

Ethopedagogical Aspects of Education and Formation of Harmoniously and Comprehensively Developed Personality in the Territorially Neighboring Communities (Mahalla).

U.V.Mamadjanov.

Director at the Ferghana specialized boarding school for the art makoms.

U.K.Khudaynazarov.

Deputy Director for Educational work at the Ferghana specialized boarding school for the art of makoms.

H.I.Islamov.

The teacher of Russian and English language at the Ferghana specialized boarding school for the art makoms.

Abstract: The scientific article discusses some issues of formation and education comprehensively personalities and the role of ethno-pedagogy and territorial-neighboring communities (Mahalla) in this pedagogical process.

Keywords: Mahalla, territorial-neighboring, community, ethnopedology, civil society comprehensively generation.

In the strategic development of The Republic of Uzbekistan, oriented for 2022-2026 years out of seven strategic directions the formation of a civil society, the creation of a truly democratic, people-powered state, is in the first place [1]. After during independence mahalla-territorially neighboring communities in The Republic of Uzbekistan received a special status.

Mahalla is considered the custodian of Uzbek traditions, this whole system between the inhabitants of one quarter which existed in Uzbekistan. For many centuries mahalla has significantly influenced the development of Uzbek traditions and way of life. In some way, it is a form of community in a small area [2].

Mahalla plays a big role in the life of every inhabitant of the mahalla. The general function of the mahalla institution is to maintain the local community. Such a local community has historically developed from ancient times.

In the holy book of Zoroastrianism "Avesto" a part of the social community of the early people indicated "varzana" - a territorial-neighboring community [3].

During the period of creativity of the great Uzbek poet A.Navoi, mahalla played a big role in people's life. In his work "Majolis ul-nafois" the great poet points to the location of the mahalla, where the famous poets of the city of Heart, one of the capitals of the Timurid state, were born [4].

Mahalla, as a local community in Uzbekistan is often permeated with close family ties, so there is a reproduction and maintenance of family relations, uniting community, it improves its position in the surrounding social environment.

In Uzbekistan, a mahalla is a quarter in a city or countryside. In the mahalla, modern histories see a form of "eastern democracy", an important national social self-government body and local form of life in Uzbekistan. An important feature for the modern Uzbek local society is the paternalism inherent in the mahalla - "respectful attitude towards people of older age" that is, elders - aksakals. At present, the state in the mahalla sees that cell of society on whose well-being stability on the republic depends. Therefore according to the

Decree of Prezident Sh.Mirziyoyev, on February 18, 2020 the Ministry of Support of Mahalla and Family has formed [5]. It is noteworthy that personally the Prezident of The Republic of Uzbekistan Sh.Mirziyoyev 2022 has been declared the year of insuring human interests and development of mahalla [6].

Since the early 1990s mahalla in The Republic of Uzbekistan has acquired some new features. Mahalla committees were created, elected at general meetings. The committees are headed by chairman who in The Republic of Uzbekistan is respectfully called aksakals.

Mahalla, as a territorial-neighboring community in Uzbekistan has a great influence on the upbringing of the younger generation. In mahallas you can solve a lot of issues related to etnopedagogy is the people and accordingly the people are the creators of the education of the future generation. In the territorial-neighboring communities, much attention is paid to the education of a comprehensively developed generation. It is known, that Uzbek peoples are very child-loving people. Therefore, among the Uzbek people, the Uzbek people "the cult of child", along with the cult of family, occupies a special honorable place. In the sociological surveys conducted among the residents of the mahalla, more than 90 percent of the respondents put family and children in the first place. The Uzbek mahalla has always been dominated by a living experience of education, which included the process of social influence, during which a developing personality is brought up, assimilating social norms, experience, collecting and systematizing folk knowledge about the upbringing and education of children. There are many Uzbek folk proverbs that reflect the strong influence of the mahalla on the upbringing of children living in this environment: for example "Seven neighbors are the parents of one child". This means, that there is no other person's child in the mahalla and after the parents, each neighbor must be vigilant about the behavior of a teenager or child living nearby in order to preserve the honor and dignity of this mahalla. Any aksakal in the mahalla can make a remark to a young man, who is behaving incorrectly, as well as point this out to his parents. Parents should be thankful for this.

In addition, in the Uzbek mahallas there is a special position of an educator. This person helps in educating "difficult teenagers", he also organizes various educational events, sport competitions, competitions, etc. The mahalla keeps them busy with useful activities.

Family scandals, if they break out of the house, which happens extremely rarely can also be discussed in the mahalla committee. The family is a sacred union in the traditional Uzbek environment and the break up of the family is regarded as a serious psychological trauma for children. In the regard, in each mahalla a conciliation commission is organized to study the processes leading to divorce. Thus, it turns out that the mahalla acts as a support as a single organism.

In such situations, the educational role of the mahalla is manifested in the formation of human character, love for the surrounding people, compassion for the helpless, nobility, preservation of honor and dignity, the ability to appreciate and thank people. A person born or raised in an Uzbek environment is not considered the child of the whole family he is considered the child of the whole mahalla for the simple reason. That in mahalla will play a big role in the upbringing of the persons. Therefore, the upbringing of the younger generation in Uzbek mahallas is considered the most important task, social community.

Our republic is taking firm steps towards the formation of a civil society. In this regard a very large role is assigned to the self-government of the congress of citizens at the local level. In phased transfer of a number of powers and functions of public authorities and administration to mahallas strengthens the confidence of the general population in this distinctive historical institution of the human community. Especially the role of the mahalla is invaluable in the education of the growing population. Because, a comprehensively harmoniously developed personality is the basis of the future civil society, about which the great thinkers of the past said. Mahalla has preserved folk wisdom in ancient teachings, in family, community and educational way of life, traditions, influencing the process of historical and cultural

formation of the personality and thus continues to be the bearer of ethnological, pedagogical culture of the people.

References:

1. Стратегия развития Республики Узбекистана на 2002-2026-годы. Газета «Народное слово», Ташкент., 2022-год.
2. Речь Президента Республики Узбекистан Ш. Мирзиёева на совместном заседании палат Олий Мажлиса. 14 декабря 2016 год.
3. О.А. Сухарева. Квартальная община позднефеодального города Бухары. М., 1976-год.
4. А. Навои. «Мажолис ун-нафоис». Ташкент., Изд. «Чулпон», 1992 год.
5. Указ Президента Республики Узбекистан Ш. Мирзиёева о формировании Министерства Поддержки Махалли и семьи в Республики Узбекистан. Ташкент., 2020 г. 2022-год «Год обеспечения интересов человека и развития махалли». Поздравительное выступление Президента Республики Узбекистан с наступающим Новым-2022-годом. Ташкент., 31-декабря, 2021 год.

The List of Literature:

1. Стратегия действий Республики Узбекистан на 2002-2026-годы. Ташкент, 2022 г.
2. Г.Н. Волков. Этнопедагогика. М., 1999 год.
3. О.А. Сухарева. Квартальная община позднефеодального города Бухары. М., 1976 г.
4. Е.И. Ларина. Национальное самосознание и традиции социальных институтов Средней Азии. Вестник МГУ, 2012 год. № 4
5. В.Л. Генштке. «Этнический атлас Узбекистана», Ташкент., 2002 год.
6. Современные этнокультурные процессы в махаллях Ташкента ». Ташкент., 2006 год.