

EDUCATION OF WOMEN IN ANCIENT TIMES: CONTENT, TYPE OF SCHOOLS

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Annotation: In the history of pedagogy, scientific information is presented about the role and importance of women in the educational process, and this information was analyzed by studying historical sources and literature. Determining the status and, of course, the level of enlightenment creates a basis for determining the level of culture and spirituality of that time. At this point, the world-wide fame of today's Central Asian women, their work in the field of science, economy, spiritual and educational fields, and their significant contribution to the development of the country, and turning the fact that women have such ancestors in the past into a sense of pride and pride, is the most important task for today's pedagogues. is an important task.

Key words: human civilization, national values, historical sources, the economy of literate people, civilized life, literary and scientific works, elders in the leadership of the tribe.

Аннотация: В истории педагогики представлены научные сведения о роли и значении женщин в образовательном процессе, и эти сведения были проанализированы путем изучения исторических источников и литературы. Определение статуса и, безусловно, уровня просвещения создает основой для определения уровня культуры и духовности того времени. На данный момент всемирная известность сегодняшних среднеазиатских женщин, их работа в области науки, экономики, духовной и образовательной сферах, их весомый вклад в развитие страны, и поворотный факт наличия у женщин таких предков в прошлом в чувство гордости и гордости, является важнейшей задачей для современных педагогов.

Ключевые слова: человеческая цивилизация, национальные ценности, исторические источники, хозяйство грамотных людей, цивилизованная жизнь, литературные и научные произведения, старейшины во главе племени.

INTRODUCTION.

In ancient times, representatives of various peoples and peoples, religions and cultures lived in the vast territory of today's eastern countries, which united the territories of three continents - Europe, Africa and Asia, and left an indelible mark on human civilization. Among them, the peoples and nationalities that lived in the geographical unity of Central Asia, stamped with different names on the pages of history, are recognized by the world community as creators of a rich cultural and spiritual heritage. In our time, Central Asia is inhabited by peoples who have a lot in common, and these independent countries are Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan and Turkmenistan.

Centuries of coexistence of nationalities and peoples in this area led to the enrichment of their pedagogical heritage. For all of them, issues of spiritual wealth, national values, morals and manners have always been of vital importance. In the past, representatives of many peoples who speak Uzbek, Kazakh, Kyrgyz, Tajik and Turkmen languages wrote their literary and scientific works even in Turkic, Arabic and Persian languages.

In the pages of world history, there is a lot of information about the beginning of education in the countries of the Ancient East. In particular, there is scientific evidence that the first educational institutions in the history of the East appeared in the cities of Mesopotamia in the 3rd millennium BC. However, all historical sources and the facts in them are interpreted on the basis of the historical approach, in connection with the educational process of those times arising from the needs of organizing the economy and civilized life of literate people. In this process, i.e., the creation of education, how pedagogical factors were formed in its gradual development, and how they were improved has not become a clear scientific problem. However, there are already pedagogical factors in learning from the events of history.

ANALYSIS OF THE LITERATURE ON THE SUBJECT

As the life conditions became more complicated, the tasks and methods of transferring the social, and then the pedagogical experience from generation to generation changed, gradually the organizational forms of education entrusted to the hands of specially appointed persons began to be established. The specialization of the training of specialist personnel was strengthened and the three most common types of schools were created: 1) the school of priests, trained in the temples, 2) the palace, which trained clerics-officials, 3) the military school, which trained future warriors. According to sources, tuition was paid, the amount of which depended on the reputation or authority

of the teacher. Most importantly, graduates of such schools are given the opportunity to occupy high positions in the social hierarchy.

The content of education in clergy schools was comprehensive. In addition to writing, arithmetic and reading, law, astrology, medicine and religious subjects were taught. Because the education period was long and the fees were expensive, only rich officials and slaves could send their children to schools. Girls are generally less involved in studies. In the classrooms, the lessons lasted from morning to evening, and the discipline of the cane prevailed. In general, it should be noted that in many Eastern countries during the period under review, the content of education and teaching methods reflected the prevailing religious ideology in that region and served the interests of the worldly rich and officials. At this point, it should be noted that in ancient times teaching methods were not systematized, did not have a mass character, and were implemented in different regions through different methods, methods and tools. The reason for this, of course, is the lifestyle, the disproportion of the issues of harmony with nature and other factors.

THEORY AND PRACTICE.

The author of the book "Women in the Ancient History of Iran" stated that "Nomadic lifestyle, agriculture, people's wandering in search of fertile lands, their avoidance of violence and bloodshed, gradually turned men into a force of defense, and made women the breadwinners and educators of children, and the orders of the elders in the tribal leadership. turns into an executor". [1, 11]

The problems of education and upbringing of the people of Central Asia have been related to national traditions, spiritual foundations and universally recognized norms of behavior since ancient times. In ancient times, with the division of tasks between men and women, women gradually acquired a special and important status - the status of hearth keeper. At the end of the Middle and Early Paleolithic period of the historical scale, the first signs of the commune - tribal communities - appeared. It was a matriarchal system in which women held a high position. [2, 19]. It was during this period that the first organizational forms of upbringing and education appeared in the form of the oldest prototypes of schools.

In the history of the pedagogy of our ancestors living in Central Asia since the birth of Zoroastrianism, women had the same position as men, and even some advantages in keeping a house and raising children went to them. Nurturing school and partial education also came from a female-headed family.

It is known that "Avesta" is a religious work in its essence, but it awakens a sense of respect for nature in humanity and teaches to look at mother earth as an inseparable part of nature. For this reason, it is correct to consider the work not only as a religious heritage of the past ancestors, but also as an invaluable and historical source that is very important for the study of ancient history, culture and way of thinking.

"Avesta" reflected the essence of the values and customs of our ancient ancestors on a theological-philosophical basis. In it, "I like good thoughts (intentions), good words and good deeds." I praise the propaganda based on the laws of Mazdayasna. So, in Zoroastrianism, the three pillars of faith: purity of thoughts, stability of words, and humanity of deeds form the basis of the doctrine. Since these views are considered an important factor in personal education, it is necessary to note that in "Avesta" education, upbringing, morals, the level of spiritual maturity of a person are specially studied.

In "Avesta" woman is called "rita sia bonu" or "asha bonu". Translated from Sanskrit, these words mean light, truth and devotion. The word "Bonu" is still used today as a suffix for female names that stand out from others with their best qualities. For example, in Persian, the word "kad" means "thought", "hearth". A woman who keeps the hearth sacred and skillfully manages the household is called "kadbonu". Since ancient times, the word "Bonu" has been used as light, light and faithfulness. The word "mother" also has a special meaning in Sanskrit, it is similar to "matri" and means "nurturer". [1, 29]. "Savsari" means sisters in Sanskrit, which also means benevolence and holiness. Thus, it can be seen that the attitude towards women and women was particularly delicate and perfect, and since ancient times, our ancestors considered the concepts of mother, woman as a symbol of loyalty and holiness and gave them an important status in the family as educators of their children. In Avesta society, the family was "nmana" and the eldest female of the family was "nmanapatni", that is, the mistress of the house. [2, 73].

Historical monuments in the form of figurines, stone inscriptions, and written sources found in the Pamir Mountains and mountainous regions of Central Asia testify to the dominant position of women in society in ancient times. In the early stages of the development of human history, when a woman-mother always sat at home and kept the fire going in the absence of her husband and other men of the family, brought up children, prepared food, gathered fruits, sewed clothes, took care of livestock and even drove the land, Central Asia the foundation stone of the education system of their people was laid. At that time, labor education was considered the main criterion of education. In the future, the intensive growth of people's needs for livestock and agricultural products required not only appropriate mental development, but also a certain physical development. [3, 6].

The rich heritage of the peoples of Central Asia from ancient times is almost entirely based on folk creativity, and they are dedicated to hard work, honesty and justice. We can see this scene in the fact that women are the main intermediaries or connecting links in the transmission of the best traditional songs, nursery rhymes, fairy tales and legends, small and large poems from generation to generation.

It is known that instructive stories and narratives serve as a basis for raising moral and patriotic feelings in growing children. In this place, the family, within its framework, brought up children from a young age based on national traditions. Thus, in antiquity, home education is important as the initial starting point of schools for the physical and intellectual development of children. Cultivating feelings of love for work, physical endurance, various types of handicrafts, national creativity and national pride, starts from the family. Family schools led by women have become the main factor in children's education.

In the process of education of ancient people, the spiritual values of the people, expressed in moral, ethical, moral and religious concepts, played an important role. It is because of these aspects that modern pedagogic science should pay more attention to and rely on the study of national educational traditions that have reached us in written sources, preserve them and, of course, learn from them.

As the main means of transmitting and storing valuable information, the process of gradual transition from oral speech to writing can be considered as an expression of the results of the first mental abilities and intellectual work of a person acquired through education. The first perfect source in the collection of works of the peoples of Central Asia is the collection of "Avesta" books. In this book, the initial stage of human development, the first moral and aesthetic steps of the most ancient people are particularly vividly described. As we have mentioned above, at the core of its teaching, a lot of pedagogical approach and pedagogical factors are interpreted in order to make every virtuous action vital. We can see this in the examples below.

As a moral, legal and religious code, the Avesta is primarily addressed to the whole nation: a person must first of all have "noble purpose, sincere words and a strong will", and "truth, reason and teaching" should always accompany him. need

Since truth, reason and teaching are the main slogans of religion, it can be assumed that education, moral and aesthetic foundations were given special attention in ancient times. According to the laws of Zoroastrianism, the family was of great importance in the spiritual development of society. It was believed that those who have a family lead a righteous and good life. Therefore, creating a family and raising children was considered a sacred task. [4, 136].

In the Zoroastrian religion, raising children was important. In the Avestan period, until the age of seven, the child was raised mainly with the mother. When he was seven years old, his father had to send him to school. It also says: "If you have a minor child, send him to school, for knowledge is the light of the eye." [5, 10].

"Avesta" reflects some pedagogical rules for raising and teaching children from a young age. For example, according to the Avesta, as soon as the child grew up, parents were obliged to send him to school for education. If they did not do this, their actions would be tantamount to committing a major sin. Here, the task assigned to women was to literally prepare the child for school, that is, the child was required to work together with the teacher in the development of literacy. Therefore, it is logical to assume that women are aware of education.

In ancient times strict requirements were imposed on teachers. They had to study at night and prepare for the morning class. In the "Avesta" we read the following version: "Hey, Zarathushtra, determine the place of the teacher who spends the night in the study and knowledge of the wise, so that his thoughts will not be occupied with problems and his heart will be filled with joy and happiness on the Day of Judgment and he will be assured of heavenly bliss in the eternal world to come." [6, 252].

During the Avesta period, schools primarily taught the first skills in reading and writing, arithmetic, geometry, astronomy, and medicine. The circle of children who could go to school was very narrow. As a result, the children of the lower class limited themselves to learning the profession of their parents and taught it to their future generations. The schools were called "dabistanam" and were located in temples. The word "Dabistan" is used today in Iran and Afghanistan to mean a school. In Dabistan, girls studied together with boys. In his instructions to Zaman, Azarbad's son said: "Do not hinder your wife's pursuit of education, so that you will not be overwhelmed by despair and sorrow for what you have done later." [6, 252]. It can be seen that not only there was no obstacle to women's education, but on the contrary, the principle of supporting it was implemented in the content of the instruction.

In the Zoroastrian era, the content of women's education included, first of all, moral-aesthetic values and housekeeping skills. From a young age, girls were taught to teach the small children of the family, to listen to the advice and instructions of adults, to manage the household, to calculate, to calculate and know about weather changes and other natural phenomena.

If attention is paid to the content of advanced and modern education in the world today, the task of forming life skills in students is one of the most urgent issues. Even in ancient times, education was mainly focused on learning the knowledge and skills needed in life. For example, tribes engaged in animal husbandry learned and taught all the necessary knowledge in this direction. Also, girls and women received training in working with yarn, making yarn from wool, sewing leather clothes, and preparing spare food for the winter.

According to sources, girls have an important position in Zarathushtra religion. According to the wishes of the parents, they could get an education. The law stipulated education for girls under 15 years of age. It was also determined that girls should know household chores, be aware of housekeeping, always observe cleanliness and order, and have knowledge of the basic concepts of moral and aesthetic values.

In addition to these skills, girls were taught the basics of literacy in schools, but this was not a primary or necessary part of education. Literacy content went beyond educational tasks. The main idea of education was not teaching practical knowledge and skills, but religious and moral education. At the same time, according to historical chronicles and archeological finds consisting of female figurines, the conclusion that women-girls of the ancient East could read, write, count, draw and embroider can be turned into a more solid scientific hypothesis.

At the time of the Avesta, religion was the motivational source of education, requiring strict adherence to rules and rituals. As a result, it was necessary for a person to regulate his moral actions and actions, that is, to educate himself, to know the days and weeks for making a living, to count the number of people, livestock, etc., and also to be able to write and draw his religious ideas and ideas. was

The main subject in the ancient school was theology, and writing played an important part in the teaching of this subject. By the end of the ancient world, all the instructions from Zarathushtra had already been written down on bamboo paper and turned into books. Older people, as well as interested adults, were taught subjects such as rhetoric, mathematics, geography, astronomy, and medicine in today's classification. Of all the subjects available, girls were most eager to study medicine. In later periods, heuristic conversations and debates became the main method of school and school teaching.

During the Sasanian era, there were many teachers who were well versed in rhetoric, logic, philosophy, literature and many other subjects. The best teachers were often trained in royal schools and appointed by the ruler himself. Female teachers of these subjects were also trained in ordinary schools.

According to historical written sources, it can be determined that for the first time alphanumeric writing, that is, the system of sound letters, appeared in the Neolithic period and paved the way for the further improvement of the education system of the peoples of Central Asia. The growing role of mental work is evidenced by many cuneiform inscriptions, which are among the most valuable sources of the ancient culture of the peoples of the East. Inscriptions were written on trees, bamboo, animal skins, stones, tablets, papyrus, earthenware and plates. Achaemenid inscriptions have been found on various objects - metal vessels, stones, vases, seals, trade routes, tombs, weapons, palace walls and pillars, woolen and silk fabrics, and even placed under the foundations of palaces by builders. [7, 15].

The oldest Aramaic inscriptions of Koy-Krilgan fortress of Khorezm, found in the territory of Central Asia, belong to IV-III centuries BC. Scholars have dated similar inscriptions from Nisa, Parthia, to the 1st century BC. [8, 60].

Archaeologists believe that the archeological find, which was found in the ancient Panjikent fortress, with letters of the Sogdian alphabet written in ink on the whole khum and its parts, belonged to the end of the 7th century or the first half of the 8th century. The Sogdian alphabet was similar to Aramaic and consisted of 23 letters. [9, 298]. Similarly, according to another historical source, from the letter written by a girl from Samarkand who lived far from her homeland, i.e. from ancient Sogd, to her mother, it can be understood that in ancient times, girls knew how to read and write. [10, 73].

Thus, the early archeological findings of the Aramaic and Sogdian alphabets in Central Asia, which have come down to us, show that writing in Central Asia was widely used in business and everyday life. The written literature of all the peoples who lived in Central Asia was widespread, they were mainly of a religious nature, and in them the tones of embodying folk wisdom in the form of divine legends prevailed.

In all ages and times, any education has begun with lullabies or rhyming poems. A mother sitting on a cradle dreams of seeing a future happy person in her child. He turns his dreams and hopes into fairy-tale songs. Such songs are quickly and easily accepted by children. From a young age, children are brought up in this spirit, seeing themselves as heroes, poets, sailors, princes or intelligent and charming fairies, skilled artisans, poets who amaze people with their intelligence and talent, etc. Such songs are called "Alla" by the people of Central Asia, which means "singing a quiet lullaby". Almost every mother herself is educated, inspired by the mother's song and, in turn, brings up her children in imitation of a wise mother or grandmother.

In ancient times, the religious beliefs of our ancestors were often predetermined by natural, majestic events. In the hymns of the "Avesta" it is written that the newborn baby was bathed in fiery water in the rays of the sun. Thus, people believed that all their actions take place under the auspices of the primordial light. They believed that there is nothing more pure than a joyful sunrise. [11, 90].

CONCLUSION

It is known that the problems of education and upbringing of the people of Central Asia have been related to national traditions, spiritual foundations and universally recognized norms of behavior since ancient times. In ancient times, with the distribution of tasks between men and women, women gradually acquired a special and important status - the status of hearth keeper. It was during this period that the first organizational forms of upbringing and education appeared in the form of the oldest prototypes of schools.

In the history of pedagogy of our ancestors who lived in Central Asia since Zoroastrianism came into being, women had the same position as men, and even some advantages in keeping a house and raising children were transferred to them. Nurturing school and partial education also came from a female-headed family. It is from this

point of view that the relevance of studying the issue of women's education and training on the basis of rationality and scientificity in the dynamics of development since ancient times is increasing.

Since ancient times, nature has endowed women with intelligence, dexterity, skill, courage and fortitude. Thanks to these qualities, the woman's adaptability to different situations has been formed since ancient times. Endowed with supernatural strength and energy by nature, women knew how to do everything that men do - agriculture, hunting, fishing, gathering berries, leading the tribe and family. The women were no match for their opponents who terrorized their young children and elderly parents. They bravely drove away such dushans with spears in hand and on horseback.

Women - our ancient ancestors lived in a large family and took care not only of their family and children, but also of their elderly parents who considered their instructions to be the law. The word "kadbonu", which appeared in antiquity, had the meaning of a housewife in all aspects - in the home environment, solving the most important issues, raising children and protecting the hearth.

The history of the pedagogy of the peoples of Central Asia has passed the stages of development in close connection with the history of the neighboring countries, which were merged into a whole in the long past. In ancient times, the upbringing and education of all women in the countries of Central Asia was almost no different from the education of men. The tradition of receiving primary education in the family together with everyone, then studying at school ("Dabistan") and higher school ("Dabiristan") did not violate the rights of women as full members of society.

Based on the analysis of the most important historical monument in the history of the peoples of Central Asia, the religious book of Zoroastrianism "Avesta" and the teachings of Zarathustra, it is possible to understand what role women played in the education and formation of humanity. It should be noted separately that women are given special priority in this religion.

By studying the living conditions of ancient women, it is possible to determine the specific features of the traditional education system. The first family education, gradually transitioning to school education, was the main stage of the general education and upbringing process. Vocational training was then given priority, and women could then work alongside men in all the activities required by daily life, including papermaking, woolen, leather processing, and even stone and wood chipping workshops. Women can also be seen as scribes, readers, singers, musicians, and draftsmen, all of which required a great deal of mental strength and knowledge from a woman.

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