

The Role of Mahalla in Social Education

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ANNOTATION

This article provides information on the role of neighborhood in social education. In particular, information that the microdistrict is a place of education, the socio-pedagogical role of the microdistrict, the social life of the microdistrict and neighborhood relations, and that the microdistrict is a fertile place that pleases the population is expressed.

KEYWORDS: Neighborhood, education, place of learning, social life, socio-pedagogical life, spirituality, family, society, young generation, parents, children, socialization, citizens, attractiveness of the population, elders, women, population density.

As you know, thanks to the opportunities created in modernizing Uzbekistan, a populist system of governance, that is, the mahalla, has been re-discovered and is developing in our country. Mahalla, which is the place of our ancient spirituality and national values, becomes the center of education, enriched with the idea and ideology of national independence, turns into a life medicine that serves objectively. After all, the residents of the mahalla are primarily focused on winning the hearts and minds of young people, "Having the opportunity to debate only ideas against ideas, only opinions against opinions, and only enlightenment against ignorance", direct to good deeds and creativity.

In the resolutions of the President Sh.M. Mirziyoyev dated December 30, 2016 "On measures to radically restructure the activities of the Nurani Republican Fund" and "On measures to improve the activities and efficiency of the Mahalla Institute" dated February 3, 2017, very important tasks were set before the elders of the mahalla and veterans tasks in the field of youth education. In particular, as the respected head of our state noted, in mahallas "... all of us, state and public organizations, still have a lot to do in order to work with organized youth, listen to their concerns and problems and provide practical assistance in solving them, to support young boys and girls, young families entering into independent lives"¹.

Today, under the leadership of the President, special attention is paid to strengthening the mahalla's place in the socio-economic, spiritual and educational life of our country, and further expanding its rights and powers.

Mahalla has always been a place of enlightenment, kindness, concord and harmony. Over the years of independence, not only the appearance of the mahalla has changed, but also its essence, the scope of its powers and tasks has expanded. Today, a new system of work with citizens has been created and is being successfully implemented in this direction.

¹ Resolutions of Sh.M. Mirziyoyev of December 30, 2016 "On measures to radically restructure the activities of the Nurani Republican Fund" and of February 3, 2017 "On measures to improve the activities and efficiency of the Mahalla Institute"

In the Decree of the President of the Republic of Uzbekistan "On the development strategy of New Uzbekistan for 2022-2026":

“3. In 2022, in order to introduce an “active” mahalla model, provide it with the necessary resources and opportunities to directly solve the problems of the population and develop the territory:

- the activities of assistants to the mayor of the district (city) and youth leaders on the development of entrepreneurship, employment and poverty reduction, introduced as a new institution in mahallas, should be effectively launched;
- a procedure should be introduced for the arrival of leaders of all levels to the mahalla, study of problems in their area and search for their solutions, and the state of affairs in the mahalla should be established as the main criterion for evaluating the activities of the ministry, administration and mayors ...”.²

Mahalla is considered a place of spirituality and education and a fortress of unity. The role of the mahalla in the social support of the family, the comprehensive education of young people, and the strengthening of an atmosphere of goodness and harmony in society is growing more and more. Along with social protection of the population in mahallas, special attention is paid to the development of small business and private entrepreneurship, youth education, family strengthening, and employment issues. In the implementation of these tasks, the experience of mahalla commissions and representatives of the older generation is effectively used. The mechanism of cooperation "family - mahalla - educational institution" is of particular importance in increasing the responsibility of parents in educating young people, protecting young people from various alien ideas and vices. Also effective are events and competitions held jointly with state and public organizations on such topics as “Children's education is the fruit of the future”, “Get knowledge, learn a craft”, “The chosen profession is your future”.

After all, along with the provision of modern education to the younger generation, raising them in the spirit of national and universal values, as holders of high virtues, requires great responsibility. The work carried out in this direction in these mahallas deserves praise. In particular, the public structure "Parent University", consisting of intellectuals, exemplary family representatives, teachers, doctors and lawyers, protects the minds of young people from the negative impact of "popular culture" and negative ideas that are contrary to our national way of life, as well as preparing young people for family life.

We know that due to the old-fashioned views of some parents on marriage and family, the early marriage of girls who have not yet found a place in life, not mentally and physically ready to start a family, has tragic consequences. In order to prevent such unpleasant situations in mahallas, propaganda work is being consistently launched. As part of this promotional activity, separate interviews are organized with parents and young people, the need for their children to get an education, acquire a profession, and the negative consequences of early marriages between close relatives are explained in detail.

In his work “Kobusname”, Kaikovus listed a number of responsibilities of parents in raising children:

² Decree of the President of the Republic of Uzbekistan DP No. 60 "On the development strategy of New Uzbekistan for 2022-2026". January 28, 2022

1. Give the child a good name;
2. Entrust him to a wise and kind nanny;
3. Carrying out the rite of circumcision and arrange an event;
4. Teach reading and writing, make them professional and scientific;
5. Public life itself proves that the opinion was expressed that "if a person is a military man, then politeness must be taught".

The work with women and commissions on issues of minors, youth and sports organized under the mahalla also serve to increase the efficiency of activities in this direction.

Article 8 of the Law on Education is entitled "Preschool education and training". In it: "Preschool education and upbringing is a type of education aimed at teaching and educating children, developing them intellectually, spiritually and morally, ethically, aesthetically and physically, as well as preparing children for general secondary education.

Pre-school education and upbringing also includes a one-year compulsory preparation of children aged six to seven years for primary education. The procedure for organizing preschool education and upbringing is determined by this Law, as well as the Law of the Republic of Uzbekistan "On preschool education and upbringing"³.

One of the important features of the Uzbek mentality is the presence of a special social structure - mahalla. By following the moral principles and rules in society, participating in rituals and other types of social activities, ways of socializing the individual in a wider community are formed. Mahalla actively influences the processes of its democratization, socialization, humanization and improvement. Such valuable human feelings as kindness and compassion are formed in the family and mahalla.

Socialization not only provides a person with comfort in society, but also ensures that a person learns certain moral and ethnic rules. In this respect, it is a unique mechanism for community socialization. Because in it:

- develops certain moral laws that every person must follow;
- communication is based on a number of ethical principles;
- trust and service to the authorities, personal example, respect for adults, care for children;
- moral and social education is carried out by introducing it into practical activities;
- the values of public consciousness spread from the mahalla to the family and the individual;
- The main stages of a person's life are controlled by all members of the team.

The social and moral image of high school students in mahalla schools has also changed a lot. Most of them have organizational experience in institutions and schools. Most of the elders are literate, some have academic degrees. Mahalla continues to be the center of moral unity of people. First of all, one of the main activities of district committees is manifested in the organization of social work, including improvement work. The main types of such work are the cleaning of ditches, cutting down trees, and garbage disposal. Today, such events are

³ Law of the Republic of Uzbekistan "On Education". LRU-637 09/23/2020.

organized and held mainly in homes, clubs, kitchens, mosques, schools and so on, which are held on the eve of Navruz, Ramadan and Eid al-Adha, Independence Day.

One of the most important traditions is kindness, which manifests itself in the following forms:

- caring for society, helping the sick, elderly and poor neighbors;
- financial assistance of independent people to poor relatives and neighbors;
- Assistance to those who have lost their guardians and the elderly from the aksakals and mahalla committees, and so on.

Today mahalla plays an important role in the process of restoring ethno-cultural values in society. There are also wedding ceremonies such as nikah, funeral, akika wedding, circumcision wedding, torment wedding.

In a difficult situation in the formation of market relations, the socialization role of the mahalla is exceeded. First of all, this is manifested in the preservation of family values. When conflict situations arise, the women's committee or mahalla talks with family representatives and usually clarify the situation and lead to divorces. In addition, the mahalla helps the unemployed get a job, helps the police maintain order, and conducts explanatory work with those called up for service. As before, society plays an important role in the upbringing of the younger generation. Currently, mahalla is closely cooperating with kindergartens and schools, helping them in carrying out repair work, in educational work. Serious violations of school discipline are also considered at meetings of the mahalla committee.

Apart from these formal networks of youth influence, the traditional way of controlling the community has survived. In any mahalla there are people with rich life experience. Their main task is to monitor the observance of the traditional rules of etiquette by the residents and the behavior of children on the street. They can reprimand anyone, but they always do it with respect for them. It's great that parents appreciate this attitude. That is why there is a saying: "Mahalla is your father and mother". The national revival, which has manifested itself in other areas, will take place through the activation of the national self-consciousness of the people. During the former union, such traditions did not disappear completely, but were preserved in their own way in many families and passed down from ancestors to generations.⁴

The second goal of the Decree of the President of the Republic of Uzbekistan "On the Development Strategy of the new Uzbekistan for 2022-2026": "Turn the Councils of People's Deputies into the main link in solving existing problems in the regions.

Strengthening control over the activities of regional executive bodies by forming a deputy corps acting on a permanent basis in the Councils of People's Deputies, and expanding their powers.

Raise the positions of the Councils of People's Deputies in solving the problems of mahallas, strengthen their responsibility in matters of socio-economic development of the regions,

⁴ Khasanboeva N. Social pedagogy. Textbook. - T.: National Library of Uzbekistan named after Alisher Navoi, 2019.

raising the standard of living of the population, forming and monitoring the execution of the local budget..."⁵

The high level of literacy and culture of the inhabitants of the mahalla (young and middle generation, with secondary or higher education) ensures the wide development of artistic creativity, wide opportunities for spiritual self-expression in life rituals.

The Uzbek people are by their nature considered a young people. Uzbeks are unique in their generosity, kindness and devotion to children. For this reason, our parents are worried about the future of their children, for their happiness. They create opportunities for them to get a good education, acquire a profession that suits their interests, know the rules of etiquette perfectly and follow them. Because the correct upbringing of a child in a family is the key to building a society on a solid foundation. Raising a child is a comprehensive, lengthy, complex process that has its own characteristics. This process begins with the matching of the boys and girls who will marry in the future.⁶

It should be noted that in the restoration of ethnic traditions and rituals in mahallas, an important role is played, first of all, by representatives of the older generation in the family, as well as the media, especially television.

At present, the importance of the mahalla is increasing. However, there are many problems in the education of young people. In a market economy, there are a number of situations that impede the moral education of young people. Immersion of young people in trade and other commercial activities from a young age negatively affects their education, the desire for education, and social relations. In some cases, teachers are deprived of the opportunity to fully educate and educate children, since teachers can deal with children only during classes, and the rest of the time the children are in the mahalla. At this stage of the democratization of society, young people had great and wide opportunities in choosing the type of activity.

From time immemorial, the mahalla served not only as an educator of the younger generation, but also formed public opinion. All disputes between neighbors, as well as family quarrels, are discussed by activists of mahalla committees. Among them, quarrels often occur between the mother-in-law and the daughter-in-law. In such cases, the women's committee will conduct an interview. If both sides cannot reconcile, the mahalla committee will deal with this situation. Usually the problem is solved there. That is why there are not so many divorces. Recently, work has been intensified with women engaged in household chores and young families; they are being trained in traditional professions. The mahalla also helps the unemployed find work. When it comes to conscription, the military committees rely on the activeness of the locals.

An important role in the public life of the mahalla is played by good neighborly relations, which have undergone great changes over the past ten years. There is a process of individualization of the family environment. At the same time, close good neighborliness remains one of the values of the Uzbek family. First of all, this is manifested in helping the household, in raising children, in helping in difficult situations. On the basis of this, spiritual closeness appears, that is, there is a daily exchange of information, a discussion of events in

⁵ Decree of the President of the Republic of Uzbekistan DP No. 60 "On the development strategy of New Uzbekistan for 2022-2026". January 28, 2022

⁶ Sarsenbayeva R.M. Methods of educational work. Toolkit. - T.: "Finance-Economics", 2019. - 388 p.

the mahalla. Thus, one of the smallest groups in the mahalla appears - the neighborhood group. Along with this group, there are family ties. Although they are now fewer than before, they are characterized by active mutual support of their members. Family relations are still in the first place in the system of family values of Uzbeks.

One of the important events in the social life of the Uzbek mahalla are men's associations – chats, gatherings (gap), parties (gashtak), the purpose of which is to meaningfully spend free time. Each age group has its own approach: In the old days, gatherings (gap) in Tashkent were of a public nature. They were carried out in the autumn-winter period, when the harvest was already harvested. The fact is that men gathered (gap) every day in each other's houses and all brought food from their homes. All this adds up to a "common pot". They cooked food, cleaned the house, prayed, talked, exchanged information.

Gatherings (gap) between women began to be widely developed in the 60-70s of the XX century. It was an association of neighbors in the mahalla. However, the age of the participant was taken into account. Associations of middle-aged women and young women (mostly brides) existed in every mahalla.

Gatherings (gap) and parties (gashtak) are also common between close relatives. Usually the eldest participant was the leader. It is said that women also brought their children to the parties (gashtak). There were also family gatherings and parties. Men take part in them together with their wives. At the same time, parties (gashtak) are also common among classmates or fellow students, and later married members begin to bring their wives as well. It is said that parties (gashtak) exist on the basis of general rules and are extremely rare.

There are other forms of accumulation among women of the middle and older generations. These are such religious ceremonies as Mushkul Kushod and Mavlyud, which in recent years have been openly held in the mahallas of Tashkent. Women who gather for Mavlyud or Mushkul Kushod not only participate in religious ceremonies, but also have the opportunity to engage in conversion. The restoration of the best moral norms and principles of life was also an attempt to update some of the outdated aspects of life in science, limiting the freedom and rights of women. Mahalla has now found its place in the social system of modern society. The policy of Uzbekistan, aimed at the comprehensive development of national and ethnic traditions, has created new foundations for the more active work of this traditional institution.

In honor of independence, a historical, traditional, modern, new, effective national system of state and public administration, unique for our people, has been formed in our country. Based on the principle of "from a strong state to a strong society" with the initiatives and proposals of the first President Islam Karimov, he developed socio-political actions and completed complex tasks to build a fair civil society based on democratic criteria, the main pillar was the administration of self-government - mahalla.

Mahalla is based on the basic principles of democracy, recognized by the great geniuses of the people on the territory of Uzbekistan for thousands of years, and has a legal status that serves to shape the traditional customs of our people, historical, national government, culture and the system of populist society. The primary territorial settlement, based on the organization of self-government, performs the function of "Motherland within the motherland". Mahalla is a national-democratic, historical, traditional institution of local self-government, unique for Uzbekistan. Its main essence as a democratic system is, first of all, its continuity, the democratization of the management of society in this system, the free and

voluntary participation of the masses in the management of the state and society.

Mahalla is a smart and powerful force in the socialization, consolidation and mobilization of the population, the development of society, as well as the determination of purity, correctness, impartiality, impartiality on its territory, strengthening the fight against corruption in society. Mahalla is also a means of holding national customs and traditions, hashar and other events. And mahalla is the most fertile place where people can learn about each other's problems, sorrows and worries.

Residents of the mahalla on a voluntary basis form citizens' self-government bodies and elect their leaders. The rights of citizens to organize the activities of self-government systems, their separation from the public administration system, the status of a legal entity, the right to make independent and free decisions on issues within their territory are guaranteed by the Constitution and laws of the Republic of Uzbekistan. For this reason, mahallas function as a pillar of the local self-government system and are enriched with new content. This is the most effective and at the same time national and popular view of the life of our society. Not without reason, in the above-mentioned decrees of our President, special attention is paid to improving the human factor, strengthening the activities of communities in solving their daily problems, preserving the freedom and lifestyle of the population, and forming a bottom-up coordination system to provide them with comprehensive assistance.

In conclusion, it can be noted that today in the mahalla it is public policy that conveys state policy to the general population, takes care of the desires and interests of citizens, protects their political, social, economic, spiritual and cultural rights and encourages residents to actively and consciously participate in public affairs. , has formed and is being formed as a strong team. To achieve this goal, they ensure their security by consciously uniting the general potential of the residents of the mahalla, take measures to achieve economic well-being, solve problems related to the education of young people, family and women's issues.

List of used literature:

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