

The Makhalla Is A Place of Education for Children!

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Received: 23 June 2025; **Accepted:** 19 July 2025; **Published:** 21 August 2025

Abstract: The makhalla is a primary and unique place that teaches a person to live together with society and educates in this spirit. The makhalla system, unique and unparalleled in the world, has become the closest and most popular structure for our people during the years of independence. This article analyzes the concept of a makhalla and its specific features, as well as its important features in the upbringing of children. The makhalla is a great force that plays one of the main roles in a person's life, lifestyle, fate, and most importantly, upbringing. After all, childhood and adolescence, as well as old age, are spent precisely in the makhalla.

Keywords: Family, makhalla, elder, upbringing, knowledge, thinking, system.

Introduction: "From the first days of our activity, we have been organizing everything in the makhalla, together with our people. We have developed this system step by step. Now we are being given additional power and opportunities. This means both authority and responsibility. Makhalla are the greatest foundation of our state."

Shavkat Mirziyoyev.

Just as every era has its own nature and virtues, in our century, where science and technology are rapidly developing, the education of youth is of particular importance. The role of the makhalla in the growth of our children's academic levels, professions, and moral qualities is incomparable. Taking care of the education and upbringing of the younger generation is not only the sacred duty of our government or schools, but also of every makhalla and parent.

Every parent dreams of their child growing up as a good, well-rounded person. However, not every parent has the same love and upbringing for their children. Some parents are very negligent about raising their children. For them, only their personal affairs and the pursuit of material wealth seem to be the primary task in this world, and the moral upbringing of family members seems to be secondary. Of course, the mahalla is always aware of the state of such families.

The makhalla is a primary and incomparable place that teaches a person to live together with society, and educates in this spirit. The mahalla system, unique and

unparalleled in the world, has become the closest and most popular structure for our people during the years of independence.

Makhallas have long been a cradle of virtue, a place of education, a place where a way of life, national customs, customs and traditions are formed. The mahalla plays a very important role in raising people to be kind, compassionate, and generous to each other, in making everyone the same by nature, as if they were blood relatives, and in forming a unique community. It is no coincidence that today, makhallas are recognized as the first links and main pillars of state governance.

Neighbors know the spiritual image and personal qualities of every family and citizen living in a makhalla well. In most cases, they give a fair assessment to their neighbors. If they have shortcomings, they point them out and help them eliminate them. Therefore, it is logical that every person living in a makhalla should first of all aim to earn the respect of their neighbors and achieve their respect with their good qualities. The main way to do this is to live in harmony with neighbors and win their love with good behavior.

The duties of parents are not only to give birth to children. They should take care that their children grow up to be intelligent, conscious, physically healthy, and useful people to society and the Motherland. Parents should be well aware that the nature and behavior of a child are formed depending on the conditions in the family.

A child learns all the spiritual wealth, worldview and morality in his family. We say that he does what he sees in the bird's nest. It is useless to expect children who do not see harmony and harmony in their family, but only witness quarrels and riots, and who hear insults and insults instead of good upbringing, to become moral and decent people.

Therefore, every sensible person in the makhalla should not be indifferent to our youth so that they do not fall into the path of various currents. In order to protect our youth from such harmful habits, the makhalla and the makhalla should pay great attention to what they are doing and who they are hanging out with. Especially if they are not interested in them and are careless towards the youth, unpleasant situations can arise.

The makhalla is, first of all, a healthy social environment. Public opinion, which has a strong influence here, regulates the behavior and mutual relations of the residents of the makhalla on the basis of justice and spiritual criteria. The makhalla has all the opportunities to effectively conduct ideological work among the general public. In particular, the role of the makhalla in developing such qualities as national values, kindness, and the fight for the honor of the people and the country is incomparable. For example, if a neighbor of that girl hears that another person has said something inappropriate about a girl who grew up in a makhalla, he will fight for the honor of this girl, try to justify her, and call an outsider to order. In this sense, the makhalla has a positive effect on the upbringing of such qualities as solidarity, honor, and brotherhood.

Ideological propaganda work carried out within the mahalla is carried out in a unique way through traditional holidays and events, especially through providing assistance to needy families, encouraging talented youth, increasing the prestige of women, preventing various injustices, using the opportunities of the media, improving communication with religious institutions and mosques, organizing joint events, improving parental literacy and relations between representatives of different generations in "family holidays". Often we do not pay attention to the problems and desires of our young people. More precisely, we only impose demands on them, not counting on their interests. In the words of our President, every parent and mentor must first see the individual in the person of each child. It would be appropriate to approach child upbringing based on this simple requirement. For this purpose, we need to conduct social studies, or rather, surveys, aimed at studying the problems of youth.

It is necessary to regularly hold meetings and round tables in makhallas and educational institutions with the participation of representatives of exemplary families, war and labor veterans, writers and poets. The more such events, the faster we can achieve our goals.

It is necessary to attach importance to the organization of educational, spiritual, ideological exhibitions, various social courses as means of influence in the makhalla, the establishment of psychological services in families, support for entrepreneurship, the widespread use of fathers' teahouses in the upbringing of young people, the implementation of psycholinguistic analysis of information provided through the press, and the monitoring of social opinion by makhallas.

Then the makhalla, first of all, will become a real influential center for educating citizens in the spirit of the ideology of national independence. Secondly, the organization of psychological support centers for families also allows finding solutions to various problems that occur in families through social methods. One of their main tasks is to develop a set of activities and consultations for parents and children in the spirit of national ideology. One of the most effective means of ideological education is communication. Because, recognizing the role of radio and television, newspapers and magazines, fiction and scientific literature in the upbringing of qualities such as worldview, beliefs, faith, conscience, responsibility, which are formed in the human heart and mind, it can be said that the role of face-to-face exchange of ideas, simple words and emotions spoken while looking into a person's face and eyes is incomparable.

That is why it is necessary for parents to direct their child's face towards them and, with the necessary facial expression and sincerity in their eyes, to teach the child the idea that he should say, to hold meetings with the most exemplary family parents, scientists, and famous people, and to hold question-and-answer evenings. Of course, such conversations are effective. Therefore, communication between representatives of three generations is of great importance in the educational process.

Much depends on the content and impact of information, its popularity, and the simple, concise and fluent presentation of the ideas conveyed or expressed. Only if the listener understands every word, will a deep attitude to reality be formed in him. For example, the "Saranjom-Sarishta Home Classroom" in the mahalla provides for classes mainly with housewives, the elderly, and those who are disabled for certain reasons and spend most of their time at home. They are attracted to life-like videos, interesting shows,

and clips. Based on this, when preparing ideological information for such people, it will be effective if it takes into account their simplicity, hunger for sincerity, and need for human attention.

In our daily life, especially in the conditions of Uzbekistan, the main barometer, the measure of social thought are the makhallas. The residents of the makhalla know the events taking place in every family, cannot be indifferent to the fate of people, through activists, every change in social life, feelings in the minds and hearts of people are studied. In this sense, the fact that the makhalla is a real classroom of democracy in the conditions of Uzbekistan is also confirmed by its possibilities for controlling social thought. It is women who bring every person to life, who brighten their hearts, who give harmony, harmony, and kindness not only in the family, but also to the entire society.

The principles of the implementation of the idea of national independence are inextricably linked with the individual and the family. That is why the fourfold "individual-family-school-makhalla" is of great importance in the life of Uzbekistan. Because the spirituality of a person, his worldview, the set of skills related to a person's imagination and beliefs are formed mainly in the family. In this sense, the family is a true source of spirituality, a factor and environment for ideological and educational work. Consequently, the concepts inherent in our national ideology are absorbed into the human heart and mind, first of all, in the family environment. This process is carried out through the teachings of grandparents, family example, and maternal love. Through the family, its sacred traditions preserved for centuries, love for the Motherland, faith, belief, responsibility, patriotism, humanity, enthusiasm for work, and cultural skills are formed in young people.

After all, every citizen cannot feel like a perfect person without understanding the role and mission of the family in society, the beginning of the Motherland from the threshold. It is the filial duty of children to appreciate their parents, to be faithful to their gratuitous service for a lifetime, and to receive their blessings. This is one of the most important requirements of our national values. As our great grandfather Alisher Navoi said, respecting parents is an obligation for children. "Do both of your services equally, no matter how much you serve, consider it less. It is worth sacrificing your head for your father and giving your whole body for your mother! If you want your two worlds to be prosperous, seek the consent of these two people! Consider one of them, who gives light to you day and night, as the Moon, and the other as the Sun, do not write anything except their words,

do not step a step beyond the line they have drawn. Perform all your services with decency." Public opinion, which has a strong influence here, regulates the behavior and mutual relations of the residents of the makhalla based on justice and spiritual criteria. Therefore, a person's faith, morality and conscience, pride, intelligence, and thinking formed in the family are further strengthened in the makhalla environment, harmonized with the will of the people, mutual harmony and cooperation, and lead to the formation of healthy dialogues in society.

Educational information can be conveyed in writing or orally. If, firstly, newspapers, magazines, books, and textbooks enter the minds of the people of the makhalla as information embodied in written sources, then the second includes listening to lectures, deliberative discussions, and conversations. In addition, ideological ideas can be conveyed through various feature and documentary films, cartoons for children or adults. It is important that they are imbued with the meaning and content of the people's spirituality, our immortal heritage, and faith in the future.

The maturity, interests, bright prospects, happiness and well-being of young people are the essence of our grand goal of building the future of New Uzbekistan. Because, as the head of our state noted, young people are the greatest wealth, an invaluable treasure of Uzbekistan. After all, where there is attention, there will be growth and change. If we do not have much talent, if it is not supported, it will not be polished.

In short, the role of the makhalla in education is incomparable. After all, life lessons for young people begin in this makhalla. In this, not only parents, but also elders of the makhalla, enlightened people who have seen a lot, veterans of labor, can be an example with their behavior, interaction with people, as well as their authority, advice, and this has been the case in practice in the Uzbek makhalla.

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International Journal of Pedagogics (ISSN: 2771-2281)

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