

THE IMAGE OF FEMALE: YESTERDAY AND TODAY

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Abstract. *This article contains scientific information about the place of women in society, the role and importance of women in the educational process in the history of pedagogy, and this information was analyzed by in-depth study of historical sources and literature. Determining the place, status and certainly the level of enlightenment of women creates a basis for determining the level of culture and spirituality of that time.*

Keywords: *social system, respect and honor, rights and freedoms, status of women, political and economic life, human civilization, national values, historical sources, economy of literate people, civilized life, literary and scientific works.*

In the years of independence in our country, raising the status of women in society, ensuring their participation in social and political reforms, protecting family, motherhood and childhood, and supporting the institution of the family became a priority. In this regard, solid legal foundations were created and practice was consistently directed. Nowadays, the protection of women's rights and freedoms and legal interests is becoming more urgent. Increasing social economic and political-legal activity of women in particular is becoming a demand of the times. For this reason, extensive work is being carried out to realize the rights of women and increase their dignity as defined in our General Directory.

Women are undoubtedly the main "mirror" of any society. According to data, fifty-three percent of the world's population are women. That is why gender issues are becoming increasingly important in the world. About 50% of the population in our country are women. All their rights and freedoms are always protected by law. Article 46 of the Constitution of the Republic of Uzbekistan states that "Men and women have equal rights."

Regardless of the social structure of the country, the level of well-being of its population, stability of families, future generation - children's upbringing, talent, let's say that the achievements achieved in all areas are determined by the contribution of women to the development of the country and the attitude of that society towards women.

Once upon a time, women were considered weak and weak. These words can still be found quite often. In our opinion, in no era was a woman a miracle, and it is not so now. Showing respect and honor to a woman, protecting and glorifying her is one of the important qualities of the mentality of our people, formed during many thousand years of history, and remains as a characteristic feature of our way of life.

At the same time, they have been working effectively and actively in all spheres of social-spiritual, political-economic life. Priority issues related to human development and democratization inevitably go back to issues related to achieving equality between men and women. As a result, there is a need to increase the status of women and expand their rights. In particular, in the past five years, a number of normative legal documents have been adopted in our country to fundamentally strengthen the protection of women's rights. In particular, in the law "On guarantees of equal rights and opportunities for women and men", the state provides equal rights for women and men in the implementation of personal, political, economic, social and cultural

rights, in the management of society and state affairs, and equal participation in the election process. guaranteed to reach was strengthened. It is also a fact that these efforts are expressed through the activity of women in the life of society.

"There is no thinker, poet who did not sing about a woman, especially her spiritual world. I thought, "I will come up with something by combining what they said with my own observations." How difficult it is to write about women's spirituality became clear when facing the paper. Because the best and most impressive words have been said. It has been written time and again about great women who changed the fate of not only their family but also entire kingdoms in the past. Then it seems that it is not appropriate to talk about yesterday to the people living today. No matter how honorable our past may be, being infatuated with it, being proud of it, seems like a distraction from moving forward. A living person's today should be at least as good as yesterday. It is hard to believe that a people who are not brighter today than night will be brighter tomorrow.

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. 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.

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". "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. It is known that honoring a woman and showing respect to her is considered one of the noble characteristics of the Uzbek people.

The role and influence of the family, and the woman in the family, is incomparable in the formation and promotion of the unique spirituality of the Uzbek nation. 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.

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.

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."

"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. "

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." 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.

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.

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.

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.

As the President noted, "It is no exaggeration to say that our women, who have modern knowledge and talent, and are self-sacrificing for our country, are the golden fund of our nation."

At this point, the question arises, who is today's Uzbek woman: a manager or a subordinate, a follower or a follower? What lines can enrich the portrait of a modern Uzbek woman? Of course, bright and reliable colors, with persistent qualities. Today's woman is our compatriot who has her own word and voice, who is ready to turn the new Uzbekistan into a country of wide opportunities and practical work. It will not turn back, but is a force that can make those who delay development follow their footsteps, convince us that we are on the right path.

It is a fact that not only her family, but also the whole society benefits from the work and potential of a comprehensively active and intelligent, wise, inquisitive, modern woman. After all, we must not forget that every family, every person, every citizen in our society, including women, is the main force that will boldly carry the burden of the new Uzbekistan that we are building and strengthening its foundations.

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