



## GIRLS ACTIVITIES IN CENTRAL ASIA SCHOOL CHARACTERISTICS

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**Abstract:** This article describes the teaching technology in girls' schools in Central Asia. By studying the history of girls' schools, the author identifies the stages, priorities and practical and technological aspects of the organization of education in these educational institutions.

**Keywords:** school, girls' school, otinoyi, alphabet, education, oratory, individual approach, differentiated education, integration..

### Introduction

It is known that after the Arab conquest of Central Asia in the VIII century, the caliph ordered the opening of schools in all mosques. Basically, the imam of the mosque began to gather the boys and teach them. From then until the early twentieth century, those who graduated from mosques, and later from many madrassas, and were interested in raising children, opened schools in their homes, in the special facilities of the mahallas, and called them "schoolchildren." School is an Arabic word, "kataba" means to write, that is, to teach to write. In ancient times, school meant a place to teach writing.

Only boys were educated in mosques and schools under the khanaqahs. Girls were educated in the schools opened in their homes by educated women of their time. The female teacher was called "otinoyi", "otinbibi", "bibiotin", "bibihalifa" in different parts of the country. Girls' schools were much smaller than boys' schools, and in many cases the wives of schoolteachers and imams attended. KE Bendrikov writes about the girls' school in his essay "On the history of public education in Turkestan": According to Professor U. Dolimov, these words are far from the truth. The Uzbek people are the nation that produced the most poets in the past. Where did the poets come from ?! [1, 31-32] There are many such examples in the history of our national spirituality.

The analysis of historical and pedagogical sources, especially in the girls' school opened and operated by Uvaysi, Dilshodi Barno, Anbar otin, in contrast to the schools where boys are taught, pays special attention to preparing girls for marriage, teaching them literacy and developing their creativity. The following is an example of an old school where boys are taught: "The class starts at sunrise in the old school, in the afternoon (about 12-13) the students eat the food they brought from home, go to the nearest school for lunch, and have some lunch. they rested and resumed their studies. Teachers did not teach children any movement games or didactic games, and in many schools they did not pay attention to physical education and aesthetic education. Teachers who knew the children's psyche took a break every 1.5 to 2 hours. The school was closed on Fridays and had an ethics class on Thursdays. This lesson is based on the book Shariati Iman. The main task of the old schools was to inculcate Muslim morality in the minds of the students, and at the same time to prepare the students for the madrasa, which is sometimes the second stage of education"[1, 30-31]. Based on the above and the analysis of the sources, it can be added that the scholastic and dogmatic forms of education played a leading role in the schools where boys were taught.

To illustrate the uniqueness of the girls' school, let us take the example of the school experience run by Dilshod Barno alone. Dilshodi Barno, a well-known poetess, has been teaching girls for more than 50 years, teaching poetry to girls. The school always had 20-30 girls from excellent and high school students. I made 891 girls literate. About a quarter of them were girls with natural poetry ... Anbaroy taught etiquette from the age of eight to fourteen. Despite her young age, this eight-year-old girl was very interested in studying Navoi's ghazals. I hope that the girl will become a great poet. "[2]

Dilshodi Barno was originally from Oratepa, and Umar Khan, the khan of Kokand, conquered Oratepa in 1816 and brought many captives to Kokand. Among them was 17-year-old Dilshod. Fate led him to the house of Tash Makhdum from Kokand. Tash Makhdum was the imam of the Khoja Kalon mahalla, and his mother taught girls. Here Dilshod mastered the Turkish dialect and began to teach with his mother-in-law. When his mother-in-law died at the age of 99, he took up schooling. He is in a masnavi:

I opened a school for twenty years, girls,

Hirsim was always ash'ora [2, 352], -he writes. The poetess has spent more than half of her life educating girls. He sought to educate them and make life and society more beautiful. Dilshodi Barno emphasizes the need for education and the invaluable role of books in personal development:

The best friend is a book,

The book is my companion, my interlocutor and my companion.

A manga teacher, a knowledgeable book,

A book that cleanses the dust of the heart,

A bloody book on the rag for the service of my soul in the body [2, 353].

Dilshodi Barno encourages girls to read, not just to read, but to read the meaning of what they read, to learn and follow the science of etiquette, to be able to resist insanity, to take responsibility for their own destiny:

At this time, everyone should read before agreeing,

It is important to read the meaning of each book,

Andin must learn to be polite, to weave ghazals,

The world needs to cut back on poverty,

It is a book for ignorant magicians [2, 357].

The girls' school, run by Dilshodi Barno, is based on the principles of humanistic pedagogy, and the teacher encourages students to be conscientious and dedicated, saying that humanity is a great virtue:

O man, you must be strong,

There is power in your life, there is an obligation.

This power is equal to zeal,

It is obligatory to be generous.

On top of that, you need a conscience,

Naku raftor iffat erur farz.

According to Dilshod Atin, human beauty is in his spiritual world. Hypocritical, selfish people are deceitful. A person's inner world should be as beautiful as his outer appearance. This beauty, which is given to man to adorn humanity, must always be preserved.

Summarizing the above, it can be said that Dilshod tried to educate young girls in his school, to teach them to read and write, and to bring them to a deep knowledge. At the same time, he taught young talented girls the works of Uzbek and Tajik classics, and tried to bring them up in the spirit of sophistication and to make them the best of his time.

One of the largest representatives of the girls' school in Central Asia is Jahan Otin Uvaysi. Throughout his career, Jahon Atin has dedicated his life to educating young girls, believing that educating intelligent girls is the only way to achieve a better life.

While providing elementary education to girls at his school, Jahan Atin places great emphasis on developing their intelligence. Not only does Atin teach his students to read and write, but he also selects talented girls from among them and introduces them to Oriental poetry. He leads the girls to the poetry garden.

As the world educates its students, it explains to them that life is active. He emphasizes that the pursuit of knowledge is the duty of every human being, and emphasizes that knowledge is an important quality that makes a person beautiful.

Uvaysi made extensive use of his own chistons in the formation of high spiritual and moral qualities in girls. The experienced tutor tried to cultivate the minds of his students through his problem art. Many young souls have been enlightened by the same poetic riddles. This is a clear example of the fact that the world has a unique style of teaching students to pay attention to things in the composition of the power of observation, to observe with the eyes of an artist.

In Chistan's writings, Uvaysi points out the need for poets to know such qualities as shyness, virginity, and cheerfulness, which are necessary for poets to know:

This is not a dome door, there is no sign in the hole,  
How many rosy clean girls address the venue.  
The message is that if I break the dome and take it from the girls,  
There is a veil of blood on their faces (Pomegranate).

The World Horse also encourages its students to be kind and loyal, glorifying human qualities such as behavior, conversation, manners, beauty, fidelity, loyalty, and devotion:

If you suffer a lot, the truth is always there,  
The face of the thief is sworn, the face of the thief is sworn.

In general, Jahon Atin has a high profile in girls' education through its school activities. Uvaysi's enlightenment activities include women's literacy, mental education, music, and working with talented girls. He paid special attention to instilling in the students of his time such qualities as love of life, free and quick thinking, eloquence, politeness.

Another teacher who contributed to the creation of a girls' school in Central Asia was Anbar Otin. He was born in 1870 in Kokand in the family of an advanced man named Farmonkul. Information is obtained from Dilshod Otin (Barno). At school, he studied history, literature, and wrote poetry. Then he teaches himself. She teaches girls the rules of etiquette, the structure of poetry, the rules of moral development. His whole life was devoted to poetry. They promote enlightenment ideas. Anbar knows that only enlightenment can shape a person's freedom. His poetic letter to Furkat contained suggestions for opening new methodological schools. He also built a warehouse. Anbar Otin's work, which combines his worldview and philosophical thinking, is *The Black Philosophy*. The work consists of an introduction and 4 parts. In each chapter, the poet expresses her social views and writes about the fate of women.

The most significant contribution made by Anbar Atin to the development of girls' education is the creation of the alphabet. This alphabet, expressed in the form of Masnavi or single bytes, is not only important for girls to learn the letters quickly and easily, but also for the formation of high moral qualities in them.

Another feature of Anbar Otin School, unlike other girls' schools, is that it has managed to combine national and international experience. Anbar Atin himself, even though he was ill, was always trying to learn and spread the news. It was Anbar Otin who made a worthy contribution to raising the girls' school to a new level, as did the Jadid schools that were opening in the country at that time.

Based on the analysis of the girls' school in Central Asia, it is possible to summarize the following features of the girls' school founded by Jahon Otin Uvaysi, Dilshod Otin (Barno), Anbar Otin:

Table 1

Teaching technology in girls' schools in Central Asia and its features

Schoolchildren The main activities of the girls' school

Jahon Otin Uvaysiy Improving women's literacy, mental education, social activism, working with talented girls, teaching them to be caring, oratory, politeness

Dilshod Otin (Barno) Differentiated and programmed education, literary education, book-loving, vitality, humanistic pedagogy, refinement

Anbar Otin Combining national and world experience, integrated and innovative education, creation of a descriptive alphabet, striving for innovation, mastering the methods of achieving high morality

The experience of the girls' school in Central Asia is of great importance not only in its time, but also today in the upbringing of girls in a high spiritual and moral spirit, which is reflected in the following educational tools:

1) the activities of the otinoys have a special role in the preparation of girls, including female students for the pedagogical profession, and allow them to achieve the supremacy of the national spirit and mood;

2) the experience of girls' schools is in line with national psychology and serves to instill in students a sense of national pride and dignity;

3) the experience of the girls' school is of great importance in the education of talented youth by our government, especially in the formation of creative girls;

4) The personality and activities of World Otin Uvaysi, Dilshodi Barno and Anbar Otin serve as a moral ideal for girls.

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