



The Role of Education and the Mahalla Institute in Forming the Personality of the Person

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Annotation: This article reveals that one of the urgent tasks today is the fight against globalization, especially its influence on changing national customs, traditions, values and mores, to form a factor that can serve as a shield and apply it to our society. At the same time, the article analyzes the growing threats and dangers to our national identity and spiritual values under the influence of globalization and information attacks, various destructive ideas.

Key words: globalization, youth, education, upbringing, family, spirituality, value, threat, national idea, ideological immunity, spiritual threats, ideological education, harmonious personality, universal value..

The modern world is globalizing. Global changes accelerate the integration of the life of different states and peoples. But the process is not going smoothly. Although globalization has its positive aspects, the use of its achievements for different purposes affects the lives of peoples in different ways.

The 21st century will be a century of increasing globalization. At the same time, the achievements of science, the processes associated with the transition to a digital economy, will increase the interdependence of globalization at the global, regional and local levels, as well as the interdependence of the development of countries. Global changes should serve to solve the challenges facing humanity through its achievements on the basis of mutual understanding, mutually beneficial cooperation and strategic partnership. It requires objectivity. Otherwise, attempts to use globalization for unilateral purposes and interests will lead to different levels of conflict and ideological threats.

In the process of globalization, the role of the mahalla institute is invaluable in solving such issues as restoring our national values, promoting them in society, ensuring and strengthening peace, stability, and especially educating young people as worthy members of society.

Mahalla is the highest form of social life in Uzbek society. It has existed for centuries as a form of organizing local communities, local self-government.

Ensuring peace, harmony and stability in our society is one of the important tasks facing the residents of the region today. Much attention is paid in microdistricts to educating young people in the spirit of fidelity to the ideas of independence and patriotism, and developing entrepreneurship.

In accordance with Article 105 of the Constitution of the Republic of Uzbekistan and the Law “On Citizens’ Self-Government Bodies” adopted on April 22, 2013, mahallas have an independent legal status and are part of local self-government bodies.

The role and place of the mahalla institution in the life of our society is expanding, measures are being taken to increase their prestige and role. As a result of the last five years of reforms in our country, the necessary political, legal, socio-economic, scientific and educational foundations have been created for the creation of a new Uzbekistan.

An in-depth analysis of the complex world processes and results of the development of our country in recent years to further improve the well-being of our people based on the principle of “For human dignity”, the transformation of economic sectors and the rapid development of entrepreneurship, the unconditional protection of human rights and interests and the New Development Strategy of Uzbekistan for 2022- 2026, based on the principle “Action Strategy - Development Strategy”, based on the principle “Action Strategy - Development Strategy” to prioritize reforms aimed at building a vibrant civil society. The state program for the Year of Good Neighborliness has been approved. “It is already clear that our work in this area serves to raise our society to a new level, to achieve great things, to lay the foundations of the Third Renaissance. One of the most important tasks of our reforms is the upbringing of a spiritually mature, harmoniously developed generation, the development of education, the upbringing of a new generation that implements the idea of national ascent - the ultimate goal is to ensure the interests of man” [1]. It is necessary to logically complete our large-scale work in this area, in particular, the national education programs we have adopted. “The mahalla's contribution to solving issues related to the spiritual and moral education of our population, especially our youth, in ensuring the effective functioning of the social sphere, in maintaining public order and local security, is growing. In this regard, improving the legal framework of the mahalla, expanding its effective mechanisms and powers will continue to be our priority” [2]. The fact that the policy aimed at further enhancing the activities of the mahalla in our society remains a priority plays an important role in ensuring security and stability in our country.

Maintaining stability in our country is aimed at preventing religious fanaticism, raising awareness under the slogan “Take care of your home”, forming vigilantes and managing their activities, preventing arrogance during family celebrations and rituals. Tens of thousands of security guards and prevention inspectors are working around the clock to ensure the safety and peaceful life of our people. What young people do and their goals, problems and issues that attract attention are also in the focus of attention of social activists. According to scientists, the upbringing of children in traditional Uzbek families is closely monitored by public activists. In the process of education, mahalla members who did not comply with the general rules were first warned, and then did not give the expected positive results, strict measures were taken under the auspices of people respected in the mahalla, and even sent from exile to exile [3, 57].

The role of the mahalla in the formation and promotion of a unique form of the ideology of national independence is invaluable. Mahalla as a nationwide social phenomenon is one of the important institutions in the transformation of national and universal ideas into the beliefs of the people. Mahalla, which is a

national model of self-government, performs a huge educational task, relying on the ancient customs, traditions and customs of our people. Public opinion, which has a strong influence here, regulates the behavior and attitudes of people in the neighborhood on the basis of justice and moral criteria. There are great opportunities for effective ideological work among the general public in the neighborhood. Thanks to the efforts of public activists, explanatory work on oriental traditions and customs is being carried out in mahallas. The idea put forward in “High Spirituality - Invincible Power” is a vivid proof of this. He emphasizes the role and influence of the community when it comes to improving our spiritual life. The districts have long been a place of national values. The tradition of our people is to show mutual kindness, harmony and harmony, take care of the needy, stroke the heads of orphans, hold weddings, hashars and rituals in public, be together in good and bad times. Traditions are formed primarily in the neighboring environment.

Organization of ideological education courses in the neighborhood, helping families in need during traditional holidays and events, encouraging talented youth, increasing the authority of women, preventing various injustices, using the media, improving relations with religious institutions, mosques, cooperation in organizing events will inevitably give the expected result in the fight against spiritual threats.

During the years of independence, many values, customs and traditions associated with the life of the microdistrict have been revived and enriched in accordance with modern requirements. All this ensures mutual solidarity and cohesion of the residents of the microdistrict in the fight against the spiritual threat.

The role of educational institutions in the fight against spiritual threats is also great. This is due to the fact that another important vital factor that directly affects the formation of Spirituality is the education system [4, 60].

After all, it is known from history that our ancestors from ancient times considered science, enlightenment, education and upbringing to be an invaluable asset, the main condition and guarantee of human improvement and the development of the nation. Considering that education is a product of consciousness and at the same time an important factor determining the level of consciousness and its development, that is, the formation of people's spirituality, it can be understood that without the development of this system, spiritual threats cannot be eliminated, prevented. Therefore, it is categorically impossible to allow superficial, formal approaches to this area, careless work. “Education is inseparable from upbringing, and upbringing is inseparable from education - this is the Eastern worldview, the Eastern philosophy of life”. Propagating this idea, the enlightened poet Abdullah Avloni recalls the following opinion: “Education is for us a matter of life or death, salvation or death, happiness or disaster”. Indeed, education has always been the most important task facing humanity. It is also based on the current experience of the people, their achievements, customs and traditions. We have many traditions and eternal traditions of raising children. Even today it is expedient to use them widely in the education of young people.

A person is the main subject and object of the system of training mature specialists, a consumer of services in the field of education and their performer [5, 144]. That is why our ancestors took into account the peculiarities of the human personality in matters of education. As one of our great thinkers Abu Nasr al-Farabi wrote, before starting educational work, it is necessary to study the personal qualities of students.

In his book *On the Achievement of Happiness*, the scientist describes in detail the procedure for acquiring knowledge. In the teachings of Farabi, a person acquires spiritual and moral qualities, norms of

etiquette and professional skills through a thorough study of all disciplines through education. He put forward methods of motivation, habituation, coercion in education. These methods, in turn, were supposed to serve the upbringing of a morally pure, harmoniously developed generation in Farobi's Society of Noble People.

Farobi is considered the first thinker to describe education. The word “education” means to teach a person, to give theoretical knowledge based on explanation, education - to teach human qualities and norms of behavior and practical skills necessary to acquire a particular profession, the scientist says. Scientists who lived in the period after the 9th-10th centuries also did a lot of work on the ethics of man, the education of young people. Scientists of the mystical world Najmiddin Kubro, Fariddun Attor, Bahouddin Nakshband, Ahmad Yassavi, Jaloliddin Rumi, Abdurakhman Jami, Aziziddin Nasafi, Alisher Navoi and others made a great contribution to this good deed. Thanks to the creative activity and rich spirituality of these scientists, the foundations of the national education system were formed.

While the creativity of our ancestors is focused on the interests of the individual, at the same time, all innovations taking place in our independent state are designed to serve the future of mankind.

The ideological harmony between the modern education system and the national heritage also means the need to rely on the spiritual and educational foundations of the national heritage in the educational process.

According to the well-known philosopher, academician E.Yu. Yusupov, the features of national education can be combined with the modern education system, but only if it is connected with our national traditions and values. E. Yusupov concludes that the problems of education are more important than the system of ideas and worldviews in all periods of human history. The struggle for human consciousness and faith is also manifested in the form of influencing young people through educational means. Therefore, the upbringing of a physically healthy, spiritually mature person remains one of the main principles of the national ideology of Uzbekistan [6, 18].

It is known that the main goal of the national model is to educate a perfect person. In this regard, scientists of the republic are promoting their own concepts. In particular, the philosopher-scientist Y. Tulenov, a spiritually mature person, acts on the basis of reason. Loyalty to one's homeland, people and nation is also a sign of culture, spirituality, perfection and moral purity [7, 294]. Ulfat Mahkamov, on the contrary, emphasizes that a person can grow into a perfect person only if such great qualities as kindness, honesty and imagination are combined [8, 72]. M. Kholmatova, Doctor of Philosophy, believes that in the formation of perfection it is advisable to publish and popularize the literature of Eastern cultural and spiritual traditions, its specifics and advantages. Since ancient times, the concept of “enlightened man” has had a much broader meaning. We must not forget that enlightenment is in the blood of our people, our nation. According to the traditional Eastern view, enlightenment also means knowledge, spirituality and good morals. When our people say that they are educated and perfect, they think of such people.

Our future, the well-being of our life, keep up with the times, keep up with developed countries and peoples, in a word, our future depends on the implementation of all our noble intentions, first of all, to educate our young generation as mature people.

It is known that education is a system of measures aimed at shaping the personal, spiritual image of a person. And education consists in teaching the profession of a moral person. Upbringing and education associated with the formation of a person's personality are an inextricably linked process. Abdulla Avloni

writes about the commonality of education and upbringing: “Because a student is a student, a practitioner” [9, 15].

Education is a priority in shaping a person's personality. In general, education includes the entire educational process. Any education is the basis of mature spirituality only when it is combined with upbringing.

When it comes to education, especially national education, the essence of this concept should be emphasized. The word "education" is originally Arabic and means “care, teach, teach”. An educator is a person who achieves the above goals. Perfect education is the creation of a subjective factor in the development of all aspects of spiritual maturity. At all times, teachers have sought to shape morality and morality, faith and conscience, knowledge and skills of young people in accordance with the requirements and needs of the time. Accordingly, “any educational process is, after all, ideological education in its purpose and essence” [10, 7].

A healthy ideological upbringing also means the upbringing of a lofty outlook and faith. It should not be forgotten that the personal qualities of the educator and the dedication of his work are very important in this regard. Al-Ghazali writes about this. “The key to raising a murid sheikh (mentor) is for the farmer to clear his environment of weeds and thorns so that the benefits coming from the earth bring good fruits” [11, 18]. The first goal of the first development priority of the New Development Strategy of Uzbekistan for 2022-2026 “Building a people's state based on human dignity and further development of a free civil society” is directly related to the support and development of the mahalla institution.

According to him, in order to increase the efficiency of the mahalla institution, make it the cornerstone of state administration and control, expand the powers of mahallas in order to solve socio-economic problems in the regions, strengthen their financial independence, direct participation of citizens in government and mahallas. priorities such as communication, digitization of processes aimed at working with the population in the neighborhood.

These include the creation of a system of access to all state institutions from the microdistrict, the provision of public and social services directly in the microdistrict, the strengthening of the state support system based on the “points of growth” of microdistricts and the specialization of the population in entrepreneurial activity.

Briefly, comprehensively analyzing the role of education, teachers and trainers in the education system, he said: In our opinion, “The main problem in changing the education system is also here, we demand that the teacher give our children modern knowledge. But in order to transfer modern knowledge, first of all, the coach must have such knowledge. At the same time, we need to meet the vital needs of teachers and trainers, to encourage them, to ensure that they are satisfied with their work, their profession. Of course, it is difficult to solve this problem right away, but it is absolutely unacceptable to talk about the upbringing of the younger generation without solving it” [4, 12]. After all, we live in a new century and a new era of civilization. A worthy place can only be taken by a person who works in this civilization, tirelessly works on himself, receives continuous education, constantly satisfies his educational needs and can use his knowledge to develop his family, people and state. That is why the New Development Strategy of Uzbekistan attaches great importance to continuing education.

The implementation of the goals set out in the new Uzbekistan Development Strategy will include many more reforms and innovations as a targeted continuation of the Action Strategy of the last five years.

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