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The Schools for Girls in Central Asia: the Meaning of Education and Methodology

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Annotation: *in this article the teaching description and methodology of schools for girls of the XVII-XIX centuries is given. The writer showed general and specific peculiarities of those schools.*

It is known that from the VIII century, after the invasion of Central Asia by the Arabs, Khalif ordered to build schools at the mosques. Mostly, the imam of the mosque assembled boys and began to educate them. After that, religious ceremonies were observed at the mosques and then at many madrassahs, in the town houses who were interested in education of children, in the special buildings of their mahallas, districts were opened schools and those people were called “maktabdor” which meant “school owner” till the beginning of the XX century. “Maktab” is an Arabic word, “kataba” – means “to write”, so maktab is the place where writing was taught. In the past “maktab” -the school meant the place where the writing was taught.

Only boys could take education at schools, which were opened at the mosques and khanakas. Girls were taught at schools opened by well – educated women of that time. The female teachers were called in the different regions of the country in different ways like “otinoyi”, “otinibi” “bibiotin” “bibikhalifa”. The schools for girls were short in numbers than the schools for boys, in many cases the wives of the school owners and imams were the head teachers. K.E. Bendrikov wrote about schools for girls in his work “Essay about the public education of Turkestan”: “The girls were not taught writing in order not to make them keen of love letters”. According to Professor U. Dalimov this idea was far from the truth. Uzbek nation is the nation which brought up numerous of poetesses, if they were not taught writing, let alone the poetesses Gulbadanbegim, Zebunisobegim, Nodirabegim who belonged to the gentry, but how did the great poetesses of the XIX century as Uvaysiy, Mahzuna, Dilshodi Barno, Muazzamxon, Muattarxon, Anbar otin, Kamarniso, Nozimaxon appear?! (1, p. 31-32) We can give a lot of such examples from our national culture.

From the analyses of the sources, especially, at schools for girls, which were opened and ran by Uvaysiy, Dilshodi Barno, Anbar otin writing and reading was taught along with the preparation of girls to the marriage and they paid great attention to the development of their creative features. We can prove this idea by giving the following statements about the schools for boys: “The lessons in old schools began with the sunrise and in the afternoon (approximately at 12-13 pm) the students had lunch with the food they brought with them and the students who lived close to the school went home to have lunch, had a little rest and then continued studying again. The teachers didn’t give them any motion games, didactic games, many schools didn’t

pay attention to PE, aesthetic education, and the students were busy revising their homework by shaking their heads from early morning till the end of the lessons. The teachers who knew the psychology of the children gave breaks every 1,5-2 hours, praised the students who did the homework with the words “excellent”, “well done”, gave commentaries to the lazy students. Friday was the day off from school, and on Thursday they had the lesson of good manners. This lesson was taught mostly by the book “Shariati imam”. The most important function of schools was to instill students with the Muslim ideology along with preparing them to the second supreme degree of education - to the "madrassah" (2, p. 62). According above mentioned point of view and by analyzing the sources, we can also add that at schools for boys the scholastic and dogmatist type of education played an important role.

To explain more distinctively the specific features of schools for girls let`s look through the experience of Dilshodi Barno`s school. The prominent “zullisonayn” (bilingual) poetess Dilshodi Barno was a teacher for more than 50 years, taught girls to write and read, taught poetry the girls declined to prose: “My friends and colleagues are young poetesses, and I worked as the owner of school for 51 years. There were always 20-30 students in my school. 851 girls graduated from my school. One out of four girls was the girl with the talent of writing poems. Anbaroy went in for behavioral education from 8 till 14. This 8 years old girl was interested in learning gazels of Hazrat Navoi. I hope she`ll be a great poetess” (1, p. 31-32).

Dilshodi Barno actually was from Uratepa. Khan of Kokand Umar Khan invaded Uratepa in 1816 and brought a lot of captives to Kokand. Among them was 17 years old Dilshod. Her fate led her to the house of Tosh Mahdum from Kokand. Tosh Mahdum himself was the imam of the mahalla Khodja Kalon, and his mother was the teacher for girls. There Dilshod learnt Turkic dialect, and taught girls with her mother-in-law. Her mother-in-law died at the age of 99 and Dilshod began to work as a teacher. The poetess spent more than half of her life in educating girls. Her aim was making them literate, making the world and society more beautiful. One of the prominent founders of schools in Central Asia was Jahon Otin Uvaysiy. Trying all her life fulfilling the dreams of our nation, she thought that in achieving the prosperous world the sole way was to bring up intelligent girls and therefore, she devoted all her life to educating young girls.

While giving primary education, Jahon Otin Uvaysiy paid great attention to developing their intellect. She chose the most intelligent girls and introduced to them the Eastern Poetry. She led girls to the world of poetry.

Giving education to her students Jahon Otin Uvaysiy explained them that the world was always in change. She taught them that gaining knowledge was the duty of every person, and said that knowledge was the feature that makes a person attractive.

Uvaysiy used her own “chistons” -verses widely in developing great spiritual behavioral features in the girls. Experienced teacher developed the intellect of her students by using her problem art. With the same poems in the form of puzzles light was brought to the souls of so many young girls. Moreover, it served as the specific way of Jahon Otin in developing the power of dispute and qualities of paying attention to the slightest things with the eyes of an artist.

Jahon Otin played a great role in the education of girls with her activity of school owner. In the educational activity of Uvaysiy, distinctive role plays her aim to develop literacy of women,

intellectual education, musical art and working with talented girls. In educating students she paid a great attention to developing of such features as love to life, independent and quick thinking, being an orator, politeness.

One of the teachers who helped to create schools for girls in Central Asia was Anbar Otin. She was born in Kokand in the family of powerful Farmonkul. She took her education from Dilshod Otin. She learnt history, literature at school, wrote poems. Then she herself worked as a teacher. She taught girls the rules of good manners, formation of poems, developing great behavioral experience. Her whole life is connected with the poetry. She paid a great attention to the enlightening ideas. Anbar Otin believed that only knowledge led to the independence of a person. In her letters written to Furkat she mentioned about organizing the new type of schools. Anbar Otin also made a “devon” -a collection of poems. The world view ideology of Anbar otin, philosophical thinking is combined in her work “the Philosophy of People”. The work consists of an introduction and four parts. In every part, the poetess wrote her social ideology and the fate of women.

The most important thing that Anbar Otin did in the developing of education was creation of an alphabet. This alphabet was in the form of verses and helped girls not only learning it quickly and easily but also it played an important role in developing their great behavioral features.

One more distinctive feature of Anbar Otin`s school from other schools was achieving to combine the national and world experience. Though she was ill she tried to gain something new and spread it to the public. Only Anbar otin brought portion in making the schools for girls as the jadid schools.

By analyzing the schools for girls in Central Asia we have the opportunity to see the peculiarities of the schools formed by Jahon otin Uvaysiy, Dilshod otin (Barno), Anbar otin:

Table 1

The schools for girls formed in Central Asia and their peculiarities

School owners	The main directions of the schools for girls
Jahon Otin Uvaysiy	To develop the literacy of women, mental development, social activity, working with talented girls, teaching the creation of verses, and to develop the positive features as oratory, politeness
Dilshod Otin (Barno)	categorical education, literary education, love to books, love to life, the pedagogy of love to mankind, developing of artfulness
Anbar Otin	Combining the national and world experience, creation of typical alphabet, search for something new, gaining the ways of great behavior

The schools for girls in Central Asia did not only play distinctive role in upbringing girls, in great spiritual-behavioral way but nowadays it has also an important place in the moral of spiritual behavioral education and it appears as the following way of education:

- 1) the activity of “otinoyi” , women teachers, played an important role in preparing girls, the student girls to the profession of teachers, it gave opportunity to gain the advantage of national spirit and mood;
- 2) the experience of the schools for girls has a combination with the national psychology and it serves right in developing the sense of national pride;
- 3) the experience of the schools for girls has great place in developing talented people, especially developing creative girls;
- 4) personalities and activities of Jahon Otin Uvaysiy, Dilshodi Barno and Anbar Otin serves as the behavioral ideals for girls.

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