta'limi holati aks etadi. Uttar-Pradesh Hindistonning eng yirik va eng ko'p aholiga ega shtati bo'lishi bilan birga, xotin-qizlar ta'limi sohasida eng katta ijtimoiy tafovutlarga ega hududlardan biridir. Shtatning demografik hajmi va ijtimoiy-madaniy murakkabligi ta'lim jarayonida xotin-qizlarning ishtirokini yanada qiyinlashtirgan<sup>32</sup>. Mustaqillikdan keyingi davrlarda bu mintaqada xotin-qizlar savodxonligini oshirishga qaratilgan qator chora-tadbirlar amalga oshirilgan bo'lsa-da, qishloq joylarda qizlarning maktabga qatnash darajasi pastligicha qolgan.

Bunga bir necha omillar sabab bo'ladi: *birinchidan*, patriarxal ijtimoiy tuzumning kuchliligi natijasida ota-onalar qizlarning ta'limini ikkinchi darajali masala sifatida ko'radilar. *Ikkinchidan*, shtat iqtisodiyotining asosan agrar sohaga tayanishi qizlarning mehnat resursi sifatida uy xo'jaligi va qishloq xo'jaligida faol jalb etilishiga hamda o'zini-o'zi band qilish sektorlarida band bo'lishiga olib keladi. *Uchinchidan*, ta'lim infratuzilmasi zamon talablariga javob bermasligi, ayniqsa qishloq hududlarda alohida qizlar maktablarining etishmasligi, sinflarning haddan ziyod gavjumligi va ayol o'qituvchilarning kamligi qizlarning maktabda uzoq davom etadigan ta'lim olishini qiyinlashtiradi.

Jamiyatda xotin-qizlar ta'limiga nisbatan salbiy qarashlarning mavjudligi, diniy va madaniy stereotiplarning saqlanib qolishi ham muhim to'siq bo'lib qolmoqda. Masalan, aralash sinflarda o'qishga bo'lgan ijtimoiy qarshilik va diniy cheklovlar ko'plab oilalarni qizlarini maktabdan chiqarib olishga majbur qilgan. Shuningdek, jamoat transportida xavfsizlikning pastligi, uzoq masofadagi maktablarga borishning qiyinligi ham qizlarning ta'limni davom ettirishida jiddiy muammo sifatida qayd etiladi. Natijada, ko'plab qizlar boshlang'ich yoki o'rta ta'lim bosqichidan so'ng maktabni tark etishga majbur bo'ladilar.

Shu bilan birga, so'nggi yillarda davlat va nodavlat tashabbuslari hisobiga ijobiy siljishlar ham kuzatilmoqda. Xususan, raqamli ta'lim, onlayn kurslar va masofaviy ta'lim imkoniyatlarining kengayishi qizlarning oliy va kasbiy ta'limga kirish imkoniyatini asta-sekin oshirmoqda. Markaziy hukumat tomonidan amalga oshirilgan Sarva Shiksha Abhiyan dasturi, Mahila Samakhya loyihasi, shuningdek Besh yillik rejalarga kiritilgan qator ta'lim dasturlari xotin-qizlarning bilim olish imkoniyatlarini

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<sup>31</sup> Nisha N. Women's education in India: A situational analysis // Journal of yashbhardwaj. Vol. 1. Issue 4, 2010. – P. 101.

<sup>32</sup> Hussain A.M., Swaroopa P.K. Women education in India: Issues and challenges // International journal of emerging knowledge studies. Vol. 3. Issue 5, 2024. – P. 212.

kengaytirishda muhim rol o‘ynadi<sup>33</sup>. Milliy ta’lim siyosatining 1968, 1986 va 2020-yillardagi variantlarida gender tenglik masalasining ustuvor yo‘nalish sifatida belgilanishi ham xotin-qizlarning ta’lim tizimida ishtirokini oshirishga xizmat qildi<sup>34</sup>.

Shunday qilib, Uttar-Pradesh shtatida xotin-qizlar ta’limining rivojlanishi murakkab jarayon bo‘lib, u patriarxal ijtimoiy tuzum, iqtisodiy sharoit, diniy-madaniy stereotiplar bilan bog‘liq bo‘lsa-da, oxirgi yillarda amalga oshirilayotgan davlat dasturlari natijasida ijobiy o‘zgarishlar yuzaga kelmoqda. Biroq, gender tafovutlari hali ham keskinligicha qolmoqda va bu mintaqada ta’lim siyosatini amalga oshirishda lokal ehtiyojlarni hisobga olish zaruriyatini ko‘rsatadi.

**“Janubiy Hindiston mintaqasidagi xotin-qizlar ta’limi va undagi o‘zgarishlar (Tamil Nadu misolida)”** deb nomlangan uchinchi bobda Janubiy Hindiston mintaqasiga kiruvchi shtatlarda xotin-qizlar ta’limining mintaqaviy xususiyatlari, o‘ziga xos rivojlanish yo‘nalishlari va erishilgan muvaffaqiyatlar tizimli ravishda o‘rganilgan. Xususan, Tamil Nadu shtati misolida mustaqillikdan keyingi davrda ayollar ta’limi sohasida yuz bergan ijtimoiy, siyosiy va institutsional o‘zgarishlar chuqur tahlil etilib, bu jarayonlarning mintaqadagi ta’limiy taraqqiyotga ta’siri yoritilgan.

Ushbu bobning *“Janubiy Hindistonda ayollar ta’limining holati va mintaqaviy xususiyatlari”* nomli birinchi qismida Janubiy Hindiston mintaqasida xotin-qizlar ta’lim tizimining shakllanishi, rivojlanish bosqichlari va mintaqaviy xususiyatlari tahlil etilgan. Janubiy Hindiston mintaqasi ta’lim sohasida eng ilg‘or mintaqalaridan biri sifatida ajralib turadi. Tamil Nadu, Kerala, Karnataka va Andhra-Pradesh shtatlarini o‘z ichiga olgan ushbu hudud tarixan yuqori savodxonlik ko‘rsatkichlari, qizlarning maktab va oliy ta’limdagi faol ishtiroki hamda ta’limda gender tenglikning nisbatan erta shakllanishi bilan mashhurdir<sup>35</sup>. Bu ustunlik mintaqaning diniy-falsafiy an‘analari, ijtimoiy islohotchi harakatlari, siyosiy barqarorligi va madaniy qadriyatlarini uyg‘unligidan kelib chiqadi.

Kerala shtatida qadimdan mavjud bo‘lgan *marumakkathayam* ya’ni ona urug‘iga asoslangan meros tizimi ayollarning ijtimoiy mavqeyini mustahkamlagan<sup>36</sup>. Bu an‘ana xotin-qizlarga iqtisodiy mustaqillik va ijtimoiy erkinlikni ta’minlab, ularning ta’lim olish imkoniyatlarini kengaytirdi. XIX–XX asrlarda Janubiy Hindistonda yuzaga kelgan ijtimoiy islohotchi oqimlar, xususan, Periyar Ramasamy boshchiligidagi *“Self-Respect Movement”*, Dravid ijtimoiy harakati xotin-qizlarning bilim olish huquqini keng targ‘ib qildi. Missionerlik maktablari va davlat tomonidan tashkil etilgan yangi ta’lim muassasalari mustaqillikning dastlabki davrida xotin-qizlarni muntazam ta’limga jalb etishda katta rol o‘ynadi.

Markaziy va mahalliy hukumat siyosati ham Janubiy Hindistonda xotin-qizlar ta’limini qo‘llab-quvvatlashni ustuvor vazifa sifatida belgiladi. Qiz bolalar uchun alohida maktablar ochilishi, stipendiya va grantlarning taqdim etilishi, bepul o‘quv qurollari, transport xizmatlari va ovqatlantirish dasturlarining joriy etilishi ta’limning ommalashuviga xizmat qildi. Ayniqsa, Kerala va Tamil Nadu shtatlarida *“Midday Meal*

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<sup>33</sup> Kotra B. Importance of women education in 21<sup>st</sup> century indian society // Integrated journal for research in arts and humanities. Vol. 5. Issue 2, 2025. – P. 161.

<sup>34</sup> Government of India. The right of children to free and compulsory education act // Ministry of Education, 2009. – P. 25.

<sup>35</sup> Chitra A. Women’s education in Madras state // International journal of arts, science and humanities. Vol. 6. Issue 2, 2018. – P. 26.

<sup>36</sup> Moothedath M. Women and marriage in marumakkathayam // International research journal of social sciences. Vol. 4. Issue 10, 2015. – P. 34.

Scheme” (*o‘quvchilarni bepul tushlik bilan ta‘minlash dasturi*) va stipendiya loyihalari qizlarning maktabga qatnash darajasini sezilarli oshirdi<sup>37</sup>. Qishloq ayollariga mo‘ljallangan maxsus savodxonlik kurslari hamda nodavlat tashkilotlar tomonidan amalga oshirilgan tashabbuslar bu jarayonni yanada chuqurlashtirdi.

Natijada, Janubiy Hindistonda erkaklar va ayollar o‘rtasidagi savodxonlik tafovutlari keskin qisqardi. Bugungi kunda Kerala Hindiston bo‘yicha eng yuqori 90 foizdan ortiq xotin-qizlar savodxonlik darajasiga ega shtat sifatida e‘tirof etiladi, Tamil Nadu va Karnataka ham milliy o‘rtacha darajadan ancha yuqori ko‘rsatkichlarga erishgan<sup>38</sup>. Bu holat ta‘limni qadrlash va xotin-qizlarni ilm-fan, siyosat va ijtimoiy hayotda faol qatnashishga rag‘batlantirish bilan izohlanadi.

Janubiy Hindistonning o‘ziga xos yana bir jihati shundaki, ta‘limdagi gender tenglik faqat huquqiy hujjatlar bilan emas, balki ijtimoiy mentalitet va madaniy qadriyatlar bilan ham mustahkamlangan. Bu mintaqada xotin-qizlar nafaqat o‘quvchi yoki talabalar sifatida, balki o‘qituvchi, olim, rahbar, siyosatchi va ijtimoiy faol kadr sifatida faoliyat yuritib kelmoqda. Ayollarning davlat boshqaruvi, siyosiy partiyalar va jamoat tashkilotlaridagi roli ortib borayotgani ham Janubiy Hindistonning o‘ziga xos xususiyatlaridan biridir.

Shunday qilib, Janubiy Hindiston tajribasiga ko‘ra, xotin-qizlar ta‘limi sohasidagi yutuqlar markaziy hukumat siyosati va konstitutsiyaviy huquqlar bilan bir qatorda, mahalliy ijtimoiy-madaniy qadriyatlar, tarixiy islohotlar va diniy an‘analar bilan uyg‘un holda shakllangan. Bu omillar mintaqada nafaqat ta‘lim tizimidagi gender tenglikni ta‘minladi, balki ayollarning to‘laqonli fuqarolik jamiyatiga integratsiyalashuvini ham jadallashtirdi. Shu sababli Janubiy Hindiston bugungi kunda Hindistonning boshqa hududlari uchun nafaqat ta‘lim sohasida, balki ijtimoiy-siyosiy taraqqiyotda ham namuna sifatida qaraladi.

Bobning keyingi **“Tamil Naduda xotin-qizlar ta‘limi: Mustaqillikdan keyingi rivojlanish va zamonaviy tendensiyalar”** nomli ikkinchi qismida Tamil Nadu shtatida xotin-qizlar ta‘limining mustaqillikdan keyingi davrdagi rivojlanish sur‘atlari, institutsional islohotlar va mintaqaviy xususiyatlar asosida chuqur tahlil qilinadi. Tamil Nadu shtati Hindistonda xotin-qizlar ta‘limi bo‘yicha ilg‘or hududlardan biri sifatida tanilgan. Mustaqillikdan keyingi davrda bu shtatda xotin-qizlarning savodxonligi izchil o‘sib bordi. 1947-yildan 2000-yilgacha bo‘lgan davr mobaynida savodxonlik ko‘rsatkichlari muntazam oshib, ayollar uchun ta‘lim olish imkoniyati huquqiy norma bilan cheklanib qolmay, amaliy hayotda ham barqaror ijtimoiy zaruratga aylandi.

Tamil Naduda ayollar ta‘limining rivojida ijtimoiy-siyosiy harakatlar, jumladan, Dravid harakati va Periyar E.V. Ramasamy boshchiligidagi *Self-Respect Movement* alohida ahamiyat kasb etdi. Bu harakatlar kastaga asoslangan ijtimoiy adolatsizlikni tanqid qilib, ta‘limni barcha uchun ochiq qilish g‘oyasini ilgari surdi<sup>39</sup>. Ayniqsa, *Self-Respect Movement* xotin-qizlarni patriarxal cheklovlardan ozod qilish, ularning ta‘lim olishini qo‘llab-quvvatlash va gender tenglikni targ‘ib qilish orqali Tamil Naduda xotin-

<sup>37</sup> Mahendran A., Indrakant S. Mid-Day meals scheme in hilly areas: Tamil Nadu, India // Asian Journal of Agriculture and rural development. Vol.4. No. 12. 2014. – P. 525.

<sup>38</sup> International literacy day 2020: Kerala most literate state in India, check rank-wise list // Hindustan Times, 2020. <https://share.google/TcwK9Mha4umyhtmLC> (07.08.2025).

<sup>39</sup> Kalaivani R. M. Periyar: A crusader of women’s rights // International journal of latest technology in engineering, management & applied sciences. Vol. 14. Issue 8, 2025. – P. 1545-1547.

qizlar savodxonligini oshirishda kuchli ijtimoiy tayanch vazifasini o'tadi. Missionerlik maktablari bilan birgalikda bu islohotchi oqimlar qizlarning muntazam maktab ta'limiga jalb etilishiga yo'l ochdi.

Davlat siyosati darajasida ham ayollar ta'limiga katta e'tibor qaratildi. Mustaqillikdan keyingi yillarda Tamil Nadu hukumati maktablar sonini ko'paytirish, qizlar uchun maxsus maktab va internatlar tashkil etish, ayol o'qituvchilar ulushini oshirish, stipendiya va grantlarni kengaytirish kabi chora-tadbirlarni amalga oshirdi. Ayniqsa, shtat bosh vaziri K. Kamaraj tomonidan 1956-yillarda joriy etilgan "*Mid-day Meal Scheme*" (maktab o'quvchilari uchun bepul tushlik dasturi) Hindiston ta'lim tarixida burilish yasadi<sup>40</sup>. Bu dastur qashshoq oilalardan chiqqan qizlarning maktabga qatnashini rag'batlantirdi, ta'limni nafaqat bilim olish vositasi, balki ijtimoiy himoya mexanizmi sifatida ham shakllantirdi. Keyingi yillarda bepul darsliklar, forma va stipendiyalar berilishi qizlarning ta'limni davom ettirish imkoniyatlarini yanada kengaytirdi.

Oliy ta'lim sohasida ham Tamil Nadu yetakchi o'rinlardan birini egallaydi. Universitetlar tarkibida ayollar uchun maxsus fakultetlar, kasbiy ta'lim muassasalari va masofaviy ta'lim markazlari tashkil etildi. Yotoqxona, transport, sanitariya va tibbiy xizmatlar kabi infratuzilmaning yaxshilanishi, ayniqsa, qishloq joylarda qizlarning maktab va oliy ta'limni tark etish darajasini kamaytirdi. Bugungi kunda Tamil Nadu xotin-qizlari pedagogika, tibbiyot, muhandislik, texnologiya, ijtimoiy fanlar va davlat boshqaruvi kabi sohalarida faol ishtirok etmoqda. Shtatda ayollarning ta'limdagi o'rnini ularning iqtisodiy va siyosiy faolligini oshirib, ularni jamiyatning mustaqil va faol qatlamiga aylantirdi.

Shunday qilib, Tamil Nadu misolida xotin-qizlar ta'limining mintaqaviy modeli ko'zga tashlanadi. Bu model Dravid harakati va Self-Respect Movement kabi ijtimoiy oqimlar, K. Kamarajning ijtimoiy adolatga qaratilgan islohotlari, barqaror siyosiy iroda va davlat siyosatining izchil qo'llovi asosida shakllandi. Shtatda gender tenglikni ta'lim orqali mustahkamlash nafaqat bilimli avlodni tarbiyalashga, balki ijtimoiy adolat va farovonlikni ta'minlashga ham xizmat qildi.

## XULOSA

Hindistonda xotin-qizlar ta'limi taraqqiyotining mintaqaviy xususiyatlari tahlili shuni ko'rsatadiki, mamlakat miqyosida ta'lim jarayonlari umumiy modernizatsiya siyosati doirasida olib borilgan bo'lsa-da, Hindiston turli mintaqalarida uning dinamikasi va samaradorligi turlicha shakllangan. Tadqiqot davomida qadimdan mustaqillikkacha bo'lgan tarixiy jarayonlar, mustaqillikdan keyingi davlat siyosati hamda ijtimoiy-madaniy omillarning ta'siri o'rganilib, ilmiy tahlil qilindi. Ayniqsa, Shimoliy va Janubiy Hindiston mintaqalari bo'yicha olib borilgan tahlil natijalari xotin-qizlar ta'limida mavjud tafovutlarning sabablarini ochib berib, mintaqaviy rivojlanishning o'ziga xos xususiyatlarini aniqlanib, quyidagi xulosalarga kelindi:

*Birinchi*dan, Hindistonda xotin-qizlar ta'limi shakllanish jarayonining tarixiy bosqichlari qadimdan boshlab diniy-falsafiy, ijtimoiy-iqtisodiy va madaniy omillar bilan

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<sup>40</sup> Shirley B. K. Kamraj promoting education through the midday meal scheme (2023). [https://share.google/KB3Dg4275jJ5LARDA\(08.07.2024\)](https://share.google/KB3Dg4275jJ5LARDA(08.07.2024)).

chambarchas bog'liq bo'lganligi aniqlandi. Vedalar davrida Gargi va Meytriyi kabi ayol mutafakkirlar faoliyatining mavjudligi ta'limning dastlabki bosqichlarida ayollarning jamiyatdagi ilmiy va intellektual hayotda ishtirok etganini ko'rsatadi. Buddizm davrida monastirlar ayollar uchun ma'rifat markazlariga aylangan bo'lsa, Islom davrida madrasalar va saroy muhitida intellektual ayollar faoliyati saqlanib qoldi. Biroq bu jarayonlar keng xalq ommasi, ayniqsa, quyi tabaqa vakillari uchun ta'lim imkoniyatini bermagan, natijada xotin-qizlar ta'limi tabaqaviy va gender cheklovlari bilan chegaralangan. Shu bois xotin-qizlar ta'limining shakllanishi Hindiston jamiyatining umumiy ijtimoiy tuzumlari va diniy-falsafiy qarashlari bilan uzviy bog'liq holda rivojlangan.

*Ikkinchidan*, Britaniya mustamlakachiligi davrida ta'lim tizimida modernizatsion islohotlarning dastlabki shakllari joriy etilgan bo'lsa-da, ular asosan missionerlik maktablari va shahar muhitida to'plangan elita qatlamlari bilan chegaralangan edi. Bu davrda xotin-qizlar ta'limi ma'lum darajada rivojlanib, jamiyatning ayrim qatlamlarida ayollarning savodxonligi oshdi, biroq keng xalq ommasi uchun bu imkoniyat mavjud emas edi. Britaniya siyosati ta'limni ko'proq ma'muriy va iqtisodiy manfaatlari uchun yo'naltirganligi sababli, xotin-qizlar ta'limi umumxalq darajasida ommalashmadi. Shunga qaramay, missionerlik maktablari va islohotchi ziyolilar tashabbuslari mustaqillikdan keyingi ta'lim siyosati uchun muhim poydevor yaratib berdi.

*Uchinchidan*, mustaqillikka erishilgach, Hindiston Konstitutsiyasida ta'lim umumiy inson huquqi sifatida belgilandi va gender tenglikka erishishga qaratilgan qator huquqiy va institutsional chora-tadbirlar amalga oshirildi. Milliy ta'lim siyosati (1968, 1986, 2020), Ayollar ta'limi milliy qo'mitasi, Hansa Mehta qo'mitasi, Mahila Samakhya dasturi, Sarva Shiksha Abhiyan va boshqa tashabbuslar orqali qizlarning ta'lim tizimidagi ishtiroki kengaydi. Biroq patriarxal tuzum, diniy-madaniy stereotiplar, iqtisodiy tengsizliklar va boshqa muammolar biroz yumshatilib, gender tafovuti asta-sekin bartaraf etildi. Bu esa ayollar ta'limi sohasidagi islohotlarning nafaqat huquqiy asoslarini, balki ularning amaliy natijalarini ham chuqur tahlil qilish zaruratini yuzaga chiqardi.

*To'rtinchidan*, Shimoliy Hindiston mintaqasida diniy konservatizm, patriarxal an'analar, erta nikoh va qizlarning ijtimoiy hayotdagi cheklanishi sababli xotin-qizlarning savodxonlik darajasi mamlakat o'rtacha ko'rsatkichidan ancha orqada qoldi. Hukumat tomonidan amalga oshirilgan Beti Bachao Beti Padhao, Kasturba Gandhi Balika Vidyalaya, Majburiy bepul ta'lim kabi dasturlar muayyan ijobiy o'zgarishlarni ta'minlasa-da, qishloq hududlarida qizlarning maktabni tark etishi, oliy ta'limga kam jalb qilinishi va madaniy to'siqlar mavjudligicha qolmoqda. Bu esa Shimoliy Hindistonning ijtimoiy-iqtisodiy rivojlanishiga ham bevosita ta'sir qilmoqda.

*Beshinchidan*, Janubiy Hindiston mintaqasida xotin-qizlar ta'limi ijobiy ko'rsatkichni namoyon etdi. XIX asrdan boshlab shakllangan diniy-islohotchi harakatlar, missionerlik maktablari, marumakathayam tuzumi, Dravid harakati va Periyar E.V. Ramasamy boshchiligidagi Self-Respect Movement ayollar ta'limining mafkuraviy va ijtimoiy asosini yaratdi. Natijada, Janubiy Hindiston qizlarning savodxonligi, maktab va oliy ta'limga qamrov darajasi bo'yicha mamlakatda etakchi hududga aylandi. Bu model Hindiston sharoitida ta'lim tizimining barqaror va samarali rivojlanishini ta'minlaydigan mintaqaviy yondashuvni ko'rsatadi.

*Oltinchidan*, Uttar-Pradesh tajribasi esa Shimoliy Hindistondagi ijtimoiy-iqtisodiy to‘siqlarni yaqqol ifodalaydi. Patriarxal tuzum, qishloq hududlarida qizlarning ta’limdan chiqib ketishi, ayol o‘qituvchilarning etishmasligi, transport va xavfsizlik muammolari xotin-qizlarning ta’lim jarayonida ishtirokini cheklab kelmoqda. Hukumat tomonidan amalga oshirilgan raqamli ta’lim, stipendiya dasturlari va maxsus maktablar muammolarni bartaraf etishda muhim o‘rin tutayotgan bo‘lsa-da, bu hali kutilgan natijani bermagan. Shuning uchun Uttar-Pradesh holati Shimoliy Hindiston mintaqaviy xususiyatlarining o‘ziga xos namunasi.

*Yettinchidan*, Tamil Nadu shtati tajribasi alohida e’tiborga molik bo‘lib, bu erda siyosiy iroda va ijtimoiy adolat g‘oyalari uyg‘unlashgan holda xotin-qizlarning ta’lim tizimiga keng jalb qilinishini ta’minladi. K. Kamaraj tomonidan amalga oshirilgan “Mid-Day Meal Scheme”, bepul darsliklar, stipendiyalar va qizlar uchun maxsus maktablar ta’lim qamrovini kengaytirishda muhim rol o‘ynadi. Shuningdek, Dravidian mafkurasi asosida shakllangan ijtimoiy tenglik g‘oyalari qizlarning oliy va kasbiy ta’limda faol bo‘lishi uchun ijtimoiy sharoit yaratdi. Bu model Shimoliy Hindistondagi an’anaviy patriarxal muhit bilan keskin farqlanadi.

*Sakkizinchidan*, umumiy ilmiy xulosa sifatida shuni ta’kidlash lozimki, Hindistonda xotin-qizlar ta’limi taraqqiyoti mintaqaviy xususiyatlarga bevosita bog‘liqdir. Shimoliy hududlarda gender tenglikka erishish sekin kechayotgan bo‘lsa, Janubiy hududlarda ta’limdagi yutuqlar jamiyat taraqqiyotiga bevosita hissa qo‘shmoqda. Shunday qilib, Hindiston tajribasi ta’lim siyosatini ishlab chiqishda mintaqaviy moslashuvchanlik, ijtimoiy ongni o‘zgartirish va davlat-jamiyat hamkorligini uyg‘unlashtirish zarurligini ko‘rsatadi. Bu jarayon nafaqat Hindiston ichki taraqqiyoti, balki Janubiy Osiyo mintaqasida barqaror ijtimoiy-iqtisodiy rivojlanish uchun ham muhim ahamiyat kasb etadi.

XX asr o‘rtalari – XXI asr boshlarida Hindistonda xotin-qizlar ta’limining mintaqaviy xususiyatlari mavzusini o‘rganish orqali quyidagi **taklif va tavsiyalar** shakllandi:

- Qizlar ta’limiga to‘siq bo‘lishi mumkin bo‘lgan erta turmushga berish va an’anaviy gender stereotiplari bilan kurashishda ota-onalar va mahalliy jamoatchilikni ma’rifiy targ‘ibot, seminarlar, ommaviy axborot vositalari, ijtimoiy tarmoqlar orqali xotin-qizlar ta’limining ijtimoiy, iqtisodiy va madaniy foydasi haqida xabardor qilish kompleks chora-tadbir sifatida tavsiya etiladi.

- O‘zbekistonda qizlar ta’limini STEM sohalarida rivojlantirish maqsadida “Girls in STEM Uzbekistan” dasturini joriy etish, har bir tuman darajasida IT markazlarini tashkil qilish va qizlar uchun robototexnika hamda dasturlash kurslarini bepul taqdim etish orqali ularning ilmiy, texnologik va kasbiy salohiyatini oshirish hamda gender tengligini mustahkamlash tavsiya etiladi.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES  
DSc.03/31.01.2024. Tar.21.03 UNDER TASHKENT STATE  
UNIVERSITY OF ORIENTAL STUDIES**

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**TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES**

**KHAYRULLAYEVA IRODA FAKHRIDDINOVNA**

**REGIONAL CHARACTERISTICS OF WOMEN'S EDUCATION IN  
INDIA IN THE MIDDLE OF THE XX CENTURY – THE BEGINNING  
OF THE XXI CENTURY**

**07.00.03 – World History**

**ABSTRACT OF DISSERTATION  
OF THE DOCTOR OF PHILOSOPHY (PhD) IN HISTORICAL SCIENCE**

**Tashkent – 2025**

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**Scientific supervisor:** Shadmanova Sanobar Bazarbaevna  
Doctor of Historical Sciences, Professor

**Official opponents:** Rakhimov Mirzokhid Akramovich  
Doctor of Historical Sciences, Professor

Feruza Djumaniyozova Djumanazarovna  
Doctor of Philosophy (PhD) in History

**Leading organisation:** National pedagogical university of Uzbekistan

The defence of the dissertation will be held on 10:00 A.M. on November 29, 2025, at the meeting of the Academic Council number DSc.03/31.01.2024. Tar.21.03 on awarding of academic degrees at the Tashkent State University of Oriental Studies. (Address: 100060, Tashkent city, Amir Temur street, house 20. Phone: (99871) 233-34-24; Fax: (99871) 233-52-24; e-mail: [info@tsuos.uz](mailto:info@tsuos.uz)).

The dissertation can be found at the Information Resources Center of the Tashkent State University of Oriental Studies (registered under № 112). The address: 100060, Tashkent city, Amir Temur Street, house 20. Telephone: (99871) 233-34-24.

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(Registry protocol No. 23 of November 20, 2025).



*[Handwritten signature]*

**M. M. Iskhakov**

Chairman of the Academic Council for Awarding Academic Degrees, Doctor of Historical Sciences (DSc), Professor

*[Handwritten signature]*

**N.R. Karimov**

Scientific Secretary of the Academic Council for Awarding Academic Degrees, Doctor of Historical Sciences (DSc), Associate Professor

*[Handwritten signature]*

**N.E. Karimova**

Chairman of the Academic Seminar at the Academic Council for Awarding Academic Degrees, Doctor of Historical Sciences (DSc), Professor

## INTRODUCTION

**Relevance and necessity of the dissertation topic.** In the context of the ongoing globalization processes taking place worldwide, the role and position of women in society have increased significantly and greater attention is being paid to their social status, rights and freedoms. In particular, special emphasis is being placed on their access to education. Education promotes the active participation of women in political, social and cultural life. Women's education ensures family well-being, the proper upbringing of children and the continuity of cultural values. Therefore, in the Sustainable development agenda up to 2030, expanding educational opportunities for women and girls has been identified as a key priority area.

Since India gaining independence, significant progress has been made in improving literacy rates and involving women more widely in the educational process. However, several pressing challenges persist in this sphere, including the need to eliminate inequalities in education quality, expand equitable access to educational resources, enhance teacher qualifications, improve overall educational standards and address the lack of inclusivity. Therefore, studying and effectively applying successful international experiences remains of crucial importance for India.

After gaining independence, Uzbekistan identified the enhancement of women's activity, support, improvement of working, educational conditions and protection of their rights as one of the key priorities of state policy in all spheres of national life. Notably, within the framework of the "Uzbekistan-2030" Strategy, comprehensive measures are being carried out to increase women's participation, protect motherhood, childhood, promote gender equality, safeguard women's rights and interests<sup>1</sup>. The study of achievements in gender relations in developed Eastern countries, especially India including the level of women's access to education, its impact on family and society and strategies for transforming negative tendencies into positive outcomes remains of urgent importance today for drawing relevant conclusions.

To a certain degree, this dissertation also contributes to the implementation of objectives outlined in a number of normative and legal documents of the Republic of Uzbekistan, including: Presidential Decree No. PF-208 of 21 December 2023 "On additional measures to improve the activities of the Committee on Family and Women"; Presidential Decree No. PF-158 of 11 September 2023 "On the Strategy Uzbekistan-2030"; Presidential Decree No. PF-60 of 29 January 2022 "On the Development Strategy of New Uzbekistan for 2022-2026"; Presidential Decree No. PF-87 of 7 March 2022 "On measures to further accelerate systematic support for family and women"; Presidential Resolution No. PQ-5020 of 6 March 2021 "On measures to support women and to further improve the system of ensuring their active participation in social life," as well as other relevant policy documents in the field.

**Dependence of the research on the main priorities of the republic's science and technology development.** This study has been carried out within the framework of the priority direction of the development of science and technology of the Republic

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<sup>1</sup> O'zbekiston Respublikasi Prezidentining 2023-yil 11-sentabrdagi PF-158-son Farmoni "O'zbekiston – 2030" strategiyasi to'g'risida". <https://lex.uz/docs/6427658> (28.09.2025).

I. “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and the democratic state”.

**The degree of study of the problem.** Within the framework of the present scientific study, the research works on the subject have been systematically categorized into three groups, including studies conducted by foreign scholars, studies authored by researchers from the region under investigation and studies by Central Asian scholars and have been analyzed accordingly.

*The first group.* In India, the field of education and its interrelations with socio-political life, as well as the role of women in society and their access to education, have been thoroughly studied by governmental institutions and international research centers<sup>2</sup>. Among foreign scholars, G. Forbes, B. Southard, R. O’Hanlon, E.J. Mary, M.C. Nussbaum, E. Zelliott, P. Jeffery, J. Liddle and Ye.Y. Vanina, T.L. Shaumyan, O. M. Baljitova, K.A. Antonova, A.G. Agaev, N.P. Bogdanova, N.R. Guseva<sup>3</sup> are regarded as researchers who have comprehensively examined the history, culture and educational system of India, along with women’s participation in this sphere. Both

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<sup>2</sup> Government of India. Women in India. How free? How equal? // Office of the Resident Coordinator in India. – 2001. – 87 p.; Government of India. Report of the CAGE Committee on Girl’s Education and the Common System // Ministry of Human Resource Development. – New Delhi, 2005. – 48 p.; Government of India. Girls Education in India // Lok Sabha Secretariat. – New Delhi, 2018. – 49 p.; Government of India. All India Survey on Higher Education 2019–2020 // Ministry of Education. – New Delhi, 2020. – 290 p.; UNICEF. Evidence on Educational Strategies to Address Child Labour in India and Bangladesh. Scoping Paper Summaries // Office of Research–Innocenti. 2021. – 28 p.; British Council. Analysis of Factors Impacting Gender Parity in Higher Education in the State of Andhra Pradesh. – India, 2021. – 37 p. – URL: [www.britishcouncil.in](http://www.britishcouncil.in); Government of India. Status of Women in India // Economic Advisory Council to the Prime Minister. – New Delhi, 2022. – 79 p.; Government of India. Women and Men in India – 2022 // Ministry of Statistics & Programme Implementation. – New Delhi, 2022. – 203 p. – URL: [www.mospi.gov.in](http://www.mospi.gov.in); Government of India. Initiatives of the Tamil Nadu Government towards Women Empowerment // Tamil Nadu State Commission for Women. 2023. – 28 p.; UNICEF. A Gender Annual Result for South Asia: Empowering Women and Girls for a Prosperous South Asia – 2022 // Office of Research–Innocenti. – Nepal, 2023. – 32 p.; Government of India. India’s Report on the Implementation of Beijing Declaration and Platform for Action (Beijing+30) // Ministry of Women and Child Development. – New Delhi, 2024. – 76 p.

<sup>3</sup> Антонова К. А. Очерки истории средневековой Индии. – М.: Издательство АН СССР, 1952. – 368 с.; Гусева Н. Р. Культура и быт народов Индии. – М.: Наука, 1971. – 286 с.; Антонова К. А. История Индии (с древнейших времен до начала XX века). – М.: Наука, 1973. – 502 с.; Jeffery P. Frogs in a Well: Indian Women in Purdah. – London: Zed Books, 1979. – 258 p.; Гусева Н. Р. Индийская женщина: традиции и современность. – М.: Мысль, 1983. – 248 с.; O’Hanlon R. Caste, Conflict and Ideology: Mahatma Jotirao Phule and Low Caste Protest in Nineteenth-Century Western India. – Cambridge: Cambridge University Press, 1985. – 310 p.; Liddle J., Joshi R. Daughters of Independence: Gender, Caste and Class in India. – London: Zed Books, 1986. – 278 p.; Zelliott E. From Untouchable to Dalit: Essays on the Ambedkar Movement. – New Delhi: Manohar Publishers, 1992. – 284 p.; Southard B. Colonial Politics and Women’s Education in Bengal: 1849–1911. – London: Routledge, 1995. – 210 p.; Forbes G. Women in Modern India. – Cambridge: Cambridge University Press, 1996. – 292 p.; Ванина Е. Ю. Средневековое индийское общество: Очерки социальной структуры. – М.: Восточная литература РАН, 1997. – 324 с.; Агаев А. Г. Образование в Индии: история и современность. – М.: Восточная литература РАН, 1998. – 312 с.; Nussbaum M. C. Women and Human Development: The Capabilities Approach. – Cambridge: Cambridge University Press, 2000. – 312 p.; Бальжитова О. М. Положение женщины в буддизме Индии, Монголии и Бурятии. – М., 2007. – 145 с.; Ванина Е. Ю. Индийская цивилизация: история и современность. – М.: Восточная литература РАН, 2008. – 412 с.; Mary E. J. Gender and Higher Education in the Time of Reforms. – London: Sage Publications, 2012. – 87 p.; Бальжитова О. М. Роль женщин в буддизме Южной Азии // Вестник буддологических исследований, 2018. – С. 21–35; Бальжитова О. М. История и статус женщин в буддистских монастырях Индии // Восточноведческий журнал, 2019. Т. 27, № 1. – С. 55–72; Шаумян Т. Л. Индуизм в общественно-политической жизни Индии // Journal of International Analytics, 2021. – С. 106–122.

English and Russian scholars have maintained objectivity in their works concerning the state of women's education in India.

The British anthropologist P. Kaplan, in her scholarly work "Caste and Gender in India: Women and Their Organizations in a South Indian City" examines the status of women in South Indian cities and the achievements attained through education<sup>4</sup>. She highlights the role of women's organizations and local movements in promoting literacy, vocational training and gender equality. Kaplan's research provides a scientific basis for the direct correlation between the rise of women's activism in South Indian cities and the level of educational attainment.

Among Russian scholars, E. S. Yurlova, in her work "Women of India: Tradition and Modernity" analyzes the social role and status of women in Indian society within a historical and cultural context<sup>5</sup>. The author notes that traditional values significantly limited women's roles in society, thereby narrowing their access to education, however, she also highlights that in the modern period, reforms have expanded these opportunities.

The research of Indian scholars, which belongs to *the second group* holds particular scientific significance in studying the participation of women in India's education system, as these studies demonstrate both theoretical and practical approaches to the issue. Research works by A. Basu, U Chakravati, R.S. Rajan, R. Madhuri, U. Nayar, R. Pande, A.S. Altekar and R.B Gupta<sup>6</sup> provide a

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<sup>4</sup> Caplan P. Class & Gender in India: Women and their organizations in a South Indian city. – London: Tavistock Publications, 1985. – 254 p.

<sup>5</sup> Юрлова Е. С. Женщины Индии. Традиции и современность. – М. Институт востоковедения РАН, 2014. – 520 с.; Юрлова Е. С. Индия. Проблемы неравенства женщин // Историческая психология и социология истории, 2021. Т. 14, № 1. – С. 114–129.

<sup>6</sup> राम बाबू गुप्ता भारतीय शिक्षा और उसकी समस्याएँ – कानपुर, १९७३. – १९१ पृ. (Gupta R. B. Hind ta'limi va uning muammolari. – Kanpur, 1973. – 191 p.); पाठक पिपीती भारतीय शिक्षा और उसकी समस्याएँ – आगरा: विनोद पुस्तक मंदिर, १९७३. – ७३२ पृ. (Pathak P.D. Hind ta'limi va uning muammolari. – Agra, 1973. – 732 p.); Basu A. The growth of education and political development in India, 1898–1920. – New Delhi: Oxford University Press, 1974. – 256 p.; Basu A. Essays in the history of Indian education. – New Delhi: Concept Publishing Company, 1982. – 210 p.; Shah M. R. Challenges to Higher education in a changing India. – Bombay: Popular Prakashan, 1985. – 210 p.; Shah M. R. Without women development: Selected case studies from Asia of non-formal education for women. – Bangkok: UNESCO Principal Regional Office for Asia and the Pacific, 1987. – 180 p.; डॉ॰ रामशंकर पाण्डेय एवं करुणाशंकर मिश्रा भारतीय शिक्षा की समसाभ्यिक समस्याएँ. – आगरा: विनोद पुस्तक मंदिर, १९९३. – ३९८ पृ. (Pandey R., Karunashankar M. Hind ta'limining zamonaviy muammolari. – Agra, 1993. – 398 p.); Chakravarti U. Rewriting history: The life and times of Pandita Ramabai. – New Delhi: Kali for Women, 1998. – 324 p.; Basu A. From independence towards freedom: Indian women since 1947. – New Delhi: Oxford University Press, 1999. – 300 p.; Rajan R. S. Signposts: Gender issues in Post-Independence India. – New Delhi: Kali for Women, 1999. – 350 p.; Nayar U. Education of girls in India: Progress and prospects. – New Delhi: Commonwealth Publishers, 2000. – 250 p.; Chakravarti U. Gendering caste through a feminist lens. – Calcutta: Stree, 2002. – 220 p.; Basu A. Women's struggle: A history of the All India Women's Conference, 1927–2002. – New Delhi: Manohar Publishers, 2003. – 280 p.; Rajan R. S. Real and imagined women: Gender, culture and Post-colonialism. – London: Routledge, 2003. – 240 p.; Rajan R. S. The scandal of the state: Women, law and citizenship in Postcolonial India. – Durham: Duke University Press, 2003. – 320 p.; Pande R. Divine sounds from the heart: Singing unfettered in their own voices – The Bhakti Movement and its women saints (12<sup>th</sup> to 17<sup>th</sup> Century). – Newcastle: Cambridge Scholars Publishing, 2010. – 270 p.; Nayar U. Education of muslim women and girls in India. – New Delhi: Concept Publishing Company, 2011. – 300 p.; डॉ॰ पंकज गौरा प्राचीन भारत में गुरुकुल शिक्षा प्रणाली // इंटरनेशनल जर्नल ऑफ मल्टीडिसिप्लिनरी रिसर्च इन साइंस, इंजीनियरिंग एंड टेक्नोलॉजी. खंड १, संख्या ८, २०१९. – पृ. १६३६–१६४९. (Gaur P. Qadimgi Hindistonda gurukul ta'lim tizimi. 2019. – P. 1636–1649.); वर्मा, मालती। भारत में महिला शिक्षा // ज्ञान सौरभ इंटरनेशनल जर्नल, २०२१. – पृ. २७–३९. (Verma M. Hindistonda ayollar ta'limi. – 2021. – P. 27–39.); मीणा, महेन्द्र सिंह। आधुनिक भारत में महिला शिक्षा: महिला सशक्तिकरण की पहचान // विद्या विमर्श पत्रिका, २०२१. खंड ६, संख्या १. – पृ. ४४–५९. (Meena M.S. Zamonaviy Hindistonda ayollar ta'limi: xotin-qizlarni kuchaytirishning belgisi. 2021. – P. 44–59.); गंगवार, सुमिता। भारत में स्त्रियों तक शिक्षा की पहुँच: स्थिति, चुनौतियाँ तथा समाधान // इंटरनेशनल

comprehensive analysis of India's history, the field of education and women's participation therein, while also specifically addressing the shortcomings present in women's education in India.

Researchers such as I Avasty, B Jasodhara, A Rajini, A Renuka, V.S Sandhya, M.C Nussbaum, M Lakshmi, V Sharma, S Kannan, A Shagufta, S Bruk, A.K Singh and R.S Tripathi have conducted studies reflecting regional specificities, focusing on the state of women's education within particular regions or states<sup>7</sup>. These types of studies complement the existing general approaches and serve as an important source for conducting more in-depth analyses in a regional context.

The studies of M Reddy and S Rao are particularly noteworthy in revealing the regional specificities of women's education in India. In their monograph "A comparative analysis of women's education in South and North India" the researchers provide a scientific analysis of the significant disparities in women's education between Northern and Southern India<sup>8</sup>. They examine how differences in the socio-cultural environment, historical stages of development and gender policies have influenced educational opportunities for women within a regional context.

*The third group.* In Uzbekistan, the development of women's education in Indian society during the second half of the twentieth century and the early twenty-first century as well as the regional factors influencing it, have not been systematically and comprehensively studied as a distinct historical research subject. The absence of fundamental studies on this issue, particularly regarding the evolution of women's education within India's socio-cultural and political context, makes the scientific investigation of this topic a pressing and relevant matter.

At the same time, the existing scholarly sources play an important role in highlighting certain aspects of the education system in India. In particular, research conducted by D. Komilova, T. Fayziyev, U. Muhibova, G. Satimov, B. Yo'ldoshev and other scholars provides comprehensive coverage of issues related to the general

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जर्नल ऑफ मल्टीडिसिप्लिनरी रिसर्च एंड ग्रोथ इवैल्यूएशन, २०२३. खंड ४, संख्या २. – पृ. १५८–१६२. (Gangwar S. Hindistonda ayollarga ta'lim yetib borishi: holat, muammo va yechimlar. 2023. – P. 158–162); शिप्रा सिंहा शिक्षा की भारतीय अवधारण – भारत: प्रभात प्रकाशन, २०२४. – १७६ पृ. (Singh Sh. Ta'limning hindcha konseptsiyasi. – India: Prabhat Prakashan, 2024. – 176 p.).

<sup>7</sup> Awasty I. Rural women of India: Socio-economic profile of Jammu women. – New Delhi: B. R. Publishing, 1982. – 540 p.; Jasodhara B. Changing status of women in West Bengal, 1970-2000: challenges ahead. – New Delhi: Sage, 2005. – 541 p.; Caplan P. Class & gender in India: Women and their organizations in a South Indian city. – London: Tavistock publications, 1985. – 540 p.; Rajini A., Renuka A. Government of Tamil Nadu schemes and women empowerment // IJARIE, 2019. Vol.5 Issue 2. – 13 p.; Sandhya V. S., Subramaniam K. M. The Educational Advancement of Women in Tamil Nadu – Historical Perspective // International Journal of Novel Research and Development. Vol. 7. Issue 1, 2022. – P. 89–95; Nussbaum M. C. Women and human development: The Capabilities Approach. – Cambridge: Cambridge University Press, 2000. – 312 p.; Lakshmi M. Education of women in India 1921 to 1966. – London: Mac Milan & Co, 1966. – 255 p.; Sharma V. Gender disparities in completing school education in Northern India: A comparative study. – India: Jawaharlal Nehru University Press. 2010. – 160 p.; Kannan S. Indian education development and school administration with special reference to Tamil Nadu: A historical perspective // African Journal of History and Culture, 2014. Vol. 6. Issue 3. – 16 p.; Shagufta A. N. Status of female literacy in various districts of Uttar Pradesh // International Journal of Education & Literacy Studies, 2014. Vol. 2. No. 2. – 17 p.; Bruke, F. Spatial disparities in the literacy of scheduled castes of Uttar Pradesh // Paper presented at the 5<sup>th</sup> Annual Congress of the National Association of Geographers, India. – Aligarh, 1983. – P. 191; Singh U. K., Singh A. K. Level of literacy among the Tharus of Mihinpurwa block, Bahraich district (U.P.) // Geographical Review of India, 2005. – Vol. 67, No. 2. – P. 188–194; Tripathi R. S. Impact of urbanization on literacy and concentration of non-agricultural workers in rural areas of Bundelkhand (Uttar Pradesh) // Geographical Review of India. Vol. 55, No. 2, 1993. – P. 78–82.

<sup>8</sup> Reddy M., Rao S. Comparative analysis of women's education in Southern and Northern India. – India: University of Hyderabad Press, 2007. – 210 p.

historical development of Eastern countries, India's socio-political system, educational reforms and women's socio-political activity in society<sup>9</sup>. Although these studies are not entirely devoted to the topic, they serve as an important theoretical and methodological basis for understanding and analyzing the historical process of women's education in India and for revealing regional disparities.

**The connection of the thesis topic with the research work of the higher education institution where the dissertation has been completed.** The dissertation was conducted within the framework of the projects outlined in the research plan of Tashkent State University of Oriental Studies, specifically, project No. 10, titled "The unique characteristics of socio-political processes in Eastern countries and their impact on international relations" and project No. A-1-191, titled "Creating modern educational literature on the history of Eastern countries based on the scientific research and critical analysis of historical works in foreign languages".

**The aim of the research** is to conduct a scientific analysis of the formation and development of women's education in Indian society from the mid-twentieth to the early twenty-first century within the context of historical conditions and to reveal its regional specificities through a comprehensive approach.

**The tasks of the research** are as follows:

To study the historical and theoretical stages of the formation of the women's education system in India;

To analyze the participation of Indian women in the field of education during the post-independence period;

To comparatively examine the regional factors influencing the formation of women's education in Northern and Southern India;

To analyze changes in women's education in Northern India, particularly during the post-independence period;

To identify and assess the role of women in education in the state of Uttar Pradesh;

To determine the factors that influenced the development of women's education in the Southern India region;

To investigate the sustainable and successful development process of women's education in the state of Tamil Nadu.

**The research object.** The regional specificities and development process of women's education in India during the second half of the twentieth century and the early twenty-first century.

**The research subject.** The state policies and implemented reforms regarding women's education in India from the mid-twentieth to the early twenty-first century, changes in literacy levels and the socio-economic factors directly affecting the education system.

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<sup>9</sup> Fayziyev T. Temuriy malikalar. – T.: A. Qodiriy nomidagi xalq merosi nashriyoti, 1994. – 40 b.; Muhibova U.U. Satimov G'., Karimov R. Boburiylar Hindistonida maorif tizimi. Boshlang'ich ta'lim. – T.: Ma'naviyat, 1998. – B. 28-29; Sharma L.P. Boburiylar saltanati. Ingliz tilidan G'ofurjon Satimov tarjimasini. – T.: Ma'naviyat, 1998. – B. 168; Komilova D. Hindiston ta'lim tizimi. – T.: TDSHU, 2012. – 166 b.; Abduraxmonova M.H. Boburiylar davri adabiyoti (hindi va urdu tillaridagi adabiy meros). – T.: Fan, 2018. – 240 b.; Yo'ldoshev B. Boburiy malikalar. – T.: Ochun, 2022. – 208 b.

**The methods of research.** The dissertation employs an interdisciplinary approach based on the principle of historicity, as well as comparative and systematic analysis, and problem-chronological methods.

**The scientific novelty of the research** is as follows:

Although the British administration in India paid special attention to women's education, the primary goal of this process was not to achieve genuine intellectual empowerment of women, on the contrary, the large-scale reforms implemented were an integral part of colonial policy, aimed at consolidating British rule by preparing cheap labor, increasing economic efficiency and ensuring more effective utilization of human capital, as has been substantiated from a scholarly perspective;

It has been proven as a result of studying the level of education in the state of Uttar Pradesh located in the north of the country, that the rate of women's access to education in the regions of India is not uniform, due to such reasons as the strength of patriarchal values, religious and economic difficulties, lack of infrastructure, weak implementation of political and social programs in practice, language problems and the shortage of female pedagogical staff;

It has been identified that in the South Indian region, the wide involvement of women in education was positively influenced by socio-political movements, in particular the activities of the "Self-Respect Movement" and Dravidian movements, as well as the elements of the marumakkathayam system preserved in the southern areas and the relatively stronger principles of gender equality. These factors played an important role in increasing women's literacy rates, ensuring their active participation in the educational process and strengthening the social status of women in society, which has been scientifically substantiated;

It has also been scientifically demonstrated that the socio-economic development of the northern regions, which were oriented towards the agrarian sector, lagged behind, resulting in women being primarily engaged in agriculture and self-employment, while in the south, by contrast, the majority of women were employed in industry and state enterprises factors that significantly influenced regional indicators of women's literacy.

**The practical results of the research** are as follows:

Based on methodological approaches recognized in the historical sciences and interdisciplinary research methods, the regional specificities of women's education in India have been scientifically analyzed. During this process, a system of theoretical and methodological approaches applicable in practice was developed, and scientific foundations were established to ensure their integration into educational activities.

As a result of studying the regional specificities of women's education in India, it was found that women's participation in the educational process varies significantly across different regions. This variation has been scientifically examined, taking into account historical, geographical, cultural, religious, political, economic and other influencing factors.

**The reliability of the research results.** The study involved a thorough analysis of scholarly literature and sources related to the topic, published in english, hindi, russian and uzbek which were incorporated into the academic discourse. During the research process, recognized approaches and methods in the field of history were

applied and historical literature, official state statistical data, as well as, other empirical sources were analyzed comprehensively.

**Scientific and practical significance of research results.** The scientific significance of this dissertation lies in the systematic study of the regional specificities of the women's education system in India during the period of the country's independence, based on the principle of historicity and the method of comparative analysis. During the research, the factors shaping regional disparities and their impact on the educational process were scientifically analyzed and the historical dynamics of this issue were identified.

The practical significance of the research results is that they expand and provide an in-depth analysis of scientific knowledge in Uzbekistan concerning Indology, the education system, the evolution of women's access to education, literacy levels, gender disparities between men-women and the importance of interregional education. The results of the study can serve as a methodological basis for further scientific research in this field, as well as for developing practical recommendations in education and gender policy.

**Implementation of research results.** Conclusions and recommendations developed during the study of the history of the regional characteristics of women's education in India from the mid-20<sup>th</sup> century to the early 21<sup>st</sup> century:

Although the British administration in India paid special attention to women's education, the primary goal of this process was not to achieve genuine intellectual empowerment of women, on the contrary, the large-scale reforms implemented were an integral part of colonial policy, aimed at consolidating British rule by preparing cheap labor, increasing economic efficiency and ensuring more effective utilization of human capital, as has been substantiated from a scholarly perspective. The findings of this dissertation were used in preparing the textbook "History of gender relations in eastern countries" authored by Doctor of historical sciences, professor S.B. Shadmanova particularly in the sections titled "The question of women in the 18<sup>th</sup>-19<sup>th</sup> centuries. The women's movement and its directions", "Changes in the social status of women in the 20<sup>th</sup>-21<sup>st</sup> centuries" and "Eastern women and education" (Decision No. 8, dated March 29, 2025, reference No. 01-04-02/2096, dated September 5, 2025). As a result, it has served as an important academic source to provide students and researchers with a more comprehensive understanding of women's education in India.

It has been proven as a result of studying the level of education in the state of Uttar Pradesh located in the north of the country, that the rate of women's access to education in the regions of India is not uniform, due to such reasons as the strength of patriarchal values, religious and economic difficulties, lack of infrastructure, weak implementation of political and social programs in practice, language problems and the shortage of female pedagogical staff (Decision No. 8, dated March 29, 2025, reference No. 01-04-02/2096, dated September 5, 2025). As a result, this work has served as an important academic resource, offering students and researchers a more comprehensive understanding of the state of women's education in India.

In southern India, the active engagement of women in education was facilitated by socio-political movements such as the Self-Respect Movement and Dravidian

movements, as well as the residual elements of the marumakkathayam system and comparatively stronger principles of gender equality. These factors positively influenced the rise in women's literacy rates, their participation in the educational process and the strengthening of their social status. The findings were utilized in preparing scripts for the program "Taqqimot" broadcast on the "O'zbekiston tarixi" TV channel (Reference No. 01-33/630 of the Creative Association "Ma'rifat" under the National Television and Radio Company of Uzbekistan, dated August 20, 2025). Consequently, the program contributed to forming a clearer understanding and knowledge among viewers about the system of women's education in India;

Furthermore, the dissertation revealed that the agrarian orientation and relatively slow socio-economic development of the northern regions led to women's predominant employment in agriculture and self-employment sectors, whereas in the southern regions, women were mostly engaged in industry and public enterprises. This distinction significantly affected regional literacy levels among women. These findings were discussed during the scientific meetings of the Youth Affairs Agency of the Republic of Uzbekistan (Minutes No. 4-09-21-5318, dated October 3, 2025). The dissertation has thus served as an important source for fostering moral education, knowledge acquisition and skill development among youth.

**Approval of research results.** The results of the dissertation were discussed at 6 scientific-practical events, including three international and three national conferences.

**Publication of research results.** A total of 14 scientific works have been published on the topic of the dissertation, among which five articles were published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main results of doctoral dissertations. Of these articles, three were published in national scientific journals and two in internationally indexed peer-reviewed publications, confirming the recognition of the research results by the scientific community.

**The structure and pages of the thesis.** The dissertation consists of an introduction, three chapters, seven paragraphs, a conclusion, a list of references and appendices. The total volume of the dissertation is 153 pages.

## THE MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the chosen topic, highlights its connection to the priority directions of scientific and technological development in the Republic of Uzbekistan, elaborates on the degree to which the problem has been studied, and defines the research's objectives and tasks, object and subject. It outlines the research methods, the scientific novelty and the practical outcomes of the dissertation. The results' reliability and scientific and practical significance are justified, information on the approbation of the research findings is provided and details on the structure and length of the dissertation are presented.

In the first chapter of the dissertation, entitled "**Historical formation and regional differentiation of women's education in India**" analyzes the evolution of the women's education system in India, its post-independence status, as well as the

regional factors influencing women's access to education in Southern and Northern India.

In the first paragraph of this chapter, titled "*The process of the formation of women's education in India and its evolutionary stages*" the process of women's education in India is analyzed scientifically and theoretically from ancient times up to the period of British colonial rule<sup>10</sup>. This stage encompasses the historical periods from the earliest times to the colonial era, during which the development of women's education was closely connected with religious-philosophical traditions, socio-economic conditions and cultural progress, reflecting an organic evolutionary path.

During the Vedic period, women held a certain position in the intellectual life of society. Thinkers such as Gargi Vachaknavi and Maitreyi participated in philosophical debates and their speeches recorded in ancient texts indicate that women were granted the right to acquire knowledge at that time<sup>11</sup>. At the same time, however, the gurukul system was mainly designed for men and access to education for girls was limited to families of higher social strata.

During the Buddhist period women's participation in the educational process expanded significantly<sup>12</sup>. With the establishment of nunneries by the followers of Buddha, vihara centers became places where women could acquire religious and spiritual knowledge<sup>13</sup>. The activities of religious figures such as Shubha, Anupama, Sulidha and Sanghamitta contributed not only to the spiritual development of women but also to the strengthening of their social status<sup>14</sup>.

During the period of Islamic rule, madrasas became the core of the educational system in India. Alongside Qur'anic and Hadith studies, logic, medicine, mathematics and philosophy were also taught in these institutions<sup>15</sup>. Although opportunities for women to receive education expanded to some extent during this period, the process primarily involved members of the upper classes. In particular, Sultan Razia Begum was known as a literate and educated female ruler<sup>16</sup> and during the Mughal dynasty, Gulbadan Begum's Humayunnama and the literary activities of Salima Sultan Begum reflected the presence of literacy traditions among elite women. However, among the general population, especially rural women, literacy rates remained low<sup>17</sup>.

In the 19<sup>th</sup> century, British colonial rule introduced a Western model into India's education system, marking a new stage in the development of women's education. The Wood's Dispatch of 1854 elevated female education to the level of state policy<sup>18</sup>. During this period, missionaries established schools for girls notably, the Bethune School, founded in 1849, became the first government school for women in India.

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<sup>10</sup> Sharma R.N., Sharma R.K. History of Education in India. – Delhi: Atlantic Publishers, 2022. – P. 24.

<sup>11</sup> राम बाबू गुप्त। भारतीय शिक्षा और उसकी समस्याएँ। कानपुर – १, १९७३, प० - ९।

<sup>12</sup> Altekar A.S. The position of women in hindu civilization. – India: Macdonell & Keith, 1959. – P. 219.

<sup>13</sup> Puspa K., Dr. Laxmi R. Role of Buddhist religion in development of Indian education system //Academy for International Journal of Multidisciplinary Research. Vol. 8. Issue 5. – India, 2019. – P. 30.

<sup>14</sup> पाठक पिादी। भारतीय शिक्षा और उसकी समस्याएँ। विनिद पुस्तक मंदिर आगरा। प० २। ७३२।

<sup>15</sup> Ванина Е. Ю. Наука и образование в Индии позднего средневековья и начало нового времени (XVI-XVIII в.в.) // Индия - 1987. Ежегодник. – М., 1988. – С. 281.

<sup>16</sup> Habib I. Medieval India: The study of a civilization. – Dehli: Oxford University Press, 1982. – P. 224.

<sup>17</sup> Singh N. Women education under the reign of the Mughal Empire // Cognizance Journal of Multidisciplinary studies, Vol.4, Issue 9, 2024. – P. 86.

<sup>18</sup> Wood C. Education dispatch to India (Wood's dispatch). – London: British Parliamentary papers, 1854. – 43 p.

Thus, the colonial era laid the foundation for the institutional formation of women's education and the consolidation of gender equality ideas in Indian history.

Thus, from ancient times up to the colonial era, women's education continued, but it always developed within a selective model based on class, caste and gender criteria. While women belonging to higher strata of society had opportunities to study, those from common backgrounds were often excluded from the process.

The following paragraph titled "***Reforming women's education in India during the post-independence period: experience, challenges and outcomes***" examines the consistent development of women's education in India from 1947 to the present in close connection with state policies, institutional reforms and shifts in social consciousness. After gaining independence in 1947, the development of women's education was regarded as one of the priority tasks of state policy in Indian society. The Constitution recognized education as a universal human right, established the principle of gender equality and guaranteed the right to education for all citizens, including women<sup>19</sup>. Thus, the educational reforms of the post-independence period were aimed at increasing women's literacy and expanding their participation in socio-economic life.

The National Committee on Women's Education established in 1958 and the Hansa Mehta Committee of 1961 developed the first measures to raise literacy among women, attract girls to schools and integrate gender equality into educational policy<sup>20</sup>. The National Policy on Education adopted in 1968 placed special emphasis on strengthening democratic values in the education system and creating equal opportunities for all<sup>21</sup>.

During the 1980s and 1990s, the issue of women's education received broader attention from the state. The National Policy on Education adopted in 1986<sup>22</sup> and its revised version in 1992 identified gender equality as one of the main priorities. It was during this period that the Mahila Samakhya program played an important role in increasing literacy among rural women and involving them in economic and social life.

From the beginning of the 21<sup>st</sup> century, large-scale programs were implemented in the education sector. The Sarva Shiksha Abhiyan project launched in 2001 served to provide free primary education to all children, including girls<sup>23</sup>. The Right to Education Act adopted in 2009 established education as a compulsory right. The Beti Bachao, Beti Padhao initiative launched in 2015 encouraged the active participation of girls at all stages, from school to higher education<sup>24</sup>. Finally, the new National Education Policy adopted in 2020 once again reaffirmed gender equality as a priority of the education system<sup>25</sup>.

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<sup>19</sup> The Constitution of India // Government of India, 2024. – 402 p.

<sup>20</sup> Anindita D. Progress of women education in India since independence: An empirical overview // International journal of creative research thoughts. Vol.12, Issue 6. – P. 661.

<sup>21</sup> Government of India. National Policy on Education – 1968. – New Delhi: Ministry of Education, 1968. 160 p.

<sup>22</sup> Government of India. National Policy on Education – 1986. – New Delhi: Ministry of Human Resource Development, 1986. – 29 p.

<sup>23</sup> Buddhadeb G., Sahin S. Women education in the 21st century in India: Women empowerment and gender equality // Journal of engineering sciences. Vol. 11. Issue 5, 2020. – P. 228.

<sup>24</sup> Government of India. National Education Policy – 2020. – New Delhi: Ministry of Education, 2020. – 484 p.

<sup>25</sup> Ibid.

Nevertheless, the problems of women's education in India have not been completely eliminated. Gender disparities, patriarchal social relations, the unfair distribution of economic resources, as well as religious and cultural stereotypes continue to limit women's access to education. Therefore, alongside the adoption of official documents, the issue of their effective implementation in practice remains relevant.

In the final section of chapter one is titled "***Regional characteristics of women's education in Southern and Northern India***" the regional specificities of women's education across India are analyzed from scientific perspectives, including territorial, economic, political, religious, social and cultural dimensions. In particular, the differences between the regions of Northern and Southern India are approached in a socio-cultural context and their regional features are revealed. Although the development of women's education in India has been determined by general national policies and programs, regional characteristics have always played an important role. Regional differences, being closely connected with religious-philosophical views, social order, economic conditions, political stability and cultural values, have created significant distinctions between Northern and Southern India<sup>26</sup>.

In Northern India the literacy rate of women has long remained low. Several factors contributed to this, for example, religious conservatism, the strength of patriarchal customs, the wide prevalence of early marriage and the restriction of women from social activity, among others<sup>27</sup>. In these regions, patriarchal social relations hindered the enrollment of girls in schools and the education system was more oriented toward the needs of men. As a result, even in the post-independence period, the regions where gender disparities remained most acute were mainly located in the North.

Conversely, in Southern India positive dynamics were achieved in women's education<sup>28</sup>. From the 19<sup>th</sup> century onward, reformist religious movements in this region, in particular the policies practically implemented by the local government, the worldview of the population, the relatively high political stability in the region, and the historically higher social status of women in society created favorable conditions for the development of education. In particular, the states of Kerala and Tamil Nadu today have achieved the highest literacy rates in India is considered as models for other states.

Regional differences are also clearly observed in the process of unifying the Indian education system. On the one hand, the central government's general education policy is applied to all states, while on the other hand, it is difficult to achieve the expected results without taking into account local needs and socio-cultural characteristics. Therefore, in the development of women's education in India, it is

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<sup>26</sup> Reddy M., Rao S. Comparative analysis of women's education in Southern and Northern India. – India: University of Hyderabad Press, 2007. – 210 p.

<sup>27</sup> Government of India. Literacy rate in Indian state wise (RGI&NSSO), 2015. <https://share.google/0MHvy5ZSk84jpBsX0> (12.05.2023).

<sup>28</sup> Ibid.

necessary to consider regional characteristics and this issue is regarded as an integral component of ensuring social equality and a strategy for sustainable development<sup>29</sup>.

The second chapter of the dissertation is entitled “**The development of women’s education in Northern India and its specific characteristics (on the example of Uttar Pradesh state)**” and in the first paragraph entitled “*The general condition of women’s education in the Northern India region*” the general state of women’s education in the region is studied and the political, economic and social reforms carried out by the Government of India are analyzed.

The Northern India region is considered one of the most complex areas of the Republic of India in terms of socio-economic development indicators. The development of women’s education in this region has historically been directly linked with the patriarchal social system, strict distribution of gender roles, religious and cultural restrictions and economic hardship. The fact that a large part of the population was engaged in the agrarian sector, the high level of poverty, the illiteracy of parents, as well as the practice of early marriage significantly reduced the attendance of girls at school. In particular, involving girls from an early age in household chores severely limited their opportunities for education.

Religious and cultural traditions in the region have also had a significant impact on the educational process. For example, in areas with a large muslim population, including Uttar Pradesh and Bihar states girls’ attendance at school was often restricted by religious conservatism and social stereotypes. As a result of conservative views expressed by some religious leaders towards education, female literacy remained much lower than the national average. The insufficiency of infrastructure, the lack of safe transportation for girls in rural areas and the absence of separate schools further complicated this process<sup>30</sup>.

However, in the last twenty ears, a number of state programs and reforms implemented by the Government of India have brought about certain positive changes in women’s education in Northern India as well. Since 2004, the Kasturba Gandhi Balika Vidyalaya program has established special schools for girls from socially disadvantaged families<sup>31</sup>. Since 2015, the Beti Bachao, Beti Padhao initiative has been aimed at reducing gender disparity and increasing girls’ enrollment in the education system<sup>32</sup>. In addition, the Right to Education Act adopted in 2009 guaranteed the inclusion of girls in compulsory primary education<sup>33</sup>. In recent ears, digital education initiatives have also expanded opportunities for women to acquire knowledge.

Nevertheless, the effectiveness of these initiatives has not been fully ensured in the region. In particular, the rate of girls entering higher education is still low, which shows that they are not able to participate fully in the upper stages of the educational

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<sup>29</sup> Reddy M., Rao S. Comarative analysis of women’s education in Southern and Northern India. – India: University of Hyderabad Press, 2007. – 210 p.

<sup>30</sup> Hussain A.M., Swaroopa P.K. Women education in India: Issues and challenges // International journal of emerging knowledge studies. Vol. 3. Issue 5, 2024. – P. 212.

<sup>31</sup> Kasturba Gandhi Balika Vidyalayas // Vajiram&Ravi, 2024. <https://share.google/E7hQFUuxAeAYK0YXn> (03.08.2025).

<sup>32</sup> Government of India. Beti bachao beti padhao // Women and child development department (2015). <https://share.google/jleTa3Ouk5yHvRStv>(08.09.2024).

<sup>33</sup> Government of India. The right of children to free and compulsory education act // Ministry of Education, 2009. – P. 29.

chain. This process is connected with the persistence of patriarchal stereotypes, the influence of religious and cultural views and the unequal distribution of economic resources on a gender basis<sup>34</sup>.

The experience of Northern India shows that although state policy and programs are of great importance, their effectiveness should be strengthened not only by legal and regulatory frameworks but also by changing social consciousness in local communities, involving religious leaders and civil society institutions. Only then will the real participation of women in the education system increase and gender disparities in the region may be significantly reduced.

The next section of this chapter is entitled “*The participation and significance of women in the educational sphere of Uttar Pradesh state*” reflects the state of women’s education in Uttar Pradesh, which is located in the northern region of India. Uttar Pradesh, being the largest and most populous state of India, is at the same time one of the regions with the greatest social disparities in the sphere of women’s education. The demographic scale and socio-cultural complexity of the state have further complicated the participation of women in the educational process. Although a number of measures aimed at increasing female literacy have been implemented in this region since independence, the level of girls’ school attendance in rural areas has remained low<sup>35</sup>.

There are several reasons for this: *firstly*, due to the strength of the patriarchal social system, parents tend to view girls’ education as a secondary matter. *Secondly*, as the state’s economy relies mainly on the agrarian sector, girls are actively engaged as labor resources in household and agricultural work. *Thirdly*, the educational infrastructure does not meet modern requirements, in particular, in rural areas the lack of separate schools for girls, overcrowded classrooms and the small number of female teachers make it difficult for girls to pursue long-term schooling.

The existence of negative attitudes towards women’s education in society, as well as the persistence of religious and cultural stereotypes, also remain major obstacles. For example, social opposition to co-educational classes and religious restrictions have forced many families to withdraw their daughters from school. In addition, low safety in public transport and the difficulty of traveling long distances to schools are also noted as serious problems in the continuation of girls’ education. As a result, many girls are compelled to leave school after primary or secondary education<sup>36</sup>.

At the same time, in recent years positive changes have also been observed thanks to governmental and non-governmental initiatives. In particular, the expansion of digital education, online courses and distance learning opportunities has gradually increased girls’ access to higher and vocational education. The Sarva Shiksha Abhiyan program implemented by the central government, the Mahila Samakhya project, as well as a number of educational programs included in the five-year plans have played an important role in expanding women’s access to knowledge. The National Education

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<sup>34</sup> Nisha N. Women’s education in India: A situational analysis // Journal of yashbhardwaj. Vol. 1. Issue 4, 2010. – P. 101.

<sup>35</sup> Hussain A.M., Swaroopa P.K. Women education in India: Issues and challenges // International journal of emerging knowledge studies. Vol. 3. Issue 5, 2024. – P. 212.

<sup>36</sup> Kotra B. Importance of women education in 21<sup>st</sup> century Indian society // Integrated journal for research in arts and humanities. Vol. 5. Issue 2, 2025. – P. 161.

Policy versions of 1968, 1986 and 2020 have also identified gender equality as a priority direction, contributing to the increased participation of women in the education system<sup>37</sup>.

Thus, the development of women's education in Uttar Pradesh is a complex process which, while being connected with patriarchal social structures, economic conditions and religious-cultural stereotypes, has nevertheless witnessed positive changes in recent years as a result of state programs. However, gender disparities remain acute, indicating the necessity of taking local needs into account in the implementation of educational policy in this region.

The third chapter, entitled "**Women's education and its transformations in South India (A case study of Tamil Nadu)**" systematically examines the regional characteristics of women's education, its specific directions of development and the achievements attained in the states of South India. In particular, using the example of Tamil Nadu, the chapter provides an in-depth analysis of the social, political and institutional changes that occurred in the field of women's education in the post-independence period and scientifically highlights the impact of these processes on educational progress in the region.

The first section of this chapter, entitled "*The state of women's education and its regional features in South India*" analyzes the formation, stages of development and regional characteristics of the women's education system in South India. This region, which includes the states of Tamil Nadu, Kerala, Karnataka and Andhra Pradesh stands out as one of the most advanced in the field of education in the Republic. It is historically known for its high literacy rates, active participation of girls in school and higher education and the relatively early formation of gender equality in education. This advantage stems from the combination of the region's religious-philosophical traditions, social reform movements, political stability and cultural values<sup>38</sup>.

In Kerala, the ancient marumakkathayam (a matrilineal inheritance system) strengthened the social status of women<sup>39</sup>. This tradition provided women with economic independence and social freedom, thereby expanding their opportunities for education. In the 19<sup>th</sup>–20<sup>th</sup> centuries social reformist movements in South India particularly the Self-Respect Movement led by Periyar Ramasamy and the Dravidian social movement widely promoted women's right to knowledge. Missionary schools and newly established state educational institutions played a significant role in involving girls in regular education.

State policy also prioritized the promotion of women's education in South India. The establishment of separate schools for girls, the provision of scholarships and grants the introduction of free textbooks, transport services and meal programs contributed to the popularization of education. Especially in Kerala and Tamil Nadu the Midday Meal Scheme and scholarship projects significantly increased girls' school attendance<sup>40</sup>.

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<sup>37</sup> Ibid.

<sup>38</sup> Chitra A. Women's education in Madras state // International journal of arts, science and humanities. Vol. 6. Issue 2, 2018. – P. 26.

<sup>39</sup> Moothedath M. Women and marriage in marumakkathayam // International research journal of social sciences. Vol. 4. Issue 10, 2015. – P. 34.

<sup>40</sup> Mahendran A., Indrakant S. Mid-Day meals scheme in hilly areas: Tamil Nadu, India // Asian Journal of Agriculture and rural development. Vol.4. No. 12. 2014. – 525-531 pp.

Special literacy courses for rural women as well as non-governmental initiatives further deepened this process.

As a result, the literacy gap between men and women in South India has sharply narrowed. Today, Kerala is recognized as the state with the highest literacy rate in India, exceeding 90 percent, while Tamil Nadu and Karnataka have also achieved levels above the national average<sup>41</sup>. This is explained by the value placed on education and the encouragement of women to actively participate in science, politics and social life.

A distinctive feature of South India is that gender equality in education has been reinforced not only through legal documents but also through social mentality and cultural values. In this region, women are active not only as students but also as teachers, scholars, leaders, politicians and social activists. The growing role of women in state governance, political parties and public organizations is also among the specific characteristics of South India.

Thus, according to the experience of South India, achievements in the field of women's education were formed not only on the basis of central government policies and constitutional rights but also in harmony with local socio-cultural values, historical reforms and religious traditions. These factors ensured gender equality not only within the education system but also accelerated the integration of women into civil society. Therefore, South India today is regarded as a model for other regions of India not only in education but also in socio-political development.

In the next section of the chapter, entitled "*Women's education in Tamil Nadu: post-independence development and contemporary trends*" the rates of development of the women's education system in Tamil Nadu in the post-independence period, institutional reforms and regional characteristics are analyzed in depth. The state of Tamil Nadu is known as one of the leading regions in India in the field of women's education. In the post-independence period, women's literacy in this state steadily increased. During the period from 1947 to 2000, literacy indicators regularly rose and the opportunity for women to receive education became not only a legal norm but also a stable social necessity in practical life.

In the development of women's education in Tamil Nadu socio-political movements, including the Dravidian Movement and the Self-Respect Movement led by Periyar E.V. Ramasamy, played a special role. These movements criticized caste-based social injustice and promoted the idea of making education open to all. In particular, the Self-Respect Movement served as a strong social support in increasing women's literacy in Tamil Nadu by freeing women from patriarchal restrictions, supporting their education and promoting gender equality. Together with missionary schools, these reformist currents paved the way for the involvement of girls in regular school education<sup>42</sup>.

At the level of state policy as well as great attention was paid to women's education. In the years after independence, the government of Tamil Nadu implemented

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<sup>41</sup> International literacy day 2020: Kerala most literate state in India, check rank-wise list // Hindustan Times, 2020. <https://share.google/TcwK9Mha4umyhtmLC> (07.08.2025).

<sup>42</sup> Kalaivani R. M. Periyar: A crusader of women's rights // International journal of latest technology in engineering, management & applied sciences. Vol. 14. Issue 8, 2025. – P. 1545-1547.

measures such as increasing the number of schools, establishing special schools and boarding schools for girls, increasing the proportion of female teachers and expanding scholarships and grants. Especially, the “Mid-day Meal Scheme” is introduced in the 1956 by the state’s Chief Minister K. Kamaraj, marked a turning point in the history of Indian education<sup>43</sup>. This program encouraged girls from poor families to attend school and shaped education not only as a means of acquiring knowledge but also as a mechanism of social protection. In later years, the provision of free textbooks, uniforms and scholarships further expanded the opportunities for girls to continue their education.

In the field of higher education as well, Tamil Nadu occupies one of the leading positions. Within universities, special faculties for women, vocational education institutions and distance learning centers were established. Improvements in infrastructure such as, hostels, transportation, sanitation and medical services, especially in rural areas, reduced the dropout rate of girls from school and higher education. Today, women in Tamil Nadu are actively involved in fields such as pedagogy, medicine, engineering, technology, social sciences and public administration. The role of women in education in the state has increased their economic and political activity and has transformed them into an independent and active stratum of society.

Thus, in the example of Tamil Nadu, a regional model of women’s education can be observed. This model was formed on the basis of social currents such as the Dravidian Movement and the Self-Respect Movement, the reforms of K. Kamaraj aimed at social justice, stable political will and the consistent support of state policy. In the state, the strengthening of gender equality through education served not only to educate a knowledgeable generation but also to ensure social justice and prosperity.

## CONCLUSION

The analysis of the regional characteristics of the development of women’s education in India shows that, although educational processes throughout the country were carried out within the framework of a general modernization policy, their dynamics and effectiveness developed differently in various regions of India. In the course of the research, historical processes from ancient times to independence, the state policy after independence, as well as the influence of socio-cultural factors were studied and scientifically analyzed. In particular, the results of the analysis conducted on the regions of Northern and Southern India revealed the reasons for the existing differences in women’s education, identified the specific characteristics of regional development and led to the following conclusions:

*Firstly*, it was revealed that the historical stages of the formation of women’s education in India have been closely connected with religious-philosophical, socio-economic and cultural factors since ancient times. The existence of female thinkers such as Gargi and Maitreyi in the Vedic period shows that women participated in the scientific and intellectual life of society in the early stages of education. During the

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<sup>43</sup> Shirley B. K. Kamaraj promoting education through the midday meal scheme (2023). [https://share.google/KB3Dg4275jJ5LARDA\(08.07.2024\)](https://share.google/KB3Dg4275jJ5LARDA(08.07.2024)).

Buddhist period, monasteries became centers of enlightenment for women, while in the Islamic period, intellectual women remained active in madrasas and court environments. However, these processes did not provide educational opportunities for the broad masses, especially for representatives of the lower strata, as a result of which women's education remained limited by class and gender restrictions. Therefore, the formation of women's education developed in close connection with the general social structures and religious-philosophical views of Indian society.

*Secondly*, during the British colonial period, although the initial forms of modernization reforms were introduced into the education system, they were mainly limited to missionary schools and elite circles concentrated in urban environments. At this time, women's education developed to a certain extent and literacy among women in some segments of society increased, but this opportunity was not available to the general population. Since British policy directed education more toward its administrative and economic interests, women's education did not become widespread at the national level. Nevertheless, the initiatives of missionary schools and reformist intellectuals created an important foundation for the post-independence education policy.

*Thirdly*, after independence, education was defined in the Constitution of India as a universal human right and a number of legal and institutional measures aimed at achieving gender equality were implemented. Through national education policies (1968, 1986, 2020), the National Committee on Women's Education, the Hansa Mehta Committee, the Mahila Samakhya program and the Sarva Shiksha Abhiyan initiative, the participation of girls in the education system expanded. However, due to the patriarchal order, religious-cultural stereotypes and economic inequalities, the gender gap was eliminated only gradually. This created the necessity to deeply analyze not only the legal foundations of reforms in women's education but also their practical results.

*Fourthly*, in the Northern region of India due to religious conservatism, patriarchal traditions, early marriage and restrictions on girls' participation in social life, the literacy rate of women lagged far behind the national average. Although government programs such as Beti Bachao Beti Padhao, Kasturba Gandhi Balika Vidyalaya and compulsory free education ensured certain positive changes, in rural areas girls still drop out of school, are less engaged in higher education and continue to face cultural barriers. This directly affects the socio-economic development of Northern India as well.

*Fifthly*, in the Southern region of India women's education demonstrated a positive dynamic. From the nineteenth century onwards, religious reform movements, missionary schools, the Dravidian movement and the Self-Respect Movement led by Periyar E.V. Ramasamy created the ideological and social foundation of women's education. As a result, Southern India became the leading region in the country in terms of female literacy, school enrolment and participation in higher education. This model illustrates a regional approach that ensures the stable and effective development of the education system under Indian conditions.

*Sixthly*, the experience of Uttar Pradesh clearly reflects the socio-economic barriers of Northern India. Patriarchal structures, school dropouts among rural girls, the

shortage of female teachers, as well as problems of transport and safety, continue to limit women's participation in education. Although government initiatives such as digital education, scholarship schemes and special schools have played an important role in addressing these challenges, they have not yet yielded the expected results. Thus, the case of Uttar Pradesh represents a typical example of the regional characteristics of Northern India.

*Seventhly*, the experience of Tamil Nadu deserves special attention, as political will and ideas of social justice were combined to ensure the broad involvement of women in the education system. The Mid-Day Meal Scheme introduced by K. Kamaraj, along with free textbooks, scholarships and special schools for girls played a crucial role in expanding educational coverage. Furthermore, the ideas of social equality, shaped by the Dravidian ideology, created favorable conditions for girls to participate actively in higher and vocational education. This model stands in sharp contrast to the traditional patriarchal environment of Northern India.

*Eighthly*, as a general scholarly conclusion, it should be emphasized that the development of women's education in India is directly linked to regional specificities. While achieving gender equality in the Northern regions has been slow and challenging, educational progress in the Southern regions has directly contributed to broader social development. Hence, the Indian experience demonstrates that in designing education policies, it is essential to ensure regional adaptability, transform social consciousness and harmonize state-society cooperation. This process is of great importance not only for India's internal progress but also for achieving sustainable socio-economic development in the South Asian region as a whole.

The study of the regional characteristics of women's education in India from the middle of the twentieth century to the beginning of the twenty-first century has led to the development of the following recommendations:

- It is recommended to introduce the "Girls in STEM Uzbekistan" program to develop girls' education in STEM fields, to establish IT centers in every district, and to provide free robotics and programming courses for girls in order to enhance their scientific, technological, and professional potential and strengthen gender equality.
- As a comprehensive measure to combat early marriage and traditional gender stereotypes that may hinder girls' education in Uzbek families, it is recommended to raise awareness among parents and local communities through educational campaigns, seminars and mass media about the social, economic and cultural benefits of girls' education.

**НАУЧНЫЙ СОВЕТ № DSc.03/31.01.2024.Tar.21.03  
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ  
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ ВОСТОКОВЕДЕНИЯ**

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**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ  
ВОСТОКОВЕДЕНИЯ**

**ХАЙРУЛЛАЕВА ИРОДА ФАХРИДДИНОВНА**

**РЕГИОНАЛЬНЫЕ ОСОБЕННОСТИ ОБРАЗОВАНИЯ ЖЕНЩИН В  
ИНДИИ С СЕРЕДИНЫ XX ВЕКА ДО НАЧАЛА XXI ВЕКА**

**07.00.03 – Всемирная история**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ  
ДОКТОРА ФИЛОСОФИИ (PhD) ПО ИСТОРИЧЕСКИМ НАУКАМ**

**Ташкент – 2025**

Тема диссертации на соискание учёной степени доктора философии (PhD) по историческим наукам зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан под номером B2023.2.PhD/Tar1495.

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**Научный руководитель:** Шадманова Санобар Базарбаевна  
Доктор исторических наук, профессор

**Официальные оппоненты:** Рахимов Мирзохид Акрамович  
Доктор исторических наук, профессор

Жуманиязова Феруза Джуманазаровна  
Доктор философии (PhD) по истории

**Ведущая организация:** Национальный педагогический университет Узбекистана

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Адрес: 100060, город Ташкент, улица Амира Темура, 20. Тел.: (99871) 233-34-24, факс: (+99871) 233-52-24,  
e-mail: [info@tsuos.uz](mailto:info@tsuos.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ташкентского государственного университета востоковедения (зарегистрирована № 112). Адрес: 100060, город Ташкент, улица Амира Темура, 20. Тел.: (99871) 233-34-24, факс: (+99871) 233-52-24.

Автореферат диссертации разослан 20 ноября 2025 года.  
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**М.М.Исхаков**  
Председатель Научного совета по присуждению учёных степеней, доктор исторических наук, профессор

**Н.Р. Каримов**  
Ученый секретарь Научного совета по присуждению учёных степеней, доктор исторических наук (DSc), доцент

**Н.Е.Каримова**  
Председатель Научного семинара при Научном совете по присуждению учёных степеней, доктор исторических наук, профессор

## **ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))**

**Цель исследования.** Целью настоящего исследования является научный анализ процессов формирования и развития женского образования в индийском обществе с середины XX века до начала XXI века в контексте исторических условий, а также выявление его региональных особенностей на основе комплексного подхода.

**Объект исследования.** Объектом исследования является процесс регионального формирования и развития женского образования в Индии с середины XX века до начала XXI века.

**Предмет исследования.** Предмет исследования составляют образовательные реформы, реализованные в Индии с середины XX века до начала XXI века, уровень грамотности женщин, а также региональные особенности системы женского образования.

### **Научная новизна исследования заключается в следующем:**

Научно обосновано, что, несмотря на то что британская администрация в Индии уделяла особое внимание образованию женщин, основной целью этого процесса не было достижение их подлинной интеллигентизации, напротив, осуществлённые широкомасштабные реформы являлись составной частью колониальной политики и были направлены на подготовку дешёвой рабочей силы, повышение экономической эффективности и более продуктивное использование человеческого капитала, что в конечном счёте способствовало укреплению британского господства;

Доказано, что уровень охвата женщин образованием в различных регионах Индии был неодинаковым, что объяснялось влиянием патриархальных ценностей, религиозными и экономическими трудностями, нехваткой инфраструктуры, слабым выполнением социально-политических программ, языковыми проблемами, а также нехваткой женщин-педагогов. Все эти факторы были выявлены на примере анализа уровня образования в штате Уттар-Прадеш, расположенном в северной части страны;

Научно выявлено, что в Южной Индии, напротив, широкому вовлечению женщин в сферу образования способствовали социально-политические движения, в частности, деятельность «Self-Respect Movement» и дравидийских движений, а также сохранение элементов системы марумакаккайям и относительная устойчивость принципов гендерного равенства. Эти факторы положительно повлияли на рост грамотности женщин, их активное участие в образовательном процессе и укрепление социального статуса женщин в обществе;

Научно обосновано, что сравнительно отстающее социально-экономическое развитие северных, преимущественно аграрных регионов, где женщины в основном заняты в сельском хозяйстве и секторе самозанятости, а также, наоборот, высокая доля женщин, работающих в промышленности и государственных учреждениях в южных штатах, существенно повлияли на показатели женской грамотности в этих регионах.

### **Внедрение результатов исследования.**

В ходе изучения истории региональных особенностей системы образования женщин в Индии с середины XX до начала XXI века были разработаны выводы и рекомендации:

Научно обосновано, что, несмотря на то что британская администрация в Индии уделяла особое внимание образованию женщин, основной целью этого процесса не было достижение их подлинной интеллектуализации, напротив, осуществлённые широкомасштабные реформы являлись составной частью колониальной политики и были направлены на подготовку дешёвой рабочей силы, повышение экономической эффективности и более продуктивное использование человеческого капитала, что в конечном счёте способствовало укреплению британского господства. Научные выводы, связанные с социально-экономической деятельностью центрального правительства, направленной на развитие данной сферы, были использованы при подготовке разделов учебника доктора исторических наук, профессора С.Б. Шадмановой «История гендерных отношений в странах Востока», а именно тем: «Проблема женщин в XVIII–XIX веках. Женское движение и его направления», «Изменение социального статуса женщин в XX–XXI веках» и «Женщины Востока и образование» (Справка № 01-04-02/2096 от 5 сентября 2025 года, выданная Ташкентским государственным университетом востоковедения). В результате это пособие способствовало более полному раскрытию состояния женского образования в Индии для студентов и научных исследователей.

Доказано, что уровень охвата женщин образованием в различных регионах Индии был неодинаковым, что объяснялось влиянием патриархальных ценностей, религиозными и экономическими трудностями, нехваткой инфраструктуры, слабым выполнением социально-политических программ, языковыми проблемами, а также нехваткой женщин-педагогов. Все эти факторы были выявлены на примере анализа уровня образования в штате Уттар-Прадеш, расположенном в северной части страны (Справка № 01-04-02/2096 от 5 сентября 2025 года, выданная Ташкентским государственным университетом востоковедения). В результате данное пособие способствовало более всестороннему раскрытию состояния женского образования в Индии для студентов и научных исследователей.

В южных регионах Индии, напротив, расширению участия женщин в образовательной сфере способствовали общественно-политические движения, в частности «Self-Respect Movement» и дравидские движения. Также положительное влияние оказали сохранившиеся элементы системы марумаккатхаям и относительно более сильные принципы гендерного равенства. Эти факторы сыграли важную роль в повышении уровня грамотности женщин, их активном участии в образовательных процессах и укреплении социального статуса женщин в обществе. Полученные материалы были использованы при подготовке сценариев телепередачи «Taqqdimot» на телеканале «O‘zbekiston tarixi» (справка Государственного учреждения Творческого объединения «Ma’rifat» Национальной телерадиокомпании Узбекистана № 01-33/630 от 20

августа 2025 года). В результате у зрителей сформировалось более полное представление и знания о системе женского образования в Индии;

Социально-экономическое развитие северных, преимущественно аграрных регионов страны оказалось относительно отсталым, в то время как большинство женщин там занято в сельском хозяйстве и самозанятостью. В южных районах, напротив, значительная часть женщин работает в промышленности и государственных учреждениях, что существенно повлияло на показатели женской грамотности по регионам. Указанные выводы были использованы на научных заседаниях Агентства по делам молодежи Республики Узбекистан (протокол № 4-09-21-5318 от 3 октября 2025 года). Настоящая диссертационная работа послужила важным источником в деле воспитания молодежи, передачи знаний и развития их навыков.

**Структура и объём диссертации.** Диссертация состоит из введения, трёх глав, семи параграфов, заключения, списка использованных источников и приложений. Общий объём диссертации составляет 153 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
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(18-noyabr 2025-yil)



Bosishga ruxsat etildi: 18-noyabr 2025-yil.  
Bichimi 60x45  $\frac{1}{8}$ . "Times New Roman"  
garnitura raqamli bosma usulida bosildi.  
Shartli bosma tabog'i 3,125. Adadi 60 nusxa. Buyurtma 160.

O'zbekiston Respublikasi IIV Akademiyasi,  
100197, Toshkent shahri, Intizor ko'chasi, 68.

"AKADEMIYA NOSHIRLIK MARKAZI" DM

Bosishga ruxsat etildi: 18-noyabr 2025-yil.  
Bichimi 60x45 <sup>1</sup>/<sub>8</sub>. “Times New Roman”  
garnitura raqamli bosma usulida bosildi.  
Shartli bosma tabog‘i 3,125. Adadi 60 nusxa. Buyurtma 160.

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