



Problems of Studying the Spiritual and Moral Potential of Modern Women: Political and Legal Aspect

Kutibaeva Elizaveta^{1*}, Sveta Bayniyazovna Amaniyaeva²

^{1,2}Karakalpak state University, Uzbekistan

Email: sss.83.84@mail.ru²

*Corresponding author's E-mail: kutibaeva_elizaveta@mail.ru

Article History	Abstract
Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 29 Oct 2023	<i>The article deals with the problems of studying the spiritual and moral potential of modern women and their social and economic rights. The article analyzes the historical - and methodological foundations of studying the spiritual and moral potential of women. The main directions of implementation and technologies for strengthening the spiritual and moral potential of modern women in society and the family are studied. Attention is paid to the role of education in improving the spiritual and moral potential of women. The article analyzes the legal basis for improving the spiritual and moral potential of women through their active participation in the power and political structures of modern Uzbekistan.</i>
CC License CC-BY-NC-SA 4.0	Keywords: Research, Women, Law, Education, Politics, Role, Activity, History, Development

1. Introduction

Women's education is one of the most pressing problems in the history of pedagogy. It emerged as an independent branch of education due to the unequal social status of women. Women's education is a fairly broad term that includes a set of concepts and discussions related to education for women. The movement for equalizing the rights of women with men - feminism (from Lat. femina-woman) was until recently associated with the suffrage movement (from the English Suffrage - the right to vote), which fought for women's suffrage rights in Great Britain in the last third of the XIX century. In this regard, the emergence of feminism itself was attributed by many scientists to the same period. Only in the 70s of the 20th centuries, when foreign researchers turned to the study of "women's" or "gender" history and began to look closely at the problem of women's education, they came to the conclusion that the origins of feminism go back to the XVII¹ century.

Despite the fact that the education system in modern Uzbekistan is equal for men and women, it is necessary to take into account the features of social, pedagogical, and psychological functions performed by a modern woman, and this underlines the relevance of the article.

Secondly, the democratization and humanization of education, as well as a person-centered approach, have expanded the social space in which women work. There is a steady demand for women's work on an equal basis with men, which requires a legal framework to support women's education.

Third, the social role of women as a carrier of national culture is increasing, which requires addressing not only family folk pedagogy, but also the laws of society, in particular, the principles of teaching and upbringing (taking into account age and individual characteristics, a differentiated approach to education, etc.).

One of the tasks of women's education in modern Uzbekistan is to create a creative, active personality, develop a legal culture, develop the skills to really perceive, feel, evaluate life, be a good wife and mother, and be a good worker in production.

The object of the research is legal support, state policy of Uzbekistan on education development

The subject of the study is the history of the emergence and development of the women's education system in Uzbekistan.

Methodological basis is a political, sociological, and legal analysis of the consideration of a problem in its interdependence, continuity, and development.

3. Results and Discussion

The modern system of general education is in a state of search for new principles, forms and content of the pedagogical process. The formation of a new one does not happen from scratch. Uzbekistan has a history and a great problem of education, and the cultural and educational ideal has been formed for more than one century. It embodies high moral qualities, national character, individual identity of the individual, including from the point of view of the tender approach.

Today, this topic seems to be relevant in the light of the tasks of the state's demographic policy. This formulation of the problem also makes relevant the question of the history of the formation of women's education, the active participation of the state authorities and the public in this process.

Для раскрытия и анализа проблемы статьи как женское образование и ее место в общества Scientific works of foreign thinkers (D. Bock, A. Weber, J. S.C. Weyland, G. L. F. Helmholtz, as well as scientists such as N. G. Bagautdinova, S. K. Bondyreva, etc.) are of interest for revealing and analyzing the problem of women's education and its place in society Н.Г. Багаутдинова, С.К.Бондырева и др.

It is important for us to address any questions about our rich history, study it and draw appropriate conclusions. It is true that Uzbek women have never, under any circumstances, forgotten their "I", their national identity. They have brought up countless scientists, great and historical figures. But we regret to say that there is still a misconception that Uzbek women lived in four walls, without any rights, without any knowledge. But we had such great women as Tumaris, Saroimulkhanum, Gavharshadbegim, Nadirabegim, Uwaisiy, Anbarotin, who had no equal in public administration, military affairs, education and upbringing, literature, religious literacy. And the main task of our women scientists is to analyze the activities of such women who have passed an exemplary life path, to promote their great deeds done for the benefit of the country, on the path of its development.

Today, the country pays great attention to improving the educational sphere, especially comprehensive support for representatives of science and education. Intellectual wealth is revered, which is directly related to the history, character, mentality, age-old values and dreams of our people. And here the President's firm conviction, one might say the life principle, is also important: "The greatest wealth in the world is knowledge and profession acquired in youth."

If you pay attention to historical data, the great ancestor Abu Ali ibn Sino learned the Koran by heart at the age of four. One of the world's greatest scholars and the creator of the science of Hadith Imam Bukharicorrected an error in the writings of his mentor ad-Dohili at the age of 11. A great poet and thinker Alisher Navoi started writing poetry at the age of six and learned Farididdin Attar's Mantik ut-tair("The Language of Birds") by Attapaheart. Poet and rulerZahiriddin Muhammad Baburascended to the throne at the age of 12.

Why did our ancestors become such world-renowned mature scientists, poets, thinkers and enlighteners - in short, great people? This is primarily because they devoted their minds and energies to education, science, and continuously replenished their knowledge. More importantly, the enlightenment of our ancestors was, so to speak, "healthy." They not only enjoyed the cream of the two Renaissance eras, but also made an invaluable contribution to the development of world civilization, science, culture and art. The Central Asian region, including the territory of modern Uzbekistan, existed in history as an ancient cradle of science, culture and art. Information about this is also available in pre-Islamic sources. In particular, the "Avesta" put forward advanced ideas about the spiritual environment, science, education and upbringing, state and legal institutions. It can be stated that the region played an important role in the world Renaissance, becauseZoroastrian or Avestan law for a millennium anticipated the development of Roman law. The first period of the Eastern Renaissance in our region is the Muslim Renaissance in the IX-XII centuries. It was then that great scientists, holders of encyclopedic knowledge, and famous thinkers appeared. Muhammad Khwarizmi, Abu Ali ibn Sino, Abu Bakr Razi, Abu Rayhan Beruni, and Ahmad Ferghani made a huge and invaluable contribution to the development of exact sciencesРайхан Беруни, Ахмад Фергани. The great works of Imam Bukhari, Hakim Termizi, Burhaniddin Marginani, Abu Mansur Maturidi, Abu Bakr al-Shoshi, Mahmoud Zamakhshari and other world-renowned Human ancestors have enormously enriched the treasury of human thought and raised Islamic or Muslim law to a qualitatively new level. The second period of the Eastern Renaissance is the Temurid Renaissance in the XIV-XVI centuries. The role and significance of the great empire created by Amir Temur is incomparable: the great Sahibkiran gathered scientists, writers, architects and artisans

from different regions of the world in Samarkand, the capital of his empire. He encouraged science, education, and professions. The Jadid enlighteners were also intellectuals: they studied in madrassas and believed that independence, progress and prosperity are achieved only through enlightenment, the acquisition of knowledge and in-depth study of science. So Mahmudhoja Behbudi declared, "The school is the greatest monastery in the world." But they were all trained and raised by the women of ancient Maverannahr.

Sarai-mulk khanim (literally "Lady of the palace" - probably not a name, but a nickname) was the daughter of the last male heir of Genghis Khan, Kazan Khan. She became the main wife of Tamerlane and is an enlightened woman of her period.

Sarai-mulk, like many prominent queens of the East, patronized the sciences and arts and significantly influenced the fact that Tamerlane, as if compensating for everything that he destroyed in the campaigns, built new buildings and attracted the best minds and talents of his era to the court.

One of the brightest representatives of the Timurid dynasty, who played a major role in the empire's politics, was the outstanding Gauharshad begim. She was an influential queen of the Timurid court, the life partner of Amir Temur's fourth son, Shahrukh Mirza, who gave the world the famous astronomer Mirza Ulugbek. Historical events unfolding in connection with the life and activities of Gauhar Shadbegim are covered on the basis of historical sources of that period. In particular, the work of a well-known historian, an eyewitness to the events described by Abdurazzak Samarqandi "The place of the sunrise of two happy constellations and the confluence of two seas", as well as scientific and literary works devoted to the era of Timurid rule.

In his book, the author conveys to the modern reader the sharp rich mind and strong character of his heroine. She was the daughter of an important and influential member of the nobility of that time. Gauharshad played a major role in the early history of the Timurids and was the main adviser to her husband Shah Rukh in resolving state issues. The youngest son of Emir Temur preferred art most of all. Under his rule, Herat was the largest center of science and culture in the East. During his reign, the power of the Timurid state was preserved. An important role in the internal political life of the country was played by Shahrukh's eldest wife, Gauharshad begim, says Makhkamoy Tursunova, leafing through the pages of her book.

Gauharshad and her husband, through their generous patronage of the arts, attracted famous artists, architects, philosophers and poets to the court. During this era, the outstanding Persian-Tajik poet Abdurakhman Jami lived in Herat *Джами*. By order of Gauharshad Begim, an architectural complex was built in Herat, which included a mosque, madrasah and mausoleum. After the death of her husband in 1447, Gauharshad brought one of her grandsons to power. For another ten years, it continued to play a major role in the empire's politics, stretching from the Tigris to the borders of China. Gauharshad was executed on July 19, 1457, when she was already over 80, by order of Sultan Abu Said. According to historical data, we learn from that the Timurid queens who took an active part in the affairs of state government. Most of all, the name of Gauhar Shad Begim, awarded the title of "The Shah's Eldest Wife", is mentioned, which clearly proves her dominant role in the events of her time. This determines the history of the development of the enlightenment of women in the East. Under her patronage, the Persian language and literature became an integral part of the culture of the Timurid dynasty. She and her husband led a cultural renaissance, generously patronizing the arts, attracting artists, architects, philosophers and poets to their court, including the famous Abd ar-Rahman Jami. In many ways, it was with her assistance that Herat became the largest center of science and culture in the East. Gauharshad Begim built many other monuments and mosques on the territory of the Timurid Empire. Ulugbek also took care of the development of the education system in the country, patronized poets. Baysonkur was known for his interest in literature and art. He wrote poems in Turkic, Persian and Arabic, and was also an outstanding calligrapher of his era. The Koran he wrote became one of the state relics-it was carried before the army during campaigns, and in the time of the Safavids it was divided into pages that were given as a sign of special merits. The library established by Baisungur in Herat has become an art center. He also gathered in his capital a galaxy of outstanding cultural figures, thanks to which they talk about the emergence of a separate Herat school of art. With the exception of Daulatshah Samarqandi, Timurid historians mention Gauharshad with respect and condemn her execution. She was loved by the people for her piety. Gauharshad took care of the pilgrimage sites and took care of the poor. She also had insight and foresight. Many of the people whom Gauharshad brought in to run the empire served the state for many years. *Именем Гаухаршад* The Women's university opened in 2003 in Kabul was named after Gauharshad.

If we analyze women's education with foreign experience, we can consider the history of development in the West. For example, the social and political ideas of the famous French medieval writer Christina of Pisa (1364-1430). Perfectly educated for a woman of her time, she expressed the views and beliefs of a very wide range of contemporaries from the upper classes of French society in her numerous works of various genres. In France of the late 14th and early 15th centuries, the views expressed by the writer on society and the state are an important indicator of the development of social and political ideas, the consideration of which in the context of anthropologically oriented history is a productive approach to reconstructing the thought of late medieval French intellectuals. Of Christina's feminist writings, the most important is the Book of the City of Women (1405), where all the religious and naturalistic arguments of the anti-feminists are refuted in an allegorical form. In Kristina's polemic with anti-feminist writers of the past, it is explained that in the history of mankind, women have played a positive role and demonstrated their abilities to study the sciences. Thus, the author's idea is aimed not only at providing women with moral support, but also at justifying the social necessity of women's religious and moral education.

Also, an important step towards improving the education standards of middle-class girls was taken by Maria Gray, who founded the National Association for the Advancement of Women in 1871, and in 1872, the Company that regulates the Secondary Education of Girls in Day Schools (CSOD). CSOD-regulated schools were mostly free, providing free education, as well as professional and technical training. In total, 120 such schools were founded by the Indauid Commission thanks to the CSR and the school resolution. Initially based in London, CSOD soon expanded its operations to Wales. But the pioneers of women's education in Wales, McDermid points out, saw the beginning of changes in women's education elsewhere. While in England, the education authorities were working to ensure that girls receive an education on an equal basis with boys, in Wales, they were fighting for the creation of higher education for both sexes.

Analysis of the development of women's education in the UK suggests that by the beginning of the XX century. England was still a model of educational standards. However, despite the strong Anglicization of learning, there were national differences between Wales, Scotland, and England that interacted with social stratification and gender differences. Moreover, along with differences between countries, there were also regional differences (for example, between the agricultural and urban sectors, between textiles and heavy industry), which undoubtedly affected education.

It should be noted that the political and legal doctrines presented their socio-political views without using the logic used by modern political thinkers, and decide to support women's rights from both a political and legal point of view.

As a result of the measures taken to further strengthen the position of women in public administration, the share of women in the management system has reached 33%. Almost 1,500 women professionals have been appointed to senior positions at various levels. The principle of "Women's education is a competent, enlightened society with great potential" is being implemented.

The problem of early feminism in foreign historiography is one of the poorly studied, and the question of the origin of feminism in general is debatable. Among Western scholars, the validity of using the term "feminism" to refer to the women's movement of the 17th century is most controversial. An important step towards improving the standard of education for middle-class girls was taken by Maria Gray, who founded the National Association for the Advancement of Women in 1871, and in 1872 the Company Regulating the Secondary Education of Girls in Day Schools (CSOD). CSOD-regulated schools were mostly free, providing free education, as well as professional and technical training. In total, 120 such schools were founded by the Indauid Commission thanks to the CSR and the school resolution. Initially based in London, CSOD soon expanded its operations to Wales. But the pioneers of women's education in Wales, McDermid points out, saw the beginning of changes in women's education elsewhere. While in England the education authorities were working to ensure that girls received an education on an equal basis with boys, in Wales they were fighting for the creation of higher education for both sexes.

Analysis of the development of women's education in the UK suggests that by the beginning of the XX century. England was still a model of educational standards. However, despite the strong Anglicization of learning, there were national differences between Wales, Scotland, and England that interacted with social stratification and gender differences. Moreover, along with differences between countries, there were also regional differences (for example, between the agricultural and urban sectors, between textiles and heavy industry), which undoubtedly affected education. Women began to receive education on an

equal basis with men. Stable textbooks were created for the national school. Teacher training for the national school has begun. Many women received higher pedagogical education during this period.

4. Conclusion

Based on the results of the article, we have every reason to say that women's rights occupy a special place in the education system in Uzbekistan. There has almost always been an understanding of the importance and necessity of national education. This understanding was confirmed by concrete actions. The study proves that the national pedagogical education of women was represented by folk pedagogy as a natural-historical process of self-organization of society's life activity. The analysis of this work proves that the ideas of women's education have emerged and developed on the basis of the experience of historical development over many centuries from the needs of society for better organization of educational activities to prepare girls for family life. These ideas and the experience of folk pedagogy were enriched and developed along with the development of society. Most of them are democratic in nature and have not lost their significance in our time, they exist in the public environment, and are part of the national culture of the inhabitants of Uzbekistan. According to by resolution of 22 December 2015, adopted by the United Nations General Assembly, 11 February is celebrated annually as the International Day of Women and Girls in Science. Science and gender equality are integral elements in the process of achieving the development goals, including those set out in the 2030 Agenda for Sustainable Development. Over the past 15 years, the international community has made significant progress in involving women and girls in science. Despite this, women and girls still face restrictions in this area.

Despite the fact that science and gender equality are vital to achieving sustainable development, according to research by the UNESCO Statistics Institute, although girls are just as good at math as boys, women make up only 30% of research scientists.

This UN resolution calls on all countries of the world to pay attention to the existing problem, try to identify the causes of gender imbalance in the field of science, technology and innovation, and organize programs of activities to involve women and girls in the scientific environment.

The purpose of this Resolution is to achieve full and equal access to and participation in science for women and girls, as well as gender equality and the empowerment of women and girls. In addition, the celebration of this day is a reminder that women and girls play an important role in the scientific and technological community, and that their participation should be expanded.

After all, two centuries ago, Henri Bayle, known under the pseudonym Stendhal, had a premonition of how necessary gender equality is not only for the promotion of justice and dignity, but also for the development of science and human knowledge.

We would like to note that today, more than ever, serious attention is being paid to increasing the activity of women in public administration, socio-economic processes.

Thus, the 69th goal of the New Uzbekistan Development Strategy for 2022-2026 is designated as "supporting women, ensuring their active participation in society".

Of course, the realization of these noble goals, reflected in the reforms aimed at increasing women's social and political activity and supporting them, first of all, requires a deep study of the attitude towards women in the three-thousand-year history of Uzbek statehood, national education, traditions and customs that are associated with honoring and respecting women, and broad propaganda among the people of the role history of Uzbek statehood.

President Shavkat Mirziyoyev always emphasizes the special role of historical science in fostering national consciousness and mastering modern knowledge.

It can be noted with pride that the vital activity of Uzbek women in the past in the sphere of public administration, military activities, defense of the Motherland, property, construction, entrepreneurship, sponsorship, education, education, literature, religion is not found in the history of most peoples and states. This is evidenced by the scientific results of historical science, which has been undergoing accelerated development in the last five to six years.

Starting from the 2022/2023 academic year, at least 1.8 trillion soums will be allocated to banks to issue interest-free loans to pay for women's educational contracts. At least 200 billion soums are also allocated from the state budget to finance contract payments for all women studying for a master's degree.

In addition, every year the El-yurt Umidi Foundation allocates additional grants for studying in foreign universities to 50 women – in bachelor's degree programs бакалавриата, and 10 women-in master's degree programs.

Regional khokimiyats also finance on an irrevocable basis the educational contracts of 2,100 female students from socially needy families, orphans or left without parental care.

500 women who have at least 5 years of professional experience but do not have a higher education are accepted to study outside the general admission parameters. They will be able to study in a bachelor's degree on a paid contract basis.

Every year, at least 300 target quotas are allocated for women's admission to the doctoral program of state scientific organizations or state higher educational institutions.

At the same time, it is planned to create a separate University for training mainly girls in such areas as "design", "textiles", "information technology", "industry economics", "marketing".

At this University, regional technical schools will be gradually formed with the participation of cotton-textile and silk-growing clusters.

Every March, it was decided to hold a competition for practical innovative projects "Woman Scientist", in addition, a "Society of Women Scientists" is being created.

In recent years, Uzbekistan has created conditions for broad participation of women in State structures and public affairs at the level of problem-solving. They increasingly occupy leading positions in all spheres of activity and make a significant contribution to the development of education, culture and science.

References:

Resolution 70/212 A/RES/70/212 of 22 December 2015, adopted by the United Nations General Assembly, 11 February - International Day of Women and Girls in Science.

Address to the Parliament of 20.12.2022 by President of the Republic Шавкатof Uzbekistan Shavkat Mirziyoyeva from <https://president.uz/ru/lists/view/5774>

Decree of the President of the Republic of Uzbekistan No. UP-87 dated 07.03.2022 "On measures to further accelerate the work on system support for families and women-ўшнинг". <https://lex.uz/docs/5899500>

Ch. de Pisan. Amour, il est fol qui te croit; C'est douce chose que mariage//Ch. de Pisan. La Choix de poemes/Par S.Solente. P., 1969.

Ch. de Pisan'S "Epistre de la prison de vie humaine"/Ed. by Dr.AJ. Kennedy. Glasgow, 1984.

Morley H. The earlier life and the chief earlier works of Daniel Defoe. An essay on projects. - London, 1889.

URL: <https://archive.org/details/earlierlifechief00deforich/page/n10>

How women from Tamerlane's family made politics. <https://novayaepoxa.com>