

FORMS, MEANS AND METHODS OF WOMEN'S EDUCATION IN DIFFERENT PERIODS

Saidova Barno Narzullayevna*

*Acting Associate Professor,
Philosophy in Pedagogical Sciences,
UZBEKISTAN

Email id: dilnozaabdullayeva699@gmail.com

DOI: **10.5958/2249-7137.2022.00350.0**

ABSTRACT

as the history of mankind testifies, the cultural level and spiritual perfection of society is determined by the attitude towards women. Although women have been respected and respected in the territory of Central Asia for thousands of years, but due to various objects and sub-factors, historical sources expressing information about the past, it was concluded that the woman of the East lived in the whirlpool of a backward way of life in the past. One of the situations that caused such a reflection to take root, it cannot be overestimated if we say that the real picture in ourselves is considered a disappointment in the study. So far, the role of women in society has not been sufficiently studied for many centuries. The fact that scientists of different Sciences study this problem through historical manuscripts, material monuments and other sources is an urgent task of today's stage of development.

KEYWORDS: *Intellectual Abilities, Results Of Intellectual Labor, Organizational Forms Of Education, Legal And Religious Code, National Educational Traditions, Zaratushtra, Dabistan, The Era Of The Sassanids.*

INTRODUCTION

The responsibilities and means of conveying social and then educational experience from generation to generation altered as living conditions became more complicated, and organized forms of education were gradually developed in the hands of professionally appointed personnel. Specialist training has become more specialized, and the three most popular types of schools have evolved. They are as follows:

- 1) a temple-trained school of priests;
- 2) Clerics were educated at palace schools.
- 3) a military academy for potential troops.

According to sources, tuition is paid, with the sum varying depending on the teacher's reputation or authority. Most significantly, graduates of such schools have the potential to rise to positions of power in society.

Education in clerical schools covered a wide range of topics. He taught law, astrology, medicine, and religion in addition to writing, arithmetic, and reading. Only privileged officials and slaves

could afford to send their children to school because of the long duration and high cost of education. Girls are less likely to participate in education than boys. Stick discipline reigned supreme in the schools, which lasted from dawn to dusk. In general, it should be emphasized that in many Eastern countries throughout the period under discussion, educational material and teaching methods reflected the region's prevailing religious ideology and served the interests of the secular elite and politicians. It's worth noting that teaching methods in ancient times were not systematized, did not have a mass appeal, and were carried out in different locations using varied methods, techniques, and instruments. This is attributable, of course, to the lifestyle, as well as the disparity between issues of environmental harmony and other elements.

It is common knowledge that exceptional stories and narratives serve as a foundation for instilling moral and patriotic values in young children. Since childhood, the family has been raising females in accordance with national traditions. As a result, home teaching was vital in ancient times as a starting point for children's physical and intellectual growth. The family is the foundation for cultivating feelings of love for work, physical endurance, many sorts of crafts, folk art, and national pride. Women-led home schools have become an important part of children's upbringing.

The ancients' education was heavily influenced by the people's spiritual ideals, which were reflected in moral, ethical, and religious notions. For these reasons, current pedagogical research should place a greater emphasis on the study, preservation, and, of course, lessons learnt from national educational traditions that have been passed down to us through written sources.

The progressive change from oral to written as a key mode of delivering and retaining meaningful knowledge can be understood as a manifestation of man's early mental powers and intellectual labor acquired via schooling. The collection of books "Avesto" is the first flawless source in the collection of works by Central Asian peoples. This book clearly depicts the early phases of human growth, the most primitive people's first moral and aesthetic steps. As previously said, various educational approaches, pedagogical variables that are interpreted in order to make every good deed vital, are at the heart of its teachings. The examples below demonstrate this.

The "Avesto", as a code of ethics, law, and religion, addresses the whole nation first and foremost: man must first have "a noble purpose, sincere words, and a strong will," and "truth, reason, and wisdom" limot "should always accompany him.

Since truth, reason, and teaching are the main mottos of religion, it can be assumed that in ancient times, too, special attention was paid to education, morality, and aesthetics. According to Zoroastrian law, the family played an important role in the spiritual development of society. Those who had a family believed that they could live a good life. Therefore, starting a family and raising children was considered a sacred work. [1]

In Zoroastrianism, the upbringing of children was important. In the "Avesto" period, until the age of seven, the child was raised mainly by his mother. By the time he was seven, his father was required to send him to school. It also says, "If you have a minor, send him to school, because knowledge is the light of the eye" [2]

The "Avesto" offers some pedagogical norms for the early education and care of children. According to the Avesto, parents must send their children to school as soon as they reach the age

of majority. They would be committing a severe sin if they did not. The women's job was to get the child ready for school, which meant collaborating with the teacher to educate the child. As a result, it would not be an error to conclude that women are educated.

We sought to scientifically investigate the fact that there were severe standards for teachers in ancient times in our research. Teachers had to study at night and prepare for morning classes at the time. We read in the "Avesto" that "and may he be filled with delight, and may he be blessed in the eternal world to come." [3].

During the Avesto period, schools first taught reading and writing, arithmetic, geometry, astronomy, and medicine. The number of children who could go to school was very small. As a result, lower grade children limited themselves to learning their parents' professions and teaching them to their descendants in the future. The schools were called "dabistanam" and were located in churches. The word "Dabistan" is used today in Iran and Afghanistan to mean school. In Dabistan, girls studied with boys. In his instructions to Zaman, the son of Azarbad, "Do not prevent your wife from striving for education, lest you be overwhelmed with despair and sorrow for what you have done later." It is clear that the principle of not only preventing women's education, but also supporting it, has been implemented in the form of guidelines.

The content of women's education in Zoroastrianism includes, first and foremost, moral and aesthetic principles, as well as domestic skills. Girls were trained from an early age to teach the family's smallest children, to listen to adults' advice and direction, to run the home, to calculate, to calculate, and to know the weather and other natural occurrences.

Given the content of advanced and modern education in today's society, one of the most important challenges is the development of life skills in pupils. Even in ancient times, education was centered on acquiring the necessary information and abilities for survival. Animal husbandry tribes, for example, have studied and taught all of the necessary expertise in this field. Yarn, wool, leather, and winter food were also taught to the girls and women.

According to sources, girls have an important place in the religion of Zarathustra. They could be educated if their parents wanted. The law provides for the education of girls under the age of 15. It was also stated that girls should know how to do housework, be careful with household chores, keep clean and tidy at all times, and have a basic understanding of moral and aesthetic values.

In addition to these skills, girls were taught the basics of literacy in schools, but this was not a basic and necessary part of education. Literacy has taken education beyond the realm of learning. The main idea of education was religious and moral education, not practical knowledge and skills. However, according to archeological findings consisting of historical chronicles and statues of women, the conclusion that ancient Eastern women could read, write, count, draw, and embroider could be a more solid scientific hypothesis.

Religion was a driving source of instruction in the "Avesto" era, requiring strict obedience to norms and ceremonies. As a result, man had to manage his moral deeds and behaviors, i.e., educate himself, learn the days and weeks to make a living, calculate the number of people and livestock, and so on. He needed to be able to express himself religiously through writing and drawing.

Theology was the primary subject in ancient school, and writing played a significant role in its instruction. All of Zarathustra's instructions were already recorded on bamboo paper and bound into volumes in the last days of the old world. In today's session, older individuals and interested adults were taught things like rhetoric, algebra, geography, astronomy, and medicine. Girls are most interested in pursuing medicine out of all the subjects available. Heuristic talks and arguments have become a hallmark of school and school instruction in recent years.

During the Sassanid period, there were many teachers who were well versed in rhetoric, logic, philosophy, literature, and many other subjects. The best teachers were often taught in royal schools and appointed by the ruler himself. Female teachers who know these subjects are also taught in ordinary schools.

According to historical written sources, the first alpha-political writing, that is, the system of vowel letters, appeared in the Neolithic period and paved the way for further improvement of the educational system of the peoples of Central Asia. The growing role of mental labor is evidenced by the many cuneiform texts that are considered one of the most valuable sources of the ancient culture of the peoples of the East. Inscriptions are written on trees, bamboo, animal skins, stones, tablets, papyrus, earthenware, and plates. Achaemenid inscriptions were found on various objects - metal vessels, stones, vases, seals, trade routes, tombs, weapons, palace walls and pillars, wool and silk fabrics, and even laid by builders on the foundations of palaces [4].

The earliest Aramaic inscriptions found in Central Asia date from the IV-III centuries BC and are from the Koi-Krilgan fortress of Khorezm. Similar inscriptions in Parthia's Nisa are thought to date from the first century BC, according to scholars [5].

The archeological find in the ancient Panjikent citadel, engraved in characters of the Sogdian script in ink on the full structure and its pieces, is thought to date from the late seventh or early half of the 8 century, according to archaeologists. The Sogdian script had 23 letters and was comparable to Aramaic. A letter from a Samarkand girl to her mother, who lived far away from her birthplace, ancient Sogdia, reveals that girls could read and write in ancient times, according to another historical source.

Thus, the early archeological discovery of the Aramaic and Sogdian alphabets in Central Asia reveal that inscriptions were widely utilized in office work and daily life in Central Asia. All of Central Asia's peoples had written literature, and it was mostly religious in nature, with a predominance of folk wisdom in the form of divine stories.

Any schooling has started with lullabies or rhyming poems at all times and in all ages. A mother sitting in a cradle wishes for her child to have a bright future. She sings fairy tale songs about her dreams and hopes. These types of songs are simple and quick to learn for children. Children are raised in this atmosphere from an early age, considering themselves as heroes, poets, sailors, princes, or lovely and smart fairies, talented artisans, poets who astound people with their brilliance and creativity, and so on. The people of Central Asia refer to such tunes as "Alla." Almost every mother is self-taught, inspired by her mother's song, and raises her children in the manner of her wise mother or grandmother.

Natural, spectacular happenings often predetermined our ancestors' religious views in ancient times. A newborn baby was bathed in hot water in the sun, according to Avesta hymns. As a result, people believed that all of their acts would be guided by the primordial light. Nothing,

they believed, was more pure than a blissful daybreak [6]. The yearning to know the marvelous wonders of the earth was also linked to the origin of the principal melodies in ancient songs about the wonders of nature. For example, a wonderful tree of light is described as follows in a classical Parthian poem (old Persian):

The sun is bright and the moon is bright

Sparks gleaming from the trunk,

In the morning the birds sing with joy

A pigeon is playing with different birds.

Voices and girls sing [7].

In ancient times, folklore was the basis of education. Thanks to the active participation of women in the creation of folklore, poems were written to dedicate more children to singing. A literary treasure trove of poems, fairy tales, legends and stories dedicated to children, it was an educational school for the youngest children. Fairy tales often tell stories that take children on long journeys, where good always triumphs over evil. For children, all short stories or fairy tales begin with the words, "Once upon a time" Only then is the plot of the story or tale told. At the same time, many sources state that the Persian-speaking peoples of ancient Central Asia developed a tendency to literature and especially poetry from ancient times. For this reason, many fairy tales even had rhymes, and they were written by the people in the form of short stories and legends.

Yakebud, yakenabud,

Sarigunbadikabud

Pirazanenishastabud [8]

Translation:

Once upon a time, once upon a time,

On the blue dome,

An old woman was sitting... .

Since ancient times, children and adults have been raised with respect for their parents, tribal elders, sages, and rulers, as well as loyalty to their commands. In essence, this education educates people morally first and foremost, providing them with good life counsel based on truth, knowledge, and respect for adults. Even lines like these arise:

Bigardonzebehashamatā royur̄y,

Rizoipadarv-onimodarbič̄y [9].

The following content follows from the translation

Avoid luxury altogether

Seek parental consent

Regard for the mother appears to be the same as respect for the father. There were no limits on the family's children's upbringing and education. Many more women could benefit from schooling. Women were more engaged in writing than men, according to certain accounts. The letters and correspondence of a girl traveling with her husband to her mother, for example, support the belief that women can read and write just as well as men [10].

According to the analysis of available sources, the data on the oldest women's vocational schools in Central Asia are particularly noteworthy. In ancient times, vocational schools had a variety of disciplines. In particular, schools of arts and crafts played a key role.

Archaeological excavations have uncovered ancient settlements in the highlands of the Eastern Pamirs, known as the Kitchen and Karatumshuk. At an altitude of 4,200 meters above sea level, the Shahta Cave contains stone paintings that can be considered the oldest in the history of Central Asia. The stone paintings of the animals are painted in natural dark red mixed with animal fat. Rock paintings of people in the form of birds, wild boars and bears painted in two colors testify to the early art of the peoples of that time [11].

Women were more likely in ancient times to influence, participate in, and gain from the educational process. The Achaemenids, for example, included women in the writing of clay inscriptions, and they even profited from it. Along with the men, they were also involved in the grinding of stone inscriptions and images.

Typically, girls aged 10 to 15 learned to sew yarn, embroider, spin, dye, and embroider on fabrics, and produce a variety of goods out of wool and twigs with their family and then at vocational schools. These schools gave women and girls fantastic chances to realize their creative visions. A painting depicting a woman in a long-sleeved garment and embroidered kaftan was discovered on one of the walls during archeological digs in old Panjakent in 1964. Her gold belt cinches her slim waist.

This painting is not only a work of art, but it also demonstrates the ancient women's high degree of professionalism, attractiveness, and grace. True, teaching women how to cut, sew, and embroider, as well as make modern clothing, necessitated a high level of creativity and specific talents. As a result, it's acceptable to believe that the school of tailoring, embroidery, and garment decorating is well-organized.

The Central Asian region has long been a leader in the manufacturing of cotton and cotton apparel. Cotton items from ancient Parthia and Sogdia were traded to China in the 5th and 6th century. Fabrics were handcrafted by skilled artisans from the finest cotton yarns. Warm outerwear, women's and men's shirts, kaftans, trousers, and haram pants were all sewn from multicolored textiles by women. Weavers passed down the skills of spinning and stitching from generation to generation.

Felt rugs and carpets are made of wool. The ancient Roman writer Pliny said: "In ancient times, fur was used for rugs with coarse hair." He also cites Homer's testimony that the Gauls painted the carpet in a different way and the Parthian tribes in a different way.

Along with women, men are also involved in the Kigiz school. Pamir socks, woolen garments of Bactria and Parthia, Khorezm telpaks, Sogdian chiefs, ethics and kandizas were distributed all over the world by many caravans. The school, which teaches wool and fabric making, attracted

more women with its simplicity. Weaving wool yarn and decorating it with colorful patterns was a favorite pastime in the high mountains. Felt items provided comfort and warmth to the steppe houses and mountain huts of the peoples of Central Asia. Housewives often made warm clothes, hats, and woolen shoes for their children. The sewing of leather garments and tents was also entrusted to women. Women and men who worked side by side received equal rewards for their work.

It should be noted that felt products, hats and woolen shoes are still widely used in the mountainous regions of Central Asia. According to historical sources, silk cocoons were first imported to Central Asia from China. As the silk trade flourished in Fergana, Sogd, and Khorasan, fabrics began to be embroidered instead of embroidered and added. Since silk used to be the favorite garment of the royal family, it was named "royal", meaning "worthy of kings".

Later, the Central Asian School of Silk Weaving and Textile Ornaments wowed other ancient East regions with its adaptability, as it was quite practical for the middle class. Animals, actual and imagined heroes, vegetation, and geometric shapes are depicted on the fabrics. Fabrics from this period were uncovered during excavations in the mountains of Bolalik-tepa (Uzbekistan) and Mug-kala (Kazakhstan) (Tajikistan).

The prominence of schools of handicrafts and decorative arts in Central Asia during the IV-VIII centuries AD was demonstrated by tangible evidence. One of the statues from this period unearthed at Panjikent represents a woman sitting on an ottoman. The garment is securely attached to the top half of the body, with a folded skirt of two folded shirts, earrings, a round locked torch, various necklaces, and embroidered posters, and is fastened with a combed hem. This sculpture conveys not only a sense of an unknown woman's attire and attractiveness, but also of the nuances of sewing and the existence of a professional school for the design of women's clothing and jewelry.

Women managed extensive sewing and tailoring workshops, according to the Achaemenid clay records. The majority of the men who worked for them were men. Noble ladies amassed vast sums of money and oversaw a large workforce. According to sources, there are numerous traditions and stories about a woman named Irdabama who started her business with a few women and went on to lead enormous farms with their children and even families [12].

Aside from conventional middle-class schools, there are educational houses in the area where boys and girls can learn to ride horses, shoot arrows, hurl spears, sprint, and wrestle. In the case of an enemy attack, physical education for girls was required as a compulsory topic of education in order for women to defend the honor of their country and state on an equal basis with males. Children were trained to get up early, to bear cold and heat, and to exercise by running and walking, according to Xenophon. Public schools are available to children. Girls at such schools were taught other topics as well as the fundamentals of military tactics and physical education.

Girls and women in ancient Central Asia were well trained in physical education schools. Fencing, horseback riding, archery, and wrestling were among skills they possessed. They might bring their armor, put on their military uniforms in a timely manner, and walk out to defend their land like men. One source provides proof of the same idea: Many men were put in a difficult position because of Daryavahush's daughter, Istotiro's bravery. A bold and agile female commander of King Aspasia's regiment was one of Cyrus II's wives.

A lady named Ortmis, who served as captain of the ship under Khushyarshah, is one of the sources. Many women are claimed to have occupied top positions at the same period. A bold girl named Pontius, for example, led an army. Even after being temporarily halted for childbirth, women were able to rejoin the ranks and head the army during this time. [13]

As civilization progressed, so did the educational system, according to ancient accounts. In the past, schools were established to provide the basic needs of students. Women's education is also influenced by their schooling. Schools were not organized in a mass or universal fashion, i.e., jobs, skills, and then qualifications were localized, because women's education and upbringing were mostly guided by personal, family interests.

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