



## THE EMERGENCE OF EDUCATION IN CENTRAL ASIA

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### Abstract

History of education studies the development of theories of education, schooling, and pedagogy in different historical periods from ancient times to the present day.

Without knowing how the theory and practice of educating the young generation have progressed, it is impossible to scientifically solve today's great educational work and the position of schools in the life of society.

The advanced ideas of our ancestors who lived and created in the past about education, study the process of development of the school and public education in the culture of the peoples of Central Asia, make critical conclusions, lead to the growth of pedagogical thinking, increase of pedagogical culture. Analyzing this idea and thinking, accepting its most useful aspects, and drawing correct conclusions is the main goal and task of this course.

By understanding the history of education on this basis, various theories of education, the history of the structure of schools, and the content and methods of establishing education and training, as a result, are determined by the material life conditions of the society, which in turn can have a certain influence on the development of the material life of the society. Studying this dialectical development as it defines the purpose of the course.

When we think about the history of education, a question arises: Did education come first or education? We answer this question that mankind needed education earlier.

Education and training in the period of decay of primitive society. With the emergence of private property, slavery, and the monogamous family, primitive society began to decay. The emergence of a family based on living as a single couple was a great historical development. The family became one of the most important social phenomena and began to run an independent economy.

Along with social education, family education began to appear. The ruling groups of the population (priests, leaders, elders) were separated; they tried to separate the teaching of manual labor from the imparting of intellectual knowledge. These ruling groups tried to take over certain knowledge



(measurement of fields, foretelling of floods in rivers, methods of healing people, etc.). Special institutions (schools) were established to study such knowledge. For example, the children of the rich were exempted from physical labor, they were educated in a separate building, and they learned knowledge that the children of ordinary people did not know (for example, pictographic writing, observing the stars, calculating the level of areas). In this way, they are superior to others. Labor remained a lot of the exploited. In such a family, the child was taught to work from an early age, and the parents taught the children their experience in farming. A well-organized education in schools was reserved for the upper classes.

Education and upbringing in the peoples of Central Asia at the end of the period of the primitive community. As in other countries, the division of labor in Central Asia has been strengthened through family upbringing. Groups of warriors and priests began to appear above the common people engaged in manual labor.

The priests hid the elementary scientific knowledge they had learned from the common people and taught it to their children, and thus such knowledge was passed down from generation to generation.

Ancient pictures carved on rocks are preserved in various places in Central Asia. The people of primitive societies who were good at drawing pictures depicted people's work and animal hunting scenes in these pictures. This type of photography developed and allowed pictographic letters to appear in several countries, and later hieroglyphic letters appeared in these pictographic letters. In Central Asia, the pictographic letter could not be preserved and developed for a long time, because the method of writing letters in neighboring countries began to spread from neighboring countries to Central Asia in the countries of the slave society. This is how our ancient ancestors entered the educational process. They created their history of education.

Expression of didactic ideas in Avesta. In contrast to Central Asia, in the countries of the eastern part of the Mediterranean Sea, Hieroglyphic writing gave rise to a new type of writing - writing with letters representing sounds, or the alphabet; quickly spread to neighboring communities. Anyway, in our land, folklore remained a means of educating adults and young people. In a class society, folklore not only expressed universal morality but also expressed the ideas of social struggle.



Religion played a major role in the class struggle. Religion was first propagated by word of mouth. After the writing began to spread among the people, the priests began to write and spread the legends and beliefs selected from religious folklore about the creation of the world. They spread these things to simple people as if they were written by God. In the "holy books" obedience to the king's judgment was claimed to be the command of God.

One of the ancient "holy" books, the Avesta was created by the magical priests of a religion that spread in Central Asia, Iran, and Transcaucasia. This religion is called Mazdeism by the name of its main deity or Zarathushtra (Zarathustra) by the name of the priest who reformed the religion, and the followers of this religion are called fire worshipers.

Didactic methods of ancient oral education can be found in the Avesta, as well as in the instructive folklore preserved in the «holy books» of Buddhism, Christianity, Judaism, and other religions: reading the «holy books» aloud can also be included among oral education since rare manuscript copies of such books only exist would be in the hands of the priests.

Didactic methods in the Avesta. The following methods helped to memorize the book read by the priests:

1. The text is read melodiously.
2. At the beginning of the text, it is indicated how many beliefs there is that need to be memorized.
3. A large text is read in parts.
4. The method of repetition was used many times.

As time passed, the language of the "holy books" became obsolete, but the priests declared this language to be the divine language that could not be changed. And the unconscious people listened to the melodious recitation of the "holy words" that they did not understand. To understand the obsolete language of the "Holy Book", the first elements of the science of philology are born among the priests.

Among the priests, not only religion, but at the same time, sciences related to the elementary elements of natural science continued to accumulate. Indeed, the priests did not distinguish between astronomy and astrology (telling fortunes by looking at the stars), and included exorcism of the spirits that cause diseases as part of the work of medicine. According to the teachings of Zarathustra, all animals were divided into pure animals. It is said that "unclean animals" should be killed. Frogs and lizards help kill harmful insects, but



because of their ugly appearance, the priests added them to the ranks of «unclean» animals.

The development of culture and education in different parts of the irrigated farming region had its characteristics, because, in ancient times, the interaction between peoples, coming and going, and language exchange could only be accidental.

Different countries and peoples have made different contributions to world culture. For example, the paper was invented in China, and the decimal system of calculation was developed in India. In Mesopotamia, it was invented to divide the globe into degrees, and the day into hours, minutes, and seconds. (Both degrees and hours are based on hexadecimal).

In Central Asia, compared to Egypt, Mesopotamia, India, and China, the development of such education happened later. Near the southern edge of Central Asia (where the slave system was established) before the beginning of the era, a caravan route connecting the Mediterranean with India was built; then the «Great Silk Road» was opened from China to the Mediterranean through Central Asia. Central Asia has become the center of international trade. This, in turn, fostered a culture in the oases of Central Asia and helped the spread of writing.

At that time (at the beginning of our era), in various oases of Central Asia, the alphabets of the surrounding countries were used: the Aramaic (Syrian) alphabet, the Greek alphabet, the Indian alphabet, as well as local scripts derived from the Aramaic alphabet: Khorezm, Sugd, Bactrian scripts.

At the beginning of our era, there were many literate people in the big cities of Central Asia; for example, the letters of a young woman who went to China and sent to Samarkand were found in the bag of an ancient courier (chopper) preserved among the sands.

In the countries of the Eastern Mediterranean, there were vernacular schools that taught literacy in the period before Christ. Such schools also appeared in some cities of Central Asia at the end of the era of slavery.

Along with schools of literacy and priestly schools, there was also a tradition of vocational training.

It was natural for every craftsman to teach his trade to his son. In the first half of the 3rd century AD, when the slavery system was abolished, the ruler of the Sassanid state (which included Iran, Western Central Asia, and part of Transcaucasia) issued a decree, in which people of every class were to do the



occupation of their fathers and not to change it. . Children are more interested in the profession of their ancestors than in other professions, it was said in the decree. But later, the progressive people of Iran wrote that this decree served to protect the power of the king from the attacks of non-kings, that is, to strengthen class boundaries.

In earlier times, all men in the tribe were required to do military exercises. In a slave society, engaging in such exercises increasingly became one of the privileges of the military class. As a result of the development of weapons and military equipment, specialist teachers appeared in various countries who taught shooting, horse riding, spear throwing, and other military exercises.

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