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Mahalla - as an important institute of civil society has a leading effect in youth education

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ABSTRACT

Aim: study the role of the mahalla in the life of our people, the leading force in educating young people, the role of the mahalla in the works of our great scholars Abu Nasr Farobi, Abu Jafar Narshahi, Alisher Navoi and the role of the mahalla as an important institution of civil society.

Methods: In the spiritual and educational events held in the mahallas, large-scale reforms in the development of the mahalla institute in the country using the methods of "Why?", "Group discussion", recommendations on the role of the mahalla in educating young people.

Results: In recent years, raising the prestige of the mahalla institution has been identified as a priority not only of socio-economic, but also of political, educational and spiritual significance.

Conclusions: The issues of creating conditions for every young person living in the neighborhood to spend their free time after school, reading and sports clubs, career guidance, taking into account the interests of young people were studied through regular communication between family, school and community.

Keywords: school, community, family, sports clubs, mahalla.

I. INTRODUCTION

It is known from history that the Uzbek people lived in mahallas as a social community. The mahalla has long been a central institution of civil society in solving the problems of people in personal, socio-economic, spiritual and educational relations. This is confirmed by the works of our great scholars Abu Nasr Farabi's "City of Noble People" Abu Rayhan Beruni's "Osori-al Baqiya", Abu Jafar Narshahi's "History of Bukhara", Amir Temur's "Temur's Statutes", Alisher Navoi's "Majlis un-nafois", Zayniddin Vasifi's "Badoyi ul". We can see this in Bobur's Boburnoma.

According to Abu Nasr al-Farabi, in order for a person to reach maturity, they need to live in social cohesion, which results in the formation of a community of people in the process of cooperation between people. It is clear from Farabi's opinion that the role of community in the perfection of man, in his spiritual and moral formation, is incomparable (1).

One of the great thinkers of Bukhara, Abu Ja'far Narshahi, in his book "History of Bukhara" also mentions that 1100 years ago there were 19 large mahallas in Bukhara and they were self-governing (2).

In Amir Temur's "Temur's Statutes" a special place is given to the role of mahallas in governing the kingdom, the need for institutions of self-government. Amir Temur believed that an effective solution to this problem is the harmonization of state and public administration. This can be seen in the fact that Amir Temur introduced the post of Emir of Justice to ensure the stability of the way of life, destination and traditions of the population in the field (3).

Alisher Navoi, in his *Majlis un-nafois*, gave information about mahallas and said: "Dostmuhammad is from Margani mahalla. It's good for both poetry and the problem. " It is clear from these ideas that even in the 15th century, the role of the mahalla in educating the youth, both as poets and scientists, and in raising their artistic potential, was demonstrated by the fact that the enlightened people lived in the mahallas and raised the spiritual outlook of the people there (4).

Foreign scholars also study the activities of self-government, ie neighborhoods, in their works, and note that the neighborhood is an unstructured social space. In particular, N.Maev, L.M.Boyko, A.Leonova analyze the activities of self-government. In N. Maev's works, the mahalla phenomenon is interpreted as a social unit based on neighborliness (5).

In the works of LM Boyko we can see that the people's government recommended a systematic study of the direct implementation of its activities, collective control, spiritual, ideological and educational manifestations (6).

A.Leonova studies the structures of citizens' self-government and interprets mahalla structures as public organizations that, within the law, carry out actions on their own initiative on issues of local importance in their territory that do not fall within the competence of state structures (7).

The fact that today our scientists study the management of mahallas in Uzbekistan from different perspectives serves to determine the status of the mahalla as an important institution of civil society. K.Kabirov in his book "Mahalla self-government body", S.Bobokulov in his book "Mahalla property rights", Sh.Jalilovs in his works "Reform of local authorities: Experience and problems" in the field of law, M.Bekmurodov in "History of public opinion in Movorounnahr". ", M.Kholmatova " Culture of family relations and upbringing of a healthy generation ", B.Musaev " The role of public opinion and social institutions in ensuring socially safe and sustainable development of society " in the field of sociology, V.Karimova "

Social psychology and practice ” , E.Gaziev “Psychology of thinking”, M.Mamatov “National psychological image and its features” studied mahalla management in the field of psychology.

“The mahalla is, in a sense, a unique place of special educational significance in human society. This unique experience of living as a neighborhood is rare in other parts of the world. That is why the mahalla is the primary and unique place that teaches a person to live with society and educates him in this spirit ”(8).

The social role of the mahalla is manifested in the fact that it always expresses its attitude to serious social changes and relies on high human and moral principles. For example, in the 1920s and 1930s, we saw support for women's participation in social production, the elimination of illiteracy, and the expansion of the cultural outlook of the population. During the Second World War (1941-1945) the residents of the neighborhood received immigrants from Russia, Ukraine, Belarus, representatives of our people gave part of their homes to the migrants, provided financial assistance, the neighborhood has a very high moral and social potential. we can see that it serves to nurture qualities such as mutual respect. We see that the preservation of neighborhood traditions and their transmission to the youth has greatly contributed to the revival of national values in the early stages of democratization of society.

The fact that mahalla governance has been improving over the centuries without losing its importance and developing as an important institution of civil society, especially in recent years, the state has given mahallas a wide range of opportunities and great powers.

The President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasizes that the mahalla system is the most important pillar of our society. On February 12, 2020, the President held a video conference on improving the system of mahallas, strengthening peace and order in mahallas, crime prevention. In the last three years, 624 mahalla offices have been rebuilt, 2,265 have been reconstructed, 102 districts have been rehabilitated, 102 districts have been rehabilitated, 102 districts have been reconstructed, 102 districts have been reconstructed, 102 districts have been reconstructed. It is noteworthy that “Mahalla Markazi” complexes have been built in the city center, “Senior Citizens 'Council” groups have been established at each citizens' meeting, and libraries have been established in more than 4,000 mahalla buildings (9).

The above reforms have been carried out in recent years due to the emerging innovations in the reforming socio-political system of the country, the unique role of the mahalla as a local form of self-government in the democratization and modernization of traditional lifestyles.

Researcher M.L. Abdujabbarova in her scientific work: “Mahalla is, first of all, a place of healthy national and social environment. Socio-pedagogical upbringing, which has a strong influence here, protects, preserves and regulates the behavior and relations of the people of the

neighborhood on the basis of justice and moral criteria. In this sense, the mahalla can also be called a place of ideological prevention”(10).

In our opinion, the neighborhood is a place that helps in the formation of the spiritual worldview in families, as a leading force in the development and perfection of the younger generation as a person.

II.METHODS

It would be expedient to use the following pedagogical methods in the process of reforming the mahalla system to reach all our families, to inform our youth about the opportunities created by the state through our mahallas.

Group discussion method.

In doing so, the facilitator divides the participants into groups. The groups are invited to work on the following questions:

1. Comment on the role of the neighborhood in the education of young people.
2. What is the role of the neighborhood in reducing youth unemployment?
3. What suggestions do you have for the development of entrepreneurship among young people in the neighborhood?
4. Comment on the role of the community in the prevention of delinquency among young people.

Stages of the discussion:

1. Creating a trust environment.

The facilitator invites participants to sit in a circle, get acquainted, introduce the rules of discussion.

The facilitator sets the time, shapes the topic and purpose of the discussion, and asks participants to ask clarifying questions.

2. Discussion of the problem.

Beginner:

- invites each participant to express their opinion. There are two types:
 - a) free expression of will;
 - b) rotation (in a circle).
- Shy participants are activated (they are asked to express their opinion);
- Extreme participants are suspended;
- A moderate atmosphere is created, misunderstandings between participants are eliminated, evaluation is based on opinions;

- Those who have strayed from the topic are invited to discuss the problem, the topic of discussion is discussed;

- Clarification of the problem is made;

- from time to time the participants are summed up.

3. Creating mutual intellectual harmony.

The facilitator stops the discussion, announces the different opinions of the group members, compares the group opinion with the discussion task and the opinion of the experts consulted on the issue.

4. Develop team decision.

The facilitator raises the participants' opinions on the solution of the problem, asks for their consent, and forms a group decision.

5. Concluding discussion.

The facilitator gives his or her views on the discussion and discusses the contribution of each of the participants to the overall conclusion.

III. RESULTS AND DISCUSSION

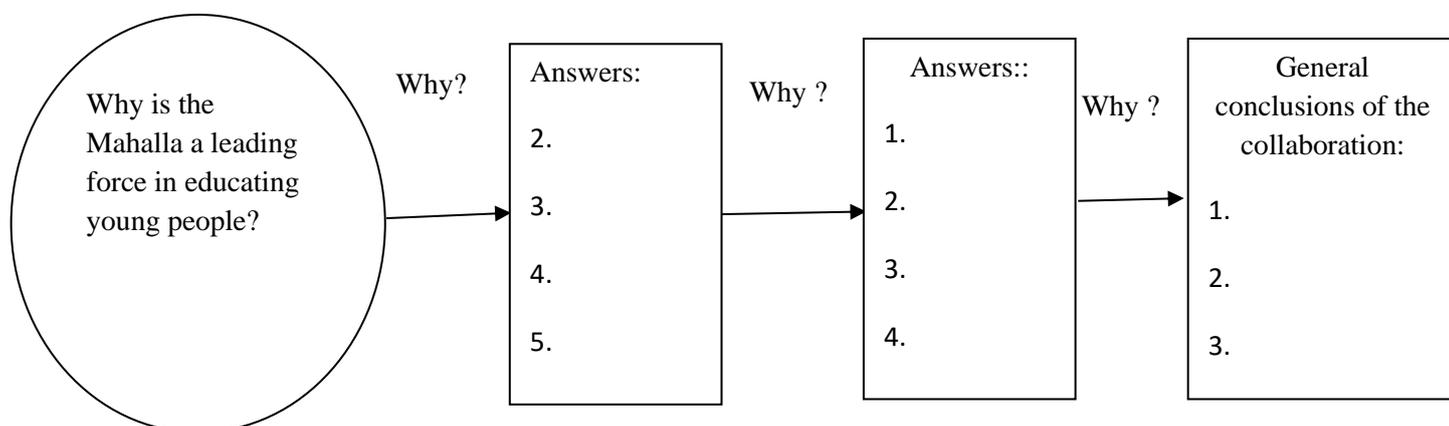
Using traditional methods of upbringing in the neighborhood, more active work with the younger generation, developing in them the worldview and moral principles that meet the requirements of modern society, as well as acting as an educator of the younger generation, formed in them social opinion.

The first President of the Republic of Uzbekistan I.Karimov in his book “High spirituality is an invincible force” said: If we want to understand the climate and the situation, we will be able to see the bright picture of the real picture in the life of the neighborhood, ”he said. Through this idea, we can see that throughout the country, the neighborhood plays a central role in shaping the spirituality of the people, educating young people. Therefore, we can say that the spiritual propaganda activities held in the mahallas have a very positive role in the education of young people, in social relations between people (11).

Spiritual and enlightenment activities will be effective in family relations and upbringing of young people if they are carried out using the invaluable scientific heritage left by our scientists. In particular, it is necessary to organize spiritual and enlightenment events based on the works and life activities of our scholars, statesmen and public figures, such as Abu Nasr Farobi, Abu Rayhan Beruni, Ibn Sino, Amir Temur, Mirzo Ulugbek, Zahiriddin Muhammad Babur, Mahmudkhoja Behbudi, Abdulla Avloni. The spiritual activities held in the neighborhoods will have to increase the interest of young people in reading, explain that reading a lot of books and gaining their knowledge is a factor in achieving great success in the future.

We believe that in order for spiritual and enlightenment propaganda activities in the mahallas to be effective, it is necessary to listen to the views of young people and draw their attention to the issue through pedagogical methods.

"Why?" methods.



Establishment of reading circles in mahallas, these circles should prepare for the large-scale competitions "the best book-reader School ", " the best book-reader Mahalla", " the best book-reader Family" held in our country today, enrich the spiritual worldview of young people by developing their interest in books, develop artistic potential. In carrying out the above tasks, it is expedient to establish cooperation between the family, school and community.

Establishing constant communication between family, school, neighborhood, creating conditions for every young person living in the neighborhood to spend their free time effectively after school, and implementing tripartite control, ensuring the spiritual maturity of young people, gaining a certain profession based on their interests, We believe that it will serve to prevent crimes committed by the President of the Republic of Uzbekistan Sh. Mirziyoyev. It is not for nothing that the activists, the elders who have seen a lot, our experienced luminaries, if they want, are able to solve any problem together with the public, to guide the young people who have made mistakes ”(12).

During the years of independence, raising the prestige of the mahalla institution has been identified as a priority not only of socio-economic, but also political, educational and spiritual significance. the activities were carried out step by step.

In recent years, the new edition of the Law "On Citizens 'Self-Government Bodies", the Law "On Election of the Chairman (Elder) of the Citizens' Assembly and his Advisers", "On Measures to Further Improve the Mahalla Institute", "The role of the Mahalla Institute in dealing with population problems" It is noteworthy that the Presidential Decrees "On measures to radically increase", the Decree of the President of the Republic of Uzbekistan "On the

organization of the Ministry of Mahalla and Family Support of the Republic of Uzbekistan" were adopted and implemented in public life. The fulfillment of the tasks set forth in this law, decrees and resolutions will also serve to increase the status of the mahalla institution in society.

The decree "On measures to further improve the institution of the community" calls on governmental and non-governmental organizations to educate young people spiritually and physically healthy, ensure their employment, protect the younger generation from ideological threats, social support for the needy and the elderly. strengthening cooperation, ensuring public order and safety, early prevention of crime, expanding the direct participation of communities in strengthening respect for the law, the introduction of effective mechanisms to protect the rights and legitimate interests of communities and coordinate their activities. The Ministry of Mahalla and Family Support, established on the basis of the Presidential Decree "On the organization of the Ministry of Mahalla and Family Support of the Republic of Uzbekistan" dated February 18, 2020, plays an important role in the implementation of these tasks.

IV. CONCLUSION

Based on the above, we can conclude the following:

First, it is necessary to create conditions for every young person living in the neighborhood to spend their free time effectively after school, by establishing constant communication between the family, school and community.

Secondly, in order to strengthen the patriotic ideas of the youth, it is necessary to carry out spiritual propaganda in the mahallas, reflecting the life of the great commanders and heroes of our people: Spitamen, Jaloliddin Manguberdi, Amir Temur, enlighteners: Mahmudkhoja Behbudi, Abdulla Avloni.

Thirdly, the organization of reading and sports clubs in all mahallas of the country, taking into account the interests of young people in the spirit of vocational guidance, love for the motherland and respect for centuries-old traditions.

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