

## **A Look at the Historical Sources in Forming the World View of Student Girls in the Fight Against Pressure and Aggression**

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**Abstract:** The article describes the historical basis of the development of the worldview against harassment and aggression among female students, as well as the content of the work carried out to ensure the participation of women and girls in all stages of political, economic and social life.

**Keywords:** historical development, gender equality, gender discrimination, family relations, women's rights and freedoms, discrimination against women, traditions, equality in the family, psychological environment in the family.

As we know, nowadays, it is necessary to develop the worldview of students in forming the worldview against harassment and aggression. So, what do we mean by worldview? Worldview is a system of general views on the world and a person's place in it, people's relationship to the reality around them and to themselves, as well as the beliefs, ideals, principles of knowledge and activity of people based on these views. Worldview is related to a person's age, life experience, knowledge, and ideology. Philosophical, scientific, religious, political, ethical, legal, aesthetic knowledge and views formed in the society are reflected in worldview. Worldview of a person is closely connected with social relations. Worldview is formed on the basis of a person's necessary understanding and evaluation of himself and the world.[1]

It is necessary to develop the worldview of female students while forming their worldview. After building a family, female students should be like-minded, a counselor, a beloved wife and a kind mother in their marital relations with their spouses, and they should be able to provide perfect education to their children. Even in history, our grandfathers Amir Temur and Zarriddin Muhammed Babur listened to their beloved wives and received advice. It is clear to us from history that the position of women in society was different in different eras. A woman is the foundation of a family in any society. The phrase "If women rock the cradle with one hand, they rock the world with one hand" is not said for nothing. So, where do the historical roots of women's rights go? If we take a deeper look at our history, Bibikhanim, the beloved wife of our Amir Temur, played a major role in the social and political life of the country during the reign of the great Timurids. Akila, as a loving mother, was the closest adviser to her son Jahangir.[2]

In the East, the principles of sharia and customary norms have determined the way of life of an Uzbek woman since ancient times. We can see that in ancient times, women were treated like property. For example, it was possible to sell or punish according to the will of his father, brother or spouse. According to Sharia, girls who have reached puberty at the age of 12-13 are required to wear a veil when they go out, that is, it is forbidden to show any part of their body, even their hands. It was considered to be unfaithful and punished according to Sharia law. Women began to be attracted to social work and public works. But, unfortunately, these initial achievements, in particular, the presence of women in public places in burqas, did not satisfy the authoritarian regime at all. On the basis of the special decision of September 1926, this movement was artificially accelerated, and as a result, this forced movement was named "Offensive". Uzbek women welcomed him with joy.[3]

Also, behind every great man is a great woman. In particular, princesses played an important role in the lives of rulers, in their global victories, prosperity and even crisis. Mohim Beg, the eldest wife of Zahiriddin Muhammad Babur, was also one of the queens who was the most cheerful and deeply knowledgeable in the history of the Timurids. Mirza Babur relied on Mohim Beg in every field, listened to his opinions and entrusted him with the control of the family environment. He is given one of the highest titles in the Babur kingdom - the title of "Podshah Begim". Mohim Begum was a woman worthy of Babur Mirza's taste in both beauty and understanding. Mohim accompanied Babur on many of his journeys. Mohim Beg gave birth to two more sons and two daughters after Humayun - Borbul, Faruq, Mehr-Jahan Beg and Esan Davlat Beg, but they died in infancy. Babur trusted Mohim Beg even with the upbringing of his children by another woman. Mohim Beg was intelligent, humble and patient. He raised his son Humayun Mirza to be extremely intelligent, brave and courageous. Because of this, he received the respect and unlimited attention of Babur. Mohim Beg also wanted to raise two children, Hindol and Gulbadanbeg, who were born to Babur's younger wife, Dildar Agacha. In turn, Gulbadanbeg also mentions Mohim Beg with special honor and respect in his work "Humayunnama" dedicated to his brother.[4]

In the thoughts presented in the poem, it is evidence that a woman is a powerful and great gift of nature. At the same time, he is also a kind and gentle, loving and understanding, mobile, resistant to various difficulties, a perfect character.

For many years, the religion of Islam has been distorted by religious leaders. However, in Islam, it is encouraged to respect and love women. According to the Holy Qur'an, men and women, their abilities and capabilities are considered equal. According to the religion of Islam, women and girls are not considered objects of trade.

Women's rights and their protection remain important today. Unfortunately, oppression and suicide of women still occur today. These traditions, which have the force of an unwritten law, still exist. It depends on her to obey her husband, but also to her parents, the daughter-in-law's failure to decide pregnancy issues, obstetricians and gynecologists themselves, continuing to study after marriage and engaging in work, etc. The lack of marriage is a proof of wrong attitude towards the bride. Unfortunately, a number of problems arise from the underdeveloped outlook of female students. The problems faced by married female students are mostly caused by their lack of legal knowledge and lack of knowledge of their rights and freedoms. A number of reforms are being carried out in order to shape the worldview of female students and increase their legal literacy, to form them as equal members of society. In particular, starting from this year, the procedure for accepting women and girls in family educational institutions on the basis of an additional grant was introduced. According to the statement of the State Commission meeting No. 1 of 2020, the regional distribution of the admission rates based on the state grant of four percent for women in comparison to the admission rates based on the generally determined state grant was approved. According to it, in the new academic year, additional quotas for full-time bachelor's education were allocated for women. Also, in order to ensure the participation of women in this competition in the 2020-2021 academic year, the authority to issue relevant recommendations in an operational manner was assigned to district (city) neighborhood and family support departments.[5]

We must mention that the elimination of all forms of discrimination against women and girls and the participation of women and girls in all stages of political, economic and social life are fully ensured in our country.

In short, the draft law on the protection of women and girls from harassment and violence has been causing a lot of controversy. In particular, the life of Turkestan women has been based on Muslim laws and traditions for centuries and has its own characteristics. In most cases, they were not involved in work, but were busy with household chores and raising children. This lifestyle of Uzbek women was considered a religious "superstition". At present, the idea of women's equal rights with men, freedom from their narrow family environment, and involvement in broad social

and political life has been put forward. As a result of such attention, women began to participate in social work and public affairs.

Therefore, in order to avoid such violence and pressure:

- In order to study the spiritual and psychological state of the spiritual world of female students, it is necessary to hold meetings and roundtable discussions on the formation of high spiritual concepts in female students;
- It is necessary to give advice to female students on the formation of a healthy lifestyle by the advisory board;
- to be responsible for one's health, not to engage in various harmful habits, not to enter the path of luxury, to regularly engage in sports, to carry out regular explanatory work on the issues of proper nutrition;
- teaching to observe the culture of dress and behavior;
- Preparing students for family life;
- It is appropriate to hold various events and roundtable discussions dedicated to the relationship of male and female students to the future life.

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