

The History of The Formation of Women's Organizations and Its Scientific-Theoretical Foundations

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ABSTRACT

The article is based on the fact that the women's issue is one of the most important areas of development of modern society and is considered a set of social problems that express such issues as the status of women in the family and society, protection of their legitimate interests, ensuring employment, and protection of motherhood and childhood. Therefore, the women's issue plays an important role in the social, economic and political development of the country.

Studying the history of the origin of the women's issue is of great importance for a correct understanding and solution of this issue, which is closely related to human society, social relations, nations and states, cultures and civilizations. The emergence and development of this issue is also associated with the transition of socio-historical processes from one stage to another. The issue of the treatment of women has been addressed at different times from the perspective of the social system, the interests of different classes, and the desire to solve society's problems in the socio-economic and spiritual spheres, but it has not yet found a complete solution.

Keywords: Women's issues, modern society, woman, family and society, legitimate interests, motherhood and childhood, social problems, country, social, economic and political development, history, human society, social relations, nations and states, cultures and civilizations, socio-historical processes.

INTRODUCTION

The women's issue is one of the most important areas of development of modern society and is a set of social problems that express issues such as

the status of women in the family and society, protection of their legitimate interests, ensuring employment, and protecting motherhood and childhood. Therefore, the women's issue plays an

important role in the social, economic and political development of the country.

Researching the history of the origin of the women's issue is of great importance for the correct understanding and solution of this issue, which is closely related to human society, social relations, nations and states, cultures and civilizations. The emergence and development of this issue is also associated with the transition of socio-historical processes from one stage to another. The issue of relations with women has been resolved in different periods from the point of view of the social system, the interests of different classes, and the desire to solve the problems of society in the socio-economic and spiritual spheres, but has not yet found its complete solution.

In solving the issue of women, based on the perspective of modern problems, it is necessary to pay attention to the following areas:

- the socio-legal status of women;
- their participation in socio-economic processes;
- their position in political systems;
- their role in cultural development and religious life;
- their activity in international movements;
- issues of reproductive health and its preservation;
- their role in the formation and strengthening of family relations.

METHODS

The article scientifically analyzes the history of the formation of women's organizations and their scientific and theoretical foundations using generally recognized scientific, historical, and comparative analysis methods.

RESULTS

It is known that in the conditions of globalization, the process of self-identification of women is changing, their social status, culture and level of education are constantly increasing. This process, which has attracted the attention of many researchers, is reflected in the fact that dealing with women's problems is not accidental. In particular, the recognition of women's issues as a global social phenomenon and the consistent efforts to eliminate women's problems, their broad participation in social life are increasing the status of women in society and creating a wide range of activities for them. As a result, they are gaining the opportunity to fully demonstrate their talents and abilities, striving for economic independence. This process has led to a change in the policies of almost

all countries regarding women's issues and their attitude towards them.

Since it is impossible to assess social development and political processes without taking into account the participation of women, who make up more than half of the country's population, increasing the social activity of the population is especially clearly manifested in the women's movement. Because this social group reacts to even the most acute events in society through its own gender characteristics and is considered the gender that has the ability to turn its civil initiatives into reality. Representatives of the women's movement defend not only their own interests, but also the positions of the needy segments of the population, which are important for the country and society as a whole - children and the elderly and pensioners. In modern society, a developed women's movement is an integral part of the political process, and the unification of women into organizations gives this social group the opportunity to participate in making important political decisions.

The world community has fully realized that the future of the nation and society is fully determined by the participation of women in all spheres of social life, and that only when their active participation in science, technology, production, and management is achieved, society can have a perfect direction in its development. Therefore, in today's era of globalization and the clash of civilizations, the problems of further developing the place and role of women in modern society, which are considered important to solve, and in which progress cannot be achieved in the future without the participation of women, are being put forward.

After all, as President Sh. Mirziyoyev noted: "The cultural level of any society on earth is determined by its attitude towards women," there is certainly a deep meaning in the wise words:At this point, I would like to quote a statement made by UN Secretary-General Antonio Guterres at the 63rd session of the UN Commission on the Status of Women, which was held on March 11-17 this year, and which was also attended by our delegation. "Where women actively participate in political and social life, the economy grows, stability is strengthened, and citizens are empowered."

"the well-being of women is increasing," A. Guterres noted.

Indeed, the level of development of modern countries is determined by the extent to which

women's rights are ensured. Now, many experts studying human development believe that it is impossible to fully understand the historical path and progress traveled by humanity without studying the role of women in all spheres of human society. In particular, the following opinion of the famous researcher of women's history, Giselle Bock, is among them: "In the past, women's experience, activities, and spheres of life were ignored because they seemed to have no historical value. However, women's history "should be considered as general as men's history", ... because it concerns not only half of humanity, but all of it." According to Joan Kelly, another prominent researcher of women's history, "it is not about returning women to history, but first of all about returning history to women. Such attention is not only to women in history, but also to the history of women, but also to a special kind of history, namely the history of women all over the world as women."

In order to bring about drastic qualitative changes in the issue of women in modern society, it is necessary to accurately assess the conditions and state of the historical development of women's movements. Today, the assessment of women's rights from the perspective of human rights on a global scale is the result of positive changes taking place in the world's progressive thinking. Naturally, the existence of women's movements around the world and the recognition of their activities by governments indicate that modern political and state systems are modernizing and democratizing their structure, and that the state of liberalization in assessing women's problems is developing widely.

It is known that the changes that occurred in the development of society in the 18th and first half of the 19th centuries, namely the development of industry and the acceleration of the urbanization process, began to lead to a change in attitudes towards women. In particular, as a result of the increased need for cheap labor, women began to participate in production as cheap labor. This situation created the basis for the emergence of the idea of women's equality with men. Naturally, the women's movement in each country took place depending on the specific characteristics of the political situation and historical traditions. In each specific historical period, the women's movement pursued different goals. In particular, as a result of their efforts to achieve their rights, in particular, the right to vote, equal access to education with men, participation in decision-making by holding

high positions, occupying a high social position in society, the right to divorce, property rights, as well as equality in the obligations of caring for children, women's organizations began to emerge. In his article "On the Granting of the Right of Citizenship to Women" published in 1789, the French Enlightenment philosopher J.A. Condorcet recognizes the situation of women and their rights as a social problem. And, emphasizing that women are members of society, he emphasizes that they are part of the nation, and that it is necessary to radically change the attitude towards them.

In 1791, Olympia de Gouges developed the "Declaration of the Rights of the Citizen and of Women" and declared that women have the right to think freely and express their opinions freely. In her declaration, Olympia de Gouges noted that freedom and equal civil rights cannot belong only to men, and that it is difficult to achieve equality in practice if half of society - men - is deprived of the privileges enjoyed by the other half, and demands that women be given all civil rights, including voting rights, as well as the opportunity to hold public office.

Mary Wollstonecraft's book "A Vindication of the Rights of Women", published in 1792, sharply criticizes the inactive and passive lifestyle of women and states that women should have equal rights in political life as men. Thus, Mary Wollstonecraft's declaration of the independence of women established her as the mother of modern feminism.

In 1793, Olympia de Gouges presented the "Rights of Women", that is, the Code, to the Convention. It states that the situation of women is a matter to be resolved at the state level. Although the Convention supported women's rights to education, professions, and participation in trade and economic life, it did not recognize women's right to vote. Even the 1848 revolution did not recognize women's right to vote.

could not ensure their participation in social and political life, the right to vote.

The history of the formation of women's organizations is closely connected with the development of the feminist movement that emerged in the late 19th and early 20th centuries. During this period, women began to actively fight for their rights, including the right to vote, education, and labor. Various women's organizations that had defined clear goals and objectives in the field of protecting women's interests gradually began to form.

The organization that protected women's

economic, political, and professional rights was first founded on March 18, 1871, during the formation of the Paris Commune. The book "The Subjection of Women" by the famous English philosopher, economist and politician John Stuart Mill, which later became known as the "Bible of Feminism", played a significant role in shaping the ideology of the organized women's movement that began in the mid-19th century in European countries. The issue of women's rights and gender equality, which was expressed in this source, is still relevant today. In particular, the work describes the need to put an end to women's legal, economic and social dependence on men, the lack of significant differences between the mental and physical capabilities of women and men, the lack of scientific basis for claims that women have inferior abilities; the introduction of laws and public institutions that guarantee education, freedom of choice and opportunities that can lead to an increase in the status of women, etc. The work also emphasizes that the subordination of women limits their personal freedoms and hinders the general progress of society, and that women's equal rights increase the general happiness and well-being of society. John Stuart Mill denounces inequality in marriage as "a form of slavery" and emphasizes that women should be given economic and social independence. He believes that women's education and participation in economic activities contribute to the intellectual and economic development of society, and that it is ineffective to limit women's participation in the labor market. The work was written at a time when the women's rights movement (suffragist movement) was developing, and it provided a theoretical basis for this movement. Published in 1869, this work was immediately translated into all major European languages, including Russian, and the discussion of its ideas contributed to the formation of organizations fighting for women's equal rights in many countries.

In 1879, August Bebel's book "Woman and Socialism" ("Die Frau und der Sozialismus") was one of the most important works discussing women's rights and class equality in the late 19th and early 20th centuries. It analyzes the place of women in society at all historical stages. In particular, it analyzes the social status of women from ancient societies to the Middle Ages and the industrial era and connects this situation with class systems. It also covers in detail the issues of the improvement and spread of women's labor, the

struggle for legal equality, and shows women's liberation as an integral part of the class struggle. Bebel emphasizes the importance of women's education and equal participation in the labor market, and argues that limiting women's intellectual and creative potential undermines the overall development of society. Criticizing the patriarchal family system, viewing it as an institution that makes women economically and socially dependent on their husbands, he argues that in a socialist society, the economic foundations of marriage will disappear and women will be able to enter into free relationships. She considers women's social inequality to be a consequence of the capitalist system, criticizing the exploitation of women in the labor market, especially the difficult working conditions of working-class women. She emphasizes that under capitalism, women's inability to achieve economic independence further strengthens their subordination, while in a socialist society, the abolition of property relations leads to women's economic and social liberation. In socialism, she argues, common ownership and equal division of labor give women equal rights and opportunities. However, under socialism, the conflict between women as mothers and women as workers has intensified. This problem is especially clearly manifested in the history of the lives of Eastern women, in particular, Uzbek women. However, the Soviet era is described in historical literature as a society in which the "women's question" has been resolved. Namely, the resolution of the "women's issue" is primarily due to the declaration of legal equality between women and men, the widespread involvement of women in public production, the creation of conditions for women to simultaneously perform professional, family and reproductive functions, the provision of benefits, explained by the establishment of a system of social protection for women in the form of benefits, maternity and childcare leave, and restrictions on the use of women's labor. It is worth noting that during the Soviet Union, the issue of women in Uzbekistan was considered within the framework of socialist ideology. Women's education, participation in social production, and active participation in public life were encouraged. However, this process was largely accompanied by a disregard for centralized policies and spiritual and cultural traditions. For example, in the second half of the 1920s, the "Attack" campaign was aimed at getting women to throw off the veil, but this was

met with resistance from the local people. As is known, fundamental changes do not occur without internal conflicts, clashes of interests and ideas. It was during the Soviet era that the "Attack" movement, aimed at changing the situation of women, clashed with new views on the traditional lifestyle of women and their attitude towards them, and with the desire for innovation. This social movement had both negative and positive significance. In particular, the uniqueness of Uzbek women, their physical capabilities, their national and religious traditions, and spiritual values were not taken into account in this process. The "Attack" movement was organized not to literally free women and give them equal rights with men, but rather for the political and economic interests of the Soviets. As a result, women were involved in hard physical labor along with men. The only positive aspect of the "Attack" movement was that it allowed Muslim women to demonstrate their talents and potential, participate widely in socio-political life, and receive education. V. Mineyev: "The "Khujum" movement was a major social phenomenon that attracted women to political life. Women gained the right to actively participate in social production, receive modern education, participate in the life of public organizations, clubs, local councils, and most importantly, participate in elections on an equal footing with men," he writes. In the new social order that was taking shape in the early years of the Soviet era, efforts were made to ensure women's equal rights with men by ensuring their broad participation in all spheres of economic, social and political life as the main productive force. To achieve this goal, Muslim women, who were called "oppressed," were widely involved in social production by using their labor as cheap labor, thereby increasing the labor force. That is, it was precisely women's labor that became an important factor in ensuring the "success" of cotton farming and creating a socialist economy. Secondly, in the eyes of the Soviets, the attitude towards local women in traditional society "seemed to be tantamount to slavery", and thirdly, the communist party tried to suppress Islam. These changes were to pave the way for the introduction of communism, which would not have been possible without the participation of women. In this process, the Bolsheviks created a large "propaganda machine" aimed at changing the position of Muslim women.

To achieve their goal, Soviet policy towards women was carried out in two stages. The first step was aimed at modernizing women's rights in the

family during the years 1917-1926. Instead of the traditional and sharia-based qazi, which had previously regulated social life, a set of new codes and civil courts emerged. Due to the traditional way of life of Turkestan, until the end of the 1920s, qazi courts based on sharia and custom existed in parallel with the "new", "just" Soviet courts. However, as a result of Soviet propaganda, the importance and role of Sharia courts in public life began to decline. If in 1922 there were 220 qazi courts in Turkestan, by 1923 there were 85, and in 1924 there were 58. In 1925, not a single case came to the old city qazi court of Tashkent. In Fergana, qazi courts had not lost their importance by this time. In 1925, qazi courts remained only in remote regions. Due to the repression of the clergy, by 1929 the religious structure and qazi courts were abolished. In 1918, official registration of marriages, births, and deaths became mandatory, and common-law marriages were prohibited. To better protect women, instead of the Sharia code, laws aimed at "liberating" indigenous women in Turkestan were adopted, "legally establishing their full equality with men, prohibiting polygamy, dowry, and the forced marriage of underage girls." In particular, the "Law on Equal Pay for Equal Work for Women and Men," the "Law on Motherhood and Childhood" "On the Protection of Women" were adopted. Also, Article 64 of the first Soviet Constitution of 1918 granted women the right to vote and be elected to public office along with men. Thus, legal foundations were created to ensure women's equality. However, all of them, instead of giving women political rights in practice, led to the establishment of strict control and persecution in the country. As is known, the Soviets' selfish goals required the alienation of women from the family environment. Therefore, at the first meeting of the organizers of the Eastern Women, held on April 5-7, 1921, issues such as the development of a "Decree on Freedom of Divorce", "Decree on Marriage Age and Marriage" were on the agenda. In June 1921, the Central Executive Committee of the Soviets of the Turkestan ASSR decided to give up the marriage of underage girls and A decree was adopted prohibiting polygamy and abolishing polygamy. The marriage age was set at 16 years instead of the 9 years in Sharia law. Chapter 10 of the Criminal Code of the RSFSR was "On the fight against the vices of old age in the family and household life", and the acquisition of polygamy was defined as the purchase of a bride. Also, the III session of the Supreme Soviet of the Uzbek SSR in 1928 adopted a new law on marriage

for the Uzbek SSR. According to it, the age of marriage for teenage boys was set at 18, and for girls at 16. At the same time, marriage had to be concluded on the basis of the consent of both parties. The law prohibited a spouse from entering into a second marriage without a legal separation from the first marriage. It was established that both spouses have equal rights in the matter of divorce. This is a positive aspect of the law. Extensive propaganda was carried out in order to popularize the provisions of this new legislation. Laws were translated into local languages and the texts were widely distributed among the population. Meetings were held to explain women's civil and constitutional rights. Weeks and even days were set to combat "kalin and polygamy" and events were held. Also, one of the resolutions they issued contained a clause that said: "Divorce cases should be considered no later than a week." Because during the "Attack" period, the courts received a huge number of applications for divorce, and they were women who, relying on the new Soviet laws mentioned above, such as the prohibition of marrying off underage girls and polygamy, marriage without the consent of girls, and the abolition of kalin, were dissatisfied with forced marriages and wanted to divorce their elderly husbands. As a result, the policy pursued by the Soviet authorities in matters of family and marriage led to the breakdown of thousands of families, the wandering of children between their parents, the spread of "kalin" (a type of marriage between two people), and the destruction of the family. It led to the devaluing and loss of social status, and the punishment of women who applied by their husbands, fathers, or brothers. Because the centuries-old traditional life ensured the privileged position of men in the family. The revolutionary changes in the family and marriage issues of the Bolsheviks, which came with a strong moral impact, first of all, dealt a severe moral blow to existing men, but they also encouraged women to pursue an unimaginable "bright life". This led to the deprivation of women from their family, which was their true happiness. Also, as a result of the condemnation of women's activities within the family and their underestimation as a type of social work, the family was separated from its social status and turned into a household chore.

In order to achieve its political and economic goals, the authoritarian regime, by claiming that "the laws and regulations established by Sharia ensure the lack of rights of women in the family", and by

claiming that "polygamy and polygamy are the fault of religion", denied religious beliefs, and the Soviet family and marriage system. In order to promote the legislation, the special representative of the women's department - the "people's advisers" who protected the rights - widely used the activities of the "people's advisers". In December 1923, the People's Commissariat of Justice of the TASSR adopted a special resolution "On expanding the involvement of indigenous women in the legal profession." The special representative of the women's department began to participate in court as a defender of women's rights. The people's court had its own purpose, tasks, system of work forms and methods, and was engaged in training women legal advisers, promoting the law, organizing open courts, special legal days and hours, holding meetings, etc. At the end of 1924, about 250 women worked as people's advisers in the Tashkent and Samarkand regional people's courts. However, most of them did not have special training and sufficient qualifications. Therefore, the Central Asian Bureau of the Central Asian Central Committee of the CPSU (b) invited local women to study at Central Asian law courses. Instructions on allocating 20% of seats to ethnic minorities was developed. Women lawyers-consultants trained according to it were trained to promote the laws of the socialist system rather than to represent their own rights.

Social organizations such as women's departments (jenotdel), trade unions, Komsomol organizations, cooperative societies, the "Koschi" association, and women's clubs, which emerged as a component of the political system in 1919, took the "initiative" in involving women in socio-economic and cultural life.

The second step is the stage during the "liberation campaign" called the "Khujum" movement in 1926-1932, when the idea of literally equalizing women's and men's labor took precedence. Because, as a result of the "Attack" campaign of 1926-1927, the attitude towards women changed significantly. The communist party, which was the leader of the revolutionary changes that began in the social, economic and cultural spheres of society, based on its own interests, treated women of the local nationality with administrative methods for chauvinistic purposes. Especially during the period of industrialization, collectivization and cultural changes that began in the country, under the pressure and demands of the ruling ideology and the state, women's wide

participation in changes in socio-economic and cultural life was achieved, which was manifested only in form and number. However, at the heart of this process was the idea of false internationalism, which denied any national characteristics and promoted a “single Soviet people”, which in turn made it possible to educate Uzbek women as supporters of the authoritarian regime, believing in the “ideas of socialism”. This stage, moreover, was accompanied by an increase in the number of women who were more conflicted and more socially and politically active, and by the end of the 1930s they became victims of the repressive policies of the authoritarian regime. All this indicates the importance of studying the complex, multifaceted processes of the above-mentioned period from a historical perspective and testifies to the scientific, theoretical, practical and political importance of this issue.

It is worth noting that the women's movement reflects not only a wide range of issues directly related to the status of women, namely their role and place in various spheres of social life, economic and political interests, but also covers general social laws, including the development of society and the prospects for the development of civil society in the country. In this process, the role and place of women's organizations is of great importance.

However, the contradictory approach to women's issues in the Soviet era, the ambiguous assessment of the activities of Uzbek women, give rise to debates about their current position in society. The social activities of women in traditional society and the problems associated with women have always attracted the attention of researchers. In this regard, in recent years, the scope of scientific research on the issue of attitudes towards women, gender equality issues, protection of women's rights and interests, ensuring their social protection and employment, and women's participation in internal and external migration has been expanding in the fields of history, social philosophy, law, economics, and pedagogy.

Research on the history of women's organizations in Uzbekistan should be considered as an important direction of gender equality and socio-economic reforms. The theoretical and methodological foundations of the study are based on the analysis of historical sources, modern gender theories, and research methods. Since theoretical foundations play an important role in the study of the history of women's organizations, gender theories, feminism, and theories of social

change constitute the main conceptual basis of this study.

First, feminist theories and approaches play a key role in the study of the history of women's organizations. Liberal feminism, radical feminism, and intersectional feminism offer different perspectives on research: Liberal feminism: Analyzes the role of organizations in ensuring women's equal rights in education, work, and political life. Radical feminism: Examines the role of women's organizations in the fight against patriarchy and their impact on social change. Intersectional feminism: Offers a multifaceted analysis of the activities of organizations, taking into account the interaction of gender, class, ethnicity, and other social factors.

The first, second, and third waves of feminism had different influences on the formation of women's organizations. In Uzbekistan, feminism ideas were mainly manifested in a unique form during the Soviet era and after independence. While in the Soviet era, women's emancipation was carried out within the framework of state policy, in the post-independence period, private and non-governmental organizations began to play an important role.

Secondly, theories of social analysis, in particular structural functionalism and conflict theory, are important in understanding the place of women's organizations in society: Structural functionalism: Sees organizations as institutions that ensure the stability of the social system. Conflict theory: Analyzes organizations as subjects that fight against class and gender inequalities.

Thirdly, from the perspective of the post-Soviet history of Uzbekistan, postcolonial approaches are important in understanding the formation and development of women's organizations. This approach is used to analyze the social role of women during the period of Soviet colonialism, changes during Soviet modernization and independence.

Various methodological methods can be used in studying the history of women's organizations. The main methods are listed below:

Historical analysis is the main method in studying the stages of formation and development of women's organizations. This method is used in the following areas:

- Official documents, reports and legislation from the Soviet era and the years of independence are analyzed based on archival documents.
- Coverage of the activities of women's organizations in newspapers, magazines and other

media is analyzed based on the analysis of periodicals.

- The activities of organizations are divided into historical stages, and the characteristics of each stage are determined through chronological analysis.

Qualitative research methods are important for a deep understanding of the social and cultural context of the activities of women's organizations. In particular, through interviews with former members or activists of organizations, their experiences and perceptions are studied. Women's personal stories and experiences are collected and analyzed through oral history. The materials, programs and goals published by organizations are analyzed in content.

Quantitative methods are used to assess the impact of women's organizations by analyzing statistical data: In particular, data on the number of members, projects and social impact of organizations are statistically analyzed. Public acceptance of the activities of organizations is studied based on questionnaires and surveys.

There are a number of problems in studying the history of women's organizations, which are mainly related to the limited availability of archival documents (some documents from the Soviet era may have been classified or destroyed), subjectivity (subjective perceptions may prevail in oral histories and interviews), and lack of information (there may not be enough information about the activities of organizations in certain periods).

In solving these problems, it is important to use periodicals and reports of international organizations along with archival documents, increase the reliability of data by using qualitative and quantitative methods, and use international experience and conduct an in-depth analysis of the local context through comparison.

The study of the history of women's organizations in Uzbekistan is important for a deeper understanding of social and gender equality issues. Theoretically, feminist, social analysis and postcolonial approaches, and methodologically, historical analysis, qualitative and quantitative methods increase the effectiveness of research. Research in this area serves not only to understand the past, but also to identify important directions for future social reforms.

The theoretical and methodological basis of the ongoing research work is formed by problem-chronological, comparative-analytical methods,

scientific principles such as the emergence and development of socio-historical events, interconnectedness, systematicity, and development, which ensure the unity of theory and practice, allow for the synthesis of objectivity, accuracy and progress connecting history and modernity, and are based on a methodological approach.

The main methodological principles, such as historicity, objectivity, and systematicity, which were widely used in writing research papers, were also noted during the administrative-command system, and in socio-political sciences they were indicated as the main methodological principles. However, the intended purpose of them was different, and these principles were aimed at implementing the political goals of the communist ideology during the "red empire". During the authoritarian regime, it was not a matter of objective study of historical sources, but of illuminating them from the perspective of the predetermined methodology of Marxism-Leninism and party decisions. Adherence to the slogan "party-ness of science" was considered the "sacred duty" of every scientist. Therefore, such principles were far from solving the selected problems scientifically in a complete and objective manner. The collapse of the Soviet Union After the independence of Uzbekistan, a number of problems arose in the social life of society. In particular, the issue of women and their place in society caused a number of discussions. The existing problems were clearly manifested in the following areas:

- political rights and the possibilities of exercising them;
- the legal rights of women as individuals and as family members;
- women's access to various forms of education and training, including vocational education;
- labor activities, among others.

These issues, which concern the peoples of the region, in particular, the government of Uzbekistan, became the main factor in determining the further direction of state policy. After Uzbekistan gained independence, many qualitative changes took place in the republic in a short period of time, which were reflected in the economy, social processes, and especially in the rise of the position of women in society and the family. A number of adopted normative and legal documents provide for the protection of women's rights, their participation in the political and

cultural strata of society, and measures taken to combat the discrimination of women's rights have shown their effectiveness since the first years of independence.

In the conditions of independence, the situation has changed radically, and the above-mentioned scientific principles have become devoid of the political goals of communist ideology, and they have begun to serve the social sciences. Also, the theoretical and methodological basis of research work is determined by the dialectical method of knowledge, the national idea and the universal principles of scientific thinking.

It is important to take the works of the First President I. Karimov and President Sh. Mirziyoyev as a methodological basis for carrying out the selected work. The important theoretical and methodological ideas raised in the works, especially their positive attitude towards the issues of increasing the activity of women in public life, the place and role of women in socio-spiritual and cultural life, and their scientific conclusions are of significant theoretical and scientific significance.

The political views of the Head of State Sh. Mirziyoyev focus on the genetic foundation of the nation, first of all, on the spiritual maturity and perfection of women, their physical health and their dependence on their creative and creative potential, the need to appreciate and respect this, as well as the need to make women equal and active participants in society.

At the same time, the Constitution of the Republic of Uzbekistan, the laws adopted by the Oliy Majlis of the republic, which provide for the strengthening of the role of women in the spiritual spheres of society, and the programs developed on the protection of family, motherhood and childhood are of great importance. Articles 42, 58, 78 of the Constitution of the Republic of Uzbekistan and special laws create legal guarantees for increasing the social activity of women and ensuring their social protection.

CONCLUSION

Over the years of independence, the Republic of Uzbekistan has achieved significant achievements in the socio-economic, political and cultural spheres. The role of women in this development process is becoming increasingly important. At the new stage of the country's development, the issue of gender equality and increasing the social activity of women has become one of the priority areas of state policy.

The new stage of Uzbekistan's national

development, consisting of 5 priority areas for the further development of the republic, as well as its logical continuation, the Development Strategy of New Uzbekistan, and the Strategy of Uzbekistan - 2030, have led to fundamental reforms in state policy on women's issues.

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