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SPIRITUAL AND MORAL EDUCATION OF YOUTH IN MAKHALLA

Abstract: *Mahalla, being a model of self-government, carries out educational work, relying on the customs and traditions of the people, on national attitudes. In addition, young people are brought up by the teachings of the mahalla elders, based on the personal example of adults, and the solidarity of the mahalla members.*

Key words: *Makhalla, religious tolerance, national values, multinationality, multiconfessionality.*

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Introduction

After Uzbekistan gained state independence, local self-government was an integral part of the entire system of government in the republic. Playing a role in the entire system of government of the Republic of Uzbekistan, local governments are nevertheless authoritative state authorities.

The word that refers to one of the most characteristic personifications of local self-government - "mahalla" - is translated from Arabic as "community", "local community"[9].

In Uzbekistan, the most ancient and unique national democratic institution of citizens' self-government is the makhalla - a unique form of social self-organization of citizens. Thanks to the makhalla in our country, for centuries, special principles of motivating the social and economic behavior of the population, respect for social values, and ethics of relationships have been formed and preserved in our country, which guarantees the unconditional fulfillment of obligations and responsibility to society. All this, coupled with the high level of trust between citizens, which is observed in makhallas, is a necessary condition for the formation of civil society. Based on this, it can be stated that the makhalla is the

foundation, the foundation on which a strong civil society is formed in the country. As Max Weber said, traditional and modern elements of society are the "ideal type". [1]

That is why in our country, from the first days of independence, systematic and consistent measures have been taken to strengthen and develop the legal foundations of the makhalla's activities, to strengthen it as an integral part of the social, economic and spiritual life of society, the most important primary link of public self-government, which has a powerful creative potential. Today, there are about 10 thousand citizens' gatherings in the country, in the activities of which almost the entire population of the country is involved.

The importance of the makhalla is increasing in the further deepening of democratic processes. Using this institution as an example, we can also trace the phased implementation in practice of the main principle of large-scale democratic reforms being carried out in our country - "From a strong state to a strong civil society." If at the beginning of independence this institution performed only 2 tasks, today the makhalla performs more than 30 functions

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of a socio-economic nature, which were previously within the competence of local government bodies.

Today, a variety of socio-economic issues are being resolved here - solving problems of employment of the population, especially among young people, by creating small, family enterprises and organizing homework, rational and effective use of household plots, issuing benefits to socially vulnerable segments of the population, improving the environmental situation and many others. In other words, life itself has proved that makhalla is an important means of enhancing public participation in decision-making, raising political and legal culture, and legal awareness of citizens.

It preserves and enhances the rich cultural heritage of its ancestors, actively participates in the formation of a strong and healthy family. And the experience gained in Uzbekistan in the development and strengthening of two most important social institutions - "makhalla" - the basis of civil society and "family" - the basic unit of society, is also of interest to the international community [2].

Main part.

Spiritual and moral education of the younger generation in the context of globalization is an important factor in the development of society. The most important events in the life of three generations of an Uzbek family take place with the help and direct participation of the makhalla. Historically, the mahalla has always been and remains an important body in solving various issues related to everyday life, as a traditional self-government body at the street level in cities and villages of Central Asia. The makhalla plays a special role in the spiritual and moral education of young people. "Mahalla is a father and mother for everyone," says popular wisdom, and today it remains the center of family, household and religious rituals and holidays. [3]

Not only Uzbek families live in the mahalla, but also families of many other nationalities belonging to various religious confessions. Here, the best traditions of Uzbeks are carefully preserved and passed on from generation to generation: respect for the elders, respect for the younger, cultural and religious tolerance. Multinationality, multiconfessionalism is a historically formed, conditioned reality. It was the waved in this regard that became the school of life in all senses, which forms the moral character of a person. Here they rejoice together, the whole world rush to help in difficult times, arrange khashar and help build a house.

People say: "For one child, seven neighbors are parents", since ancient times the makhalla has been taking an active part in shaping the personality of young people. An individual, based on its scientific and theoretical concepts, can deny the scientific and educational experience that exists. For example, Karl Popper's critical rationalism and F. Nitsche's nihilism.

But, the people on these roads do not walk; they are characterized by traditions and enlightenment of their people.

Mahalla is, first of all, a healthy social environment. The public opinion of the makhalla has a very large force of influence, which regulates the behavior and relationships of the members of the makhalla. In this sense, the makhalla, according to the First President of Uzbekistan I.A. Karimov, there is a real school of democracy.

The international scientific and practical "round table" organized in Samarkand by the Makhalla Foundation, the Academy of Public Administration and the Institute for Strategic and Interregional Studies under the President of the Republic of Uzbekistan, the Independent Institute for Monitoring the Formation of Civil Society in cooperation with the Universities of Tsukuba and Waseda (Japan) was dedicated to makhalla issues. It was attended by scientists and experts from Japan, South Korea, Germany, China, USA, Great Britain and other countries, as well as representatives of the parliament, government and public organizations of our country.

Communities in the countryside, communal, street, block, guild organizations of self-government are historically important as hotbeds where the "fire" of personal freedom, publicity, the right to choose, participation in the collective determination of common affairs, etc. was maintained. According to famous scientists Donald S. Carlisle and L. Levitina: "It is in the local community that the power of peoples' freedom lies. Local communities play the same role for the establishment of democracy as elementary schools do for science. They open the way for the people to freedom and teach them how to use this freedom. Without local self-government, a nation can elect a parliament, form a free government, however, it will never acquire the true spirit of freedom. "According to British expert Bernadette Mill, the election of the chairman of the makhalla through elections makes this civic institution more transparent and democratic. "I also see positive changes and growth in your legislation in relation to public institutions. The adoption of the new edition of this law will become a new page in the development of civil institutions; will radically affect the quality of their work and importance in the country" [4].

Bernadette Mill, representative of the London Waltham District Council (UK): - The Mahalla is a completely unique public institution that builds its work in a modern new concept; it is an institution of a new formation.

The makhalla has tremendous opportunities for carrying out ideological work. The makhalla develops such qualities as respect for national values, mercy, upholding the honor and dignity of people and countries [5].

Ideological work in makhallas can be carried out in the following forms: organization of educational

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courses; providing assistance to families in need during traditional holidays and events; encouraging talented youth, increasing the activity of women; preventing injustice in the makhalla environment; using the possibilities of the media for educational work; establishing contacts with religious institutions, mosques, joint organization of events; organization of "Family Universities" for parents; improving relations between different generations.

Advertising, organizing various courses, organizing psychological assistance to families, supporting entrepreneurship, using teahouses in educating the population and, above all, young people, monitoring public opinion on makhallas can also be used as means of influence [12]. Thus, the makhalla can turn into a "school" where the ideological education of citizens, especially young people, is carried out. The Action Strategy adopted in 2017 plays an important role in the life of our country. But there is a need to follow some of its instructions more deeply. In particular, the document set out the path of decentralization of state executors. The appeal acknowledged that the decisions taken by government agencies are still highly centralized. In order to address this issue positively, it was declared that "the neighborhood is the light of our society and a mirror of conscience" and "... leaders at all levels must come down and study the problems in the community and find solutions to them, to ensure the results that people feel" instructed [6].

The renewed policy of the new Uzbekistan is also based on such lofty ideals as the promotion of human dignity, the unconditional provision of justice and the rule of law in society.

2020 was a testing period for the people of our country. Nevertheless, we will remember it as a year of significant events in the life of Uzbekistan, a new stage of development. Decisions concerning the life of the country were made in consultation with the people. Wherever he went, the head of our state talked to the people and paid special attention to their desires, interests and problems.

Poverty, which is a characteristic of the economic situation of any individual or social group, means that people are able to meet a certain amount of the minimum needs necessary to maintain life, ability to work and leave offspring. "Poverty" is a relative and ambiguous concept that depends on the general standard of living in a particular society. In our opinion, it is determined separately based on the level

of socio-economic development of the country, consumption and income of the people.

In the regions, the first practical work on poverty reduction will be carried out in the form of "makhallabay". Including: Based on the study of the living conditions and social status of each household and family in the makhallas, an initial list and makhalla passports will be formed; by dividing this segment of the population into groups that need direct financial and intangible assistance or whose income can be increased through vocational training and entrepreneurship training, as well as the identification of the necessary resources and measures based on the specifics of the regions [7].

On the basis of the measures taken to ensure employment and social support in the event of a pandemic, each sector leader has established a book to support needy families - "Iron Book" [8].

In 2021, more than a thousand vocational training centers will be established in the makhallas. At the same time, up to 1 million sums will be subsidized to training centers for each person trained in the profession, for which 100 billion sums will be allocated from the budget. Citizens who want to start their own business after completing training courses at vocational training centers will receive subsidies of up to 7 million sums for the purchase of equipment.

Conclusion.

Improving the state youth policy is the upbringing of physically healthy, spiritually and intellectually developed, independent-minded young people devoted to the Motherland with firm views, increasing their social activity in the process of deepening democratic reforms and the development of civil society.

In the rule of law and civil society, the makhalla becomes an effective social environment for solving economic, socio-political, cultural and educational problems in the corresponding territory, as well as in the course of educating people, especially young people, a sense of respect and mercy towards each other, creating atmosphere of friendliness and harmony [11].

And so, the makhalla, being a model of self-government, carries out educational work, relying on the customs and traditions of the people, on national attitudes. In addition, young people are brought up by the teachings of the makhalla elders, based on the personal example of adults, the solidarity of the makhalla members.

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