

Pedagogical Factors of Organization of Women's Education in Ancient Central Asia

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Аннотация

Ушбу мақолада аёлларнинг жамиятдаги ўрни ва мавкейи қадимги даврлардан бошлаб таҳлил этилган. Зардуштийлик динининг муқаддас китоби саналган "Авесто" асари, унинг тарбиявий аҳамияти ва ундаги маълумотлар асосида дастлабки аёллар мактаблари, қадимги ёзувлар ҳамда таълимнинг дастлабки шакллари ҳақида тўхталиб ўтилган.

Калит сузлар: миллий анъаналар, маънавий асослар, ўчоқ сақловчиси, палеолит даври, "Авесто" асари, "рита сия бону", "аша бону", маздаясна қонунлари, "аша бону", қадимий прототиплар, теологик-фалсафий асос, "нмана", "нманапат", "дабиستانам", "Дабистон", "Савсари".

Аннотация

В этой статье анализируется место и положение женщин в обществе с древнейших времен. Интерпретируется с помощью научно обоснованных источников и работ, в основном в Священном Писании зороастризма "Авесте", его воспитательном значении и на основе содержащейся в нем информации о ранних женских школах, древних писаниях и ранних формах образования.

Ключевые слова: национальная традиция, Манаевические основы, хранитель щока, палеолитическая эпоха, произведение "Авесты", "Рита СИА бону", "Аша бону", законы Маздаясны, "Аша бону", древние протопопы, богословско-философская основа, "нмана", "Нманапат", "Дабистанам", "Дабистан", "Савсари".

Annotation

In this essay, the urni and mavkei of women in society have been analyzed since ancient times. The work "Avesto", which is mainly the book of the religion of zardoṣṭiylik mukaddas, based on its educational background and the information contained therein, the first women's schools, the ancient records, as well as the first forms of Education, has been tampered with.

Keywords: national tradition, Manavic foundations, the guardian of the schoka, Paleolithic era, the work of "Avesta", "Rita SIA bonu", "Asha bonu", the laws of Mazdayasna, "Asha bonu", ancient protopops, theological and philosophical basis, "nmana", "Nmanapat", "Dabistanam", "Dabistan", "Savsari".

The problems of education and upbringing of the Central Asian population

have been associated with national traditions, spiritual foundations and universally recognized norms of behavior since ancient times. In ancient times, as the division of responsibilities between men and women, women gradually gained a separate and important status - the status of a furnace 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. [1, 19]. It was during this period that the first organizational forms of upbringing and education, that is, schools, appeared in the form of the most ancient prototypes.

In ancient times, in the history of pedagogy of our ancestors living in Central Asia, formed since the emergence of zoroastrianism, women had the same position as men, and in part even some advantages in keeping the house and raising children passed to them. The foster school and part of the education also came from a family led by a woman. It is known that the Avesto is a religious work in its essence, but it instills in humanity a sense of respect for nature and teaches them to look at the motherland as an integral part of nature. For this reason, it is appropriate to view the work not only as a religious heritage of past ancestors, but also as an invaluable and historical source that is crucial for the study of ancient history, culture, and way of thinking.

The Avesto reflects the essence of the values and traditions of our ancient ancestors on a theological and philosophical basis. It says, "I like good thoughts, good words, and good deeds. I glorify the propaganda based on the laws of Mazdayasna." Hence, in Zoroastrianism, the three pillars of faith: purity of thought, steadfastness of word, and humanity of deeds form the basis of doctrine. Since these views are an important factor in the education of the individual, it should be noted that in the Avesto special attention is paid to education, upbringing, morality, the

level of spiritual maturity of man. In the Avesto, the woman is called "ritasiabonu" or "ashabonu." Translated from Sanskrit, these words signify light, truth, and loyalty. The word "bonu" is still used today as a suffix for female names that stand out from the rest 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 a "kadbonu". Since ancient times, the word "Bonu" has been used as light, brightness, and fidelity. The word "mother" also has a special meaning in Sanskrit, which is similar to "matri" and means "educator". [2, 29]. "Savsari" means sisters in Sanskrit, which also means sympathy and holiness. Thus, it is clear that the attitude towards women and girls was extremely delicate and perfect, and since ancient times, our ancestors considered the concept 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 Avesto society, the family had the status of "nmana", the eldest woman in the family "nmanapatni" – is the mistress of the house. [1, 73].

Statues, stone inscriptions, and historical monuments in the form of written sources found in the Pamir Mountains and foothills of Central Asia testify to the dominant position of women in society in these places in ancient times. In the early stages of human history, when a woman was always without her husband and other men in the family, sitting at home and keeping the fire burning, raising children, preparing food, gathering fruit, sewing clothes, tending livestock, and even plowing the land, Central Asia the cornerstone of the education system of their peoples was laid. At that time, labor education was 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 art, and they are dedicated to hard work, honesty and justice. We can see this scene when women are the best traditional songs, gods for babies, fairy tales and legends, small and big poems from generation to generation as the main mediator or connecting ring.

It is well-known that exemplary stories and narratives serve as a basis for cultivating a sense of morality and patriotism in growing children. Here, the family, within which women have been brought up from an early age on the basis of national traditions. Thus, in ancient times, home education played an important role as the starting point of schools of physical and intellectual development of children. Nurturing a love for work, physical endurance, various types of crafts, folk art and national pride begin with the family. **Women-led family schools** have become a key factor in the upbringing of children. The spiritual values of the people, expressed in moral, ethical and religious concepts, played an important role in the process of education of the ancient people. It is for these reasons that modern pedagogical science should pay more attention to and rely on the study of national educational traditions that have come down to us in written sources, their preservation and, of course, learning from them.

As a primary means of transmitting and storing valuable information, the gradual transition from oral to written can be seen as an expression of the first mental abilities and intellectual labor results acquired by man through education. The first perfect source in the collection of works of the peoples of Central Asia is the collection of books "Avesto". This book describes the early stages of human development, the first moral and aesthetic steps of the most ancient people, especially vividly. As mentioned above, at the heart of the doctrine in it are interpreted many pedagogical approaches, pedagogical factors, so that every good

deed has vital force. We can see this in the examples below.

The Avesto, as a code of ethics, law, and religion, refers primarily to the whole nation: human must first have "a noble purpose, sincere words, and a strong will," and "truth, reason, and doctrine" to accompany him at all times.

Since truth, reason, and teaching are the main mottos of religion, it can be assumed that even in ancient times, special attention was paid to the educational, moral, and aesthetic foundations. According to zoroastrian law, the family played an important role in the spiritual development of society. Those who had a family believed that they would live a right and good life. Therefore, starting a family and raising children were considered a sacred work. [4, 136].

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. When he was seven, his father was required to send him to school. It also says, "If you have a minor, send him to school, for knowledge is the light of the eye." [5, 10]. The Avesto contains some pedagogical rules for the upbringing and education of children from an early age. For example, according to the Avesto, as soon as a child grows up, parents have to send him to school to study. If they had not done so, their deeds would have been equated with a grave sin. In this case, the task of women was to literally prepare the child for school, that is, to work with the teacher in the education of the child. So it would not be a logical mistake to assume that women are self-aware of education.

In ancient times, there were strict requirements for teachers. They had to study at night and prepare for the morning lesson. In the Avesta, we read: "O Zarathustra, determine the place of the teacher who stays overnight in the path of the readings and knowledge of the sages, so that his thoughts will not be occupied with problems and his heart will be filled with joy and gladness on the Day of

Judgment". [6, 252]. During the Avesto period, schools were given 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, lower-class children limited themselves to learning the profession of their parents and taught it to their descendants in the future. The schools were called "dabistanam" and they were located in temples. The word "Dabiston" is used today in Iran and Afghanistan to mean school. In Dabiston, girls studied with boys. In his instructions to Zamon, the son of Ozarbod, "Do not prevent your wife from striving for education, lest you be overwhelmed by despair and sorrow for what you have done later." [7, 252]. It is clear that **the principle of not only preventing women from getting an education**, but also supporting it, has been put into practice in the context of guidance.

In the Zoroastrian period, the content of women's education included, first of all, moral and aesthetic values and household skills. From an early age, the girls were taught to educate the youngest children of the family, listen to the advice and instructions of adults, manage the household, calculate and know the calculations, climate change and other natural phenomena.

Given the content of advanced and modern education in the world today, the task of forming life skills in students is one of the most pressing issues. Even in ancient times, education was mainly focused on learning the knowledge and skills needed in life. For example, the tribes engaged in animal husbandry learned and taught all the necessary knowledge in this area. The girls and women were also trained to work with yarn, make wool yarn, sew leather garments, and prepare food for the winter. According to sources, girls have an important place in the religion of Zarathustra. At the request of the parents, they could be educated. The law provided for the education of girls under the age of 15. It was also stated that girls should

know household chores, be aware of household chores, always observe cleanliness and order, and have knowledge of 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 basic and necessary part of education. Literacy content has moved beyond educational tasks. The main idea of education was religious and moral upbringing, not the teaching of practical knowledge and skills. However, according to historical chronicles and archeological findings consisting of female statues, the conclusion that ancient Eastern women could read, write, count, draw, and embroider can be turned into a more solid scientific hypothesis.

In the Avesto era, religion was a motivating source of education, requiring strict adherence to rules and rituals. As a result, man had to regulate his moral practices and actions, that is, to educate himself, to know the days and weeks to live, to count the number of people, livestock, etc., and to be able to write and draw his religious imagination and ideas. The main theme in the ancient school was theology, and writing played an important role in the teaching of this science. In the last days of the ancient world, all the instructions from Zarathustra had already been written on bamboo paper and turned into books. Older adults, as well as interested adults, were taught topics such as rhetoric, mathematics, geography, astronomy, and medicine in today's classification. All of the sciences available, girls were more eager to study medicine. In later times, heuristic conversations and debates became the primary method of teaching in school.

During the Sassanid period, there were many teachers who knew rhetoric, logic, philosophy, literature, and many other subjects perfectly. 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, it is possible to determine that alpha-political writing, that

is, the system of vowel letters, first 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 writings enumerated from 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 under the foundations of palaces. [8, 15].

The oldest oromi inscriptions of Khorezm's Koy-Krylgan fortress found in Central Asia date back to the IV-III centuries BC. Scholars believe that similar inscriptions in Parthia's Niso date back to the first century BC. [9, 60]. Archaeologists have speculated that the archeological find, found in the ancient Panjikent fortress in letters of the Sogdian alphabet, was written in ink on the whole hum and its parts in the late seventh or first half of the eighth century. The Sogdian alphabet was similar to the Aramaic language and consisted of 23 letters. [10, 298]. According to another historical source, a letter from a girl from Samarkand to her mother, who lived far from her homeland, ancient Sogdiana, shows that in ancient times, girls also knew how to read and write.

Thus, the first archeological finds of the Aramaic and Sogdian alphabets in Central Asia, which have come down to us, testify that in Central Asia the inscriptions were very widely used in stationery and daily life. The written literature of all the peoples living in Central Asia was widespread, they were mainly religious in nature, and they were dominated by the tones of the embodiment of folk wisdom in the form of divine legends.

In ancient times, the basis of education was the genre of folklore. Thanks to the women who took an active part in the creation of folklore, poems were written dedicated to the singing of more children. A literary treasure trove of poems, fairy tales, legends, and stories dedicated to children was the school of education for the youngest children. Often, fairy tales tell stories that take children on long journeys, where good always triumphs over evil. All the little stories or tales for the kids started with the words “As long as there isn’t”. Only then is the plot of the story or tale told. At the same time, many sources point out that the Persian-speaking peoples of ancient Central Asia have developed a tendency to literature and especially poetry since ancient times. For this reason, many fairy tales even had rhymes, and they were written by the people in the form of short epics.

Яке буд, яке набуд,

Сари гунбади кабуд

Пиразане нишаста буд [11, 29]

Translation:

There was one, there was not one,

On the blue dome,

An old woman was sitting

Respect for parents, elders, sages, and rulers, as well as obedience to their instructions, has been the basis for the upbringing of not only children but also adults since ancient times. In essence, this upbringing educates people first and foremost morally, giving them wise advice from life, where truth, knowledge, and respect for adults come first. As can be seen, respect and esteem for the mother is placed on the same level as for the father. Respect for parents, elders, sages, and rulers, as well as obedience to their instructions, has been the basis for the upbringing of not only children but also adults since ancient times. In essence, this

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In many historical and literary sources of the ancient East, the names of women who devoted themselves to science and literature have also been preserved. For example, Purin, the daughter of King Kayqubad of Iran, was one of the most educated women of her time, having collected more than a thousand pages of the Avesta and translated it into Pahlavi. Another woman, Farukhru, was one of the first women ministers to have the honor of serving in the royal palace with her intelligence and intellectual abilities in the field of science. [12, 83].

According to historical sources, in the VIII century Samarkand residents learned to make silk paper from Chinese masters. The development and spread of the paper industry led to the creation of specialized workshops for paper production, as well as the development of a school of calligraphy, a school of painting and miniature, and later a book printing house. During this period, the rise of science and education in Central Asia was also noticeable. Women, along with men, were directly involved in the creation, translation, and rewriting of books, painting on fabrics, and creating miniatures. The available sources testify that the data on the oldest women's vocational schools in Central Asia are particularly noteworthy. In ancient times, vocational schools had different directions. In particular, schools of fine arts and crafts played a key role.

Archaeological excavations have uncovered ancient settlements called Kitchen and Karatumshuk in the high mountains of the Eastern Pamirs. At a height of 4,200 meters above sea level, in the Cave of Mine, stone carvings were found, which can be considered the oldest in the history of Central Asia. In them, the stone paintings of the animals are painted with a natural dark red color mixed with animal

fat. The 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 period.

In Central Asia, in the IV-VIII centuries AD, the importance of schools of handicrafts and art decoration was proved by material evidence. For example, one of the statues found in Panjikent of this period depicts a woman sitting on an ottoman. The dress is firmly attached to the upper half of the body, fastened with a combed edge, with a folded skirt of two folded shirts on the shoulders, earrings, a round locked torch, various necklaces, and embroidered posters. This sculpture provides a basis for imagining not only the clothes and elegance of an unknown woman, but also the subtlety of sewing and the existence of a professional school for the creation of women's clothing and jewelry.

The clay records of the Achaemenids contain information that the women themselves ran large workshops for sewing and tailoring clothes. Often the men worked under their direction. The aristocratic women collected a lot of money and managed many workers. There are many legends and stories about a woman named Irdabama who started her business with a few women and became a large farm manager who worked with her children and even their families.

It is true that the peoples of Central Asia have made an invaluable contribution to the treasury of world culture, a rich and ancient heritage in the field of music in world civilization. Even in ancient times, special emphasis was placed on teaching music, as understanding musical skills was considered a way to improve personality and achieve high intellectual power.

In the ancient period under study, **music art schools** for women were of great importance. The ancient enlightenment system encouraged the involvement of all, regardless of gender, in science and the arts. Later songs formed the basis of epic treasures. Gradually, the traditions of folk music and folklore formed the basis

of the school of promotion and dissemination of classical works. Poetry competitions were often held in harmony with music. The content of the songs sang about people's dreams - the wish for a happy future for children, the need to work conscientiously, the desire of good to conquer evil, kindness and care for loved ones.

Numerous archeological finds show that women and men playing musical instruments in ancient times allowed women to freely understand the basics of the art of music on an equal footing with men. They learned to play musical instruments, dance, create songs, and sing them in public.

A first-century find in Ayrtaam (near Termez) in 1933 depicts three musicians. [13, 14]. It also depicts a woman holding a lily in one of the seals found during an excavation in Iran. Next to him sits another woman playing the harp. Most of the drawings and seals depict women with a harp in their hands, indicating the prevalence of this instrument among women.

According to sources, the musical instruments were very diverse. They were mostly played by women. Information about many ancient musical instruments of Central Asia is given in the encyclopedia of the 13th century Chinese writer Ma Duan-Lin. According to him, in the pre-Arab period, Soghd had large and stringed drums, guitars, five-stringed lutes and various flutes. One of the finds from Ayrtaam (near Termez) shows all Sogdian musical instruments. Among the ancient monuments found in Panjikent, the harp has a different appearance. Apparently, in addition to the West Asian harp, the Indian harp was also used.

According to available sources, the directions of physical education for ancient women were also multifaceted. Physical culture emerged in ancient times as a process of preparing people for the trials of life. The constant worries about fighting for survival, hunting, and defending against attacks required a certain

amount of strength and energy. People gradually mastered physical skills and abilities and began to learn to hunt various prey, birds and fish. At that time, people were convinced that a healthy mind is a healthy body. Therefore, in order to strengthen the body, maintain health, and form bold actions in defending their home and homeland from enemies, they were taught various physical and sports exercises. Along with the boys, the girls also learned to shoot, ride horses, and hunt.

In addition to ordinary schools for the middle class, there are educational houses near the neighborhood, where boys and girls were taught to ride horses, shoot arrows, throw spears, run and fight. Physical education for girls, as a compulsory subject of education, was necessary for women to defend the honor of their people and state on an equal footing with men in the event of an attack by enemies. Xenophon writes that children were taught to get up early, to withstand cold and heat, and to harden the body while running and walking. [14, 8]. Children are allowed to attend public schools. In such schools, girls also studied other subjects equally, learning the basics of military tactics and physical education. [14, 10].

In ancient Central Asia, girls and women were well educated in physical education schools. They had skills in fencing, horseback riding, archery, and wrestling with men. Taking military armor with them and wearing military uniforms in their time, they could go out to defend their husbands like men. Proof of the same idea is given in one source as follows: The courage of Daryavahush's daughter, Istotiro, left many men in a difficult position. One of the wives of Cyrus II was a brave and agile female commander of the royal regiment of Aspasia. [12, 93].

In conclusion, it can be said that in ancient times, general education, including women's education, the coverage of girls in education was probably not mass, not everyone had access to such opportunities, but this does not mean that the

process was not absolute. All the educational activities that were entrusted to women were exactly the expression of a systematic pedagogical relationship, but had not been studied systematically. Consequently, at certain periods of history, the scientific assumptions that women in the East, including Central Asia, were illiterate, only sitting at home, were previously absorbed, and we think they were nothing more than fabrications for selfish ends.

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