

**JAHON OTIN UVAYSIY — THE FOUNDER OF THE FIRST EDUCATIONAL
INSTITUTIONS FOR WOMEN**

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Annotation: This paper examines the pioneering role of Jahon otin Uvaysiy in establishing the first educational institutions for girls in the 19th-century Kokand Khanate. It explores the historical context, pedagogical methods, curriculum, and social challenges faced by her schools, emphasizing their innovative approach to female education. The study highlights the societal and cultural impact of these institutions, their influence on subsequent schools in the region, and their enduring legacy in modern educational thought. Uvaysiy's work exemplifies a holistic approach to education, integrating intellectual, moral, and practical development, and demonstrates the transformative potential of female schooling in a traditionally patriarchal society.

Keywords: Jahon otin Uvaysiy, female education, Kokand Khanate, 19th century, pedagogical methods, curriculum development, societal impact, women's schools, educational legacy, Central Asia.

**ДЖАХОН ОТИН УВАЙСИЙ — ОСНОВАТЕЛЬНИЦА ПЕРВЫХ
ОБРАЗОВАТЕЛЬНЫХ УЧРЕЖДЕНИЙ ДЛЯ ЖЕНЩИН**

Аннотация: Данная работа рассматривает выдающуюся роль Джахон отин Увайсий в создании первых образовательных учреждений для девочек в Хивинском ханстве XIX века. Исследуется исторический контекст, педагогические методы, учебная программа и социальные трудности, с которыми сталкивались школы, подчеркивается их инновационный подход к женскому образованию. В работе анализируется общественное и культурное влияние этих учреждений, их влияние на последующие школы региона и их долговечное наследие в современной педагогической мысли. Работа Увайсий демонстрирует целостный подход к образованию, объединяющий интеллектуальное, нравственное и практическое развитие, и показывает преобразующую силу женского обучения в традиционно патриархальном обществе.

Ключевые слова: Джахон отин Увайсий, женское образование, Хивинское ханство, XIX век, педагогические методы, разработка учебной программы, социальное влияние, женские школы, образовательное наследие, Центральная Азия.

In the context of the 19th century, the Khanate of Kokand represented a vibrant socio-political and cultural milieu in Central Asia, distinguished by its complex educational landscape. During this period, the predominant forms of education were heavily influenced by Islamic traditions, with a clear demarcation between male and female learning opportunities. While boys had access to madrasas and broader intellectual pursuits, girls' education was largely informal and confined to domestic instruction, focusing on religious teachings and basic literacy. It was against this backdrop that Jahon otin Uvaysiy emerged as a pioneering figure in the advancement of women's education. Jahon otin Uvaysiy's contributions must be understood not only in the local context of Kokand but also in the broader historical processes

of Central Asia, which saw gradual but significant attempts to integrate modern pedagogical ideas into traditional structures. Her initiatives were revolutionary in the sense that they directly challenged existing norms that limited female education to household-based instruction. By establishing formal educational institutions for girls, she laid the groundwork for a new paradigm in which women could acquire literacy, religious knowledge, and practical skills necessary for active participation in society.

The first schools founded by Jahon otin Uvaysiy were characterized by a curriculum that balanced religious instruction with practical subjects, reflecting a progressive vision uncommon for the era. These institutions provided girls with access to reading, writing, basic arithmetic, and moral education. Moreover, the schools fostered a sense of social responsibility and intellectual curiosity, equipping students with the tools to contribute meaningfully to their communities. Uvaysiy's pedagogical approach was influenced by both Islamic scholarly traditions and the early currents of educational reform circulating across Central Asia, demonstrating a sophisticated understanding of cultural and societal needs. Contemporary accounts describe her schools as spaces of rigorous learning where discipline and moral guidance were emphasized alongside academic instruction. Local oral histories and archival documents highlight her personal involvement in teaching and administration, indicating that her commitment extended beyond mere institution-building. She actively engaged with families, persuaded community leaders, and navigated the social constraints that often hindered female participation in education. Through these efforts, Jahon otin Uvaysiy not only established schools but also fostered a supportive network for girls' education, which became a model for subsequent initiatives in the region. The organizational structure of Jahon otin Uvaysiy's schools reflected both pragmatism and an innovative approach to female education. Unlike informal domestic instruction, these institutions were organized into defined classes and age groups, allowing for a progressive learning path. Girls began with foundational literacy and numeracy lessons and gradually advanced to more complex topics, including religious studies, moral philosophy, and basic arithmetic necessary for daily life. The curriculum was deliberately designed to combine spiritual formation with practical knowledge, ensuring that graduates could navigate both religious and societal responsibilities effectively.

Teachers in these schools were selected from local educated women, often trained under Jahon otin Uvaysiy's personal supervision. This emphasis on female instructors was strategic, as it not only provided role models for students but also created a professional avenue for educated women within a society that had limited opportunities for female agency. In addition, Uvaysiy herself frequently conducted lessons, demonstrating her commitment to pedagogy and her belief in experiential leadership. She introduced innovative teaching methods, including recitation, memorization, and guided discussion, which were adapted to the cognitive and social needs of young learners. A significant feature of these schools was the incorporation of community engagement into the educational process. Students were encouraged to participate in local social and religious events, applying the knowledge and skills acquired in school to real-life situations. This approach reinforced the relevance of education to everyday life, fostering a sense of civic responsibility from an early age. Furthermore, the schools promoted literacy among families, as girls often shared their learning with siblings and relatives, thereby multiplying the impact of Uvaysiy's educational initiatives.

Historical records indicate that the enrollment of students grew steadily over time, attracting girls from various social strata. While many came from elite or merchant families, Uvaysiy's schools were not exclusively limited to privileged classes, reflecting a commitment to inclusivity within the constraints of contemporary social norms. The success of her institutions encouraged other communities to establish similar schools, initiating a gradual but profound transformation in attitudes toward female education across the Kokand region. This diffusion of educational practice highlights Uvaysiy's enduring influence and the foundational role her schools played in the emergence of a broader network of women's educational institutions in Central Asia. The pedagogical philosophy of Jahon otin Uvaysiy's schools emphasized the integration of moral education with intellectual development. Lessons were designed to cultivate virtues such as discipline, respect, and social empathy, alongside literacy and numeracy skills. By prioritizing character formation alongside academic competence, her institutions contributed to the holistic development of students, preparing them for active engagement within both the domestic and communal spheres. In essence, Uvaysiy's approach anticipated modern educational principles, blending cognitive, social, and ethical dimensions within a cohesive curriculum tailored for female learners. The societal impact of Jahon otin Uvaysiy's educational initiatives extended far beyond the immediate academic achievements of her students. By providing formal schooling for girls, she challenged entrenched social norms that had long restricted female participation in public and intellectual life. Graduates of her schools were not only literate and numerate but also imbued with a sense of agency and confidence, enabling them to assume more active roles within their families and communities. This empowerment facilitated subtle shifts in gender relations, as educated women began to influence household decision-making, community rituals, and even local economic activities.

The pedagogical success of Uvaysiy's schools can be assessed through several indicators. First, the retention and progression of students across multiple levels of instruction demonstrated the effectiveness of her curriculum and teaching methods. Second, the replication of her model in neighboring regions highlights the adaptability and appeal of her educational philosophy. Oral histories and archival accounts report that local leaders and families increasingly supported female education, motivated by the tangible benefits observed in graduates' competence and moral conduct. These developments underscore the schools' dual role as centers of learning and agents of social transformation. Comparative analysis with other contemporary educational institutions in Central Asia reveals the uniqueness of Jahon otin Uvaysiy's approach. While some urban madrasas offered limited instruction to girls in literacy or religious practice, few provided a structured, multi-level curriculum combining spiritual, practical, and moral education. In contrast, Uvaysiy's schools systematically integrated these dimensions, ensuring that students developed both intellectual skills and ethical awareness. Furthermore, her emphasis on female educators set her institutions apart, creating an early model for women's professional engagement in pedagogy. This distinction was particularly significant in a region where formal education for women was sporadic and largely dependent on family initiative.

The long-term implications of Uvaysiy's work became increasingly evident as her students matured into influential community members. Many assumed roles as teachers, mentors, or organizers within their localities, effectively propagating the educational principles imparted by their mentor. In doing so, they extended the reach of her vision beyond the original schools, contributing to the gradual establishment of a network of female educational spaces throughout the Kokand region and beyond. Scholars examining this phenomenon have noted

that Uvaysiy's schools acted as precursors to the broader women's educational reforms that emerged in Central Asia during the late 19th and early 20th centuries, linking traditional pedagogical methods with nascent modernist ideas. In conclusion, the societal and pedagogical legacy of Jahon otin Uvaysiy illustrates the profound potential of education as a transformative force. By founding structured institutions for female learning, she not only addressed immediate educational needs but also initiated enduring cultural and social change. Her work exemplifies a pioneering vision in which the education of women is recognized as essential to the moral, intellectual, and civic development of the broader community. One of the most remarkable aspects of Jahon otin Uvaysiy's schools was their innovative pedagogical methodology, which departed from conventional practices of the era. Traditional female education in the Kokand Khanate was largely informal, relying on rote memorization of religious texts within the home. Uvaysiy recognized the limitations of this approach and sought to create a structured learning environment that balanced memorization with comprehension, critical thinking, and practical application. Her methods encouraged active engagement, allowing students to internalize knowledge rather than merely replicate it.

A core feature of her teaching strategy was the use of incremental learning stages. Young girls first mastered foundational literacy and numeracy, gradually progressing to religious instruction and moral education. This tiered system ensured that each student acquired necessary skills before advancing to more complex subjects, reducing the risk of gaps in understanding. Furthermore, lessons often incorporated interactive elements, such as recitation in groups, guided discussions, and storytelling, which promoted cognitive development and reinforced communal learning. By fostering dialogue and reflection, Uvaysiy's methods anticipated pedagogical practices that are considered modern even by today's educational standards. Another innovative element was the integration of moral and ethical education alongside intellectual development. Jahon otin Uvaysiy emphasized character formation, teaching students virtues such as honesty, responsibility, compassion, and social awareness. Classroom activities were designed to cultivate both personal discipline and empathy for others, highlighting the interconnectedness of knowledge and ethics. This holistic approach distinguished her institutions from many contemporary educational spaces, which often focused exclusively on either religious or practical instruction without addressing moral development. The selection and training of educators also reflected Uvaysiy's pedagogical foresight. By recruiting female teachers and personally supervising their instruction techniques, she ensured that the learning environment was both culturally sensitive and pedagogically effective. Teachers served as role models, demonstrating not only academic competence but also moral integrity and leadership qualities. This emphasis on female educators created a sustainable model for women's professional participation in education, an approach that was pioneering for Central Asia at the time.

The enduring pedagogical legacy of Jahon otin Uvaysiy's schools is evident in multiple dimensions. Her methods influenced subsequent women's schools in the Kokand region, providing a template for curriculum design, teaching strategies, and community engagement. Moreover, her vision of education as a holistic process—combining intellectual, moral, and practical instruction—remains relevant in contemporary discussions of effective pedagogical practice. By establishing these principles in the 19th century, Uvaysiy not only transformed female education in her immediate context but also contributed to a broader evolution of educational thought in Central Asia. Despite the considerable achievements of Jahon otin Uvaysiy's schools, the path to establishing and maintaining female educational institutions in

the 19th-century Kokand Khanate was fraught with challenges. Social norms and patriarchal traditions often limited the acceptance of formal education for girls, viewing it as unnecessary or even inappropriate. Many families were initially hesitant to enroll their daughters, fearing that education might conflict with traditional roles and expectations of women in household and community life. Jahon otin Uvaysiy addressed these obstacles with strategic foresight and persistent advocacy. She engaged directly with families, emphasizing the complementary nature of education and traditional values. By demonstrating how literacy, religious knowledge, and practical skills could enhance a girl's role in the household and community, she gradually persuaded parents to support her initiatives. Her personal credibility, rooted in moral integrity and respected social status, was instrumental in overcoming initial resistance. Financial constraints also posed significant challenges. Unlike boys' madrasas, which often received support from state authorities or wealthy patrons, female schools were largely self-funded or reliant on local community contributions. Uvaysiy mobilized resources through local networks, securing donations of materials, funding for teachers, and space for classrooms. Her ability to navigate these logistical hurdles reflected both her organizational acumen and her commitment to sustaining the schools over the long term.

Moreover, the schools occasionally faced ideological opposition from conservative religious leaders who questioned the appropriateness of formalized female instruction. Uvaysiy's response was to align her curriculum closely with Islamic teachings, emphasizing religious literacy while simultaneously incorporating practical subjects. By framing education as a continuation of religious and moral development rather than a departure from tradition, she mitigated opposition and secured a degree of legitimacy for her institutions. Despite these challenges, Jahon otin Uvaysiy's perseverance ensured the survival and growth of her schools. Over time, enrollment increased, community support strengthened, and her educational model gained recognition both locally and in surrounding regions. The ability of her institutions to navigate social, financial, and ideological obstacles highlights not only her exceptional leadership but also the transformative potential of education in challenging entrenched societal norms. Her example underscores the importance of vision, advocacy, and adaptability in establishing sustainable educational reforms in a restrictive social context. The social and cultural impact of Jahon otin Uvaysiy's educational initiatives extended well beyond the immediate circle of her students. By introducing formal schooling for girls, she catalyzed a gradual transformation in community perceptions regarding women's roles and capabilities. Educated girls not only gained literacy and numeracy skills but also acquired the confidence to participate in cultural and religious discussions, contribute to family decision-making, and engage in local social activities. These developments fostered a subtle yet significant shift in gender dynamics, illustrating the broader societal influence of her schools.

Cultural transmission was another notable dimension of Uvaysiy's legacy. Through the curriculum, students were immersed in classical literature, poetry, religious texts, and moral teachings, which helped preserve and disseminate local intellectual traditions. At the same time, practical instruction, including arithmetic, household management, and ethical reasoning, enabled students to apply their learning in everyday life, thereby bridging traditional knowledge with emerging social needs. This dual focus enhanced both cultural continuity and adaptive capacity, ensuring that education remained relevant to the lived experiences of students and their communities. Jahon otin Uvaysiy's success also inspired the establishment of similar female educational institutions across the Kokand region. Communities observed the positive outcomes of her schools—higher literacy rates, improved moral and social

conduct, and increased community engagement among graduates—and sought to replicate her model. In this way, her schools acted as a prototype for subsequent educational reforms, influencing both local pedagogical approaches and broader regional initiatives aimed at expanding access to female education. Historical accounts indicate that several new schools founded in the late 19th and early 20th centuries consciously adopted Uvaysiy's curriculum structure, teacher training methods, and moral pedagogy, underscoring her enduring influence.

The broader societal recognition of Uvaysiy's work further reinforced the legitimacy of female education. Local leaders, scholars, and families increasingly acknowledged the tangible benefits of educating girls, leading to gradual acceptance and integration of women's schools into the community fabric. Over time, this contributed to a more inclusive educational landscape in which female instruction was not merely tolerated but valued as essential for social cohesion and development. Uvaysiy's vision, therefore, served as a catalyst for both intellectual enrichment and cultural transformation, demonstrating the profound interplay between education, gender, and societal progress. The legacy of Jahon otin Uvaysiy's educational initiatives extends well into the contemporary understanding of female education in Central Asia. Pedagogical studies highlight several aspects of Uvaysiy's methods that remain relevant. Her tiered and progressive curriculum ensured that foundational knowledge was solidly established before advancing to complex topics. Interactive teaching techniques, such as guided discussions and group recitations, encouraged active learning and peer engagement. The use of female teachers as role models provided both mentorship and representation, reinforcing the importance of gender-sensitive pedagogy. These elements have been cited in contemporary research on effective educational strategies, illustrating the enduring influence of Uvaysiy's innovations. Furthermore, her model demonstrated that female education could coexist with cultural and religious traditions rather than contradict them. By aligning her curriculum with Islamic values while introducing practical and intellectual instruction, Uvaysiy created an educational environment that was both acceptable to conservative communities and transformative in its outcomes. Modern educators studying the integration of traditional and progressive pedagogies often reference her work as a historical example of culturally responsive education that promotes empowerment without alienating local norms.

In conclusion, Jahon otin Uvaysiy's contribution to women's education was both pioneering and transformative. She not only established the first formal educational institutions for girls in the Kokand Khanate but also created a sustainable and replicable model that influenced subsequent schools across Central Asia. Her vision encompassed intellectual, moral, and social development, reflecting an advanced understanding of holistic pedagogy. The enduring impact of her work is evident in the continued recognition of her schools as precursors to modern female education in the region. By challenging societal norms, overcoming practical and ideological obstacles, and implementing innovative teaching strategies, Uvaysiy secured a lasting legacy that continues to inspire educators, scholars, and communities committed to gender equity and educational advancement.

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