

The Content of Cooperation between the Mahalla Institute and the Higher Educational Institutions in Terms of Globalization

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ABSTRACT

Mahalla, being a unique socio-territorial unit, plays an important role in educating youth in accordance with the rich life experience of elderly people. Therefore, with the help of rich experience of mahalla residents an effective pedagogical influence on young people can be provided. To increase the educational influence of mahalla on young people, cooperation between mahalla and higher educational institutions of the country should be achieved. Within the framework of such cooperation, the universities will offer methodological assistance to mahallas in conducting spiritual and educational events. The article discusses the issue that in the context of globalization there is a need to organize cooperation between higher educational institutions and institute of mahalla in several areas.

Keywords: globalization, higher educational institutions, mahalla, institute of mahalla, cooperation, cooperation between higher educational institutions and institute of mahalla.

Introduction

In the history of human development the places of residence of social subjects have been named variously. The naming of residential areas is determined by the specifics of the area, the type

of labor activity organized by the majority of the population, lifestyle and living conditions. The so-called auls, villages, cities, towns differ from each other in these respects. The word “aul” means “a place where nomadic cattle-breeders settled” [13, p. 81], “kishlak” (*qishloq* in Uzbek) is a “place, settlement where the population is mainly engaged in agriculture”, “city” (*shahar* in Uzbek) is a “large administrative settlement with a population mainly engaged in industry, trade, as well as services, management, science and culture” [13, p. 560] “town” is “a built-up area with a name, defined boundaries, and local government, that is larger than a village and generally smaller than a city” [14, p. 561]. Usually, the auls, villages, towns, and cities are divided in to parts in order to facilitate administrative management and take full control of a particular area. Settlements divided into parts are also named according to certain characteristics that are specific to them. For example, “a road within a town or village” is called a street [12, p. 476], a quarter is “a residential area in a city or town” [12, p. 517], avenue is “a wide street usually lined with trees on both sides” [13, p. 314].

In the Eastern countries, particularly in Uzbekistan, there is another residential administrative-territorial unit, which is a unique educational center. In historical sources, for example, in “History of Bukhara” by Abu Bakr Narshahi, a scholar and historian, it is stated that the formation of mahalla, administrative-territorial

unit, was determined by historical periods thousands of years ago [2]. In our opinion, there was a residential unit in Transoxiana that illuminated the essence of the mahalla before the spread of Islamic teachings, but it must have been called by another name. Therefore, the term “mahalla” is an Arabic word that means “place”, “area”, “space” and theoretically refers to a socially based, self-governing society that includes a certain area of the city (village) and the population is united into one community [12, p. 572].

Main part

For centuries, mahalla as a socio-territorial association has also served as an educational institution. Mahalla is home to people of all ages. The combination of life experience of the elderly people, passion, courage and enthusiasm of the youth has ensured the economic and cultural development of the mahalla neighborhood. At the same time, it has established an active communicative relationship between the generations. Socially important issues have been resolved in a joint, consultative manner. The morals, behavior and attitude of young people were discussed and monitored by the elderly and the middle generation based on the public opinion.

Each mahalla used to have its own *guzar*. Guzar (persian: “گوزار”), a “crowded and noisy place with three or four streets, teahouses, shops, grocery and butcher’s shops”, has been a place [3] of information exchange and advocacy for decades. When there was no radio when the trade caravans were moving and during the war years, the mahalla guzar served as a place of information transmission. Here the residents used to learn about the size of trade caravans, names, price and value of products, forms of trade (cash, wholesale and retail trade, or exchange of goods), terms of

exchange, ancestry of the trader, route of caravans, and the duration of the caravan journey.

During the war years in mahalla guzars the residents used to get information about the military operations, combat actions of the army, the situation in the country or region, prices, or emergencies. In peacetime the mahalla guzar was a “discussion platform” for conversations and consultations on social and living, economic and cultural issues.

After establishing newspaper printing informative gatherings and conversations were organized in chaikhanas, teahouses which offer tea to its customers.

The informative conversations used to take place in three stages:

1st stage: educated representatives of residents of mahalla used to read the newspapers and acquainted people with the information contained in them.

2nd stage: a discussion was organized on the information provided.

3rd stage: certain conclusions were drawn based on the views expressed during the discussion.

The mahalla guzar also served as a kind of entertainment center. “Usually, people who live in the neighborhood go out to guzar, have tea, talk to each other, and have a rest” [3]. Various competitions, such as checkers and chess competitions were organized. It should be noted that mahallas used to have not only teahouses and shops, but also libraries, schools and mosques. So, it can be said that the mahalla guzar was a place of discussion, advocacy, enlightenment and recreation.

The conversations, discussions and debates organized as a special gathering (event) in the mahalla guzar had a strong impact on the population, including the youth. The fact that the events were organized freely, voluntarily, mainly at the expense of leisure time of the population, strengthened their pedagogical impact. In rural areas the guzar activities were mainly organized starting from late autumn till early spring – before the start of agricultural works. On the other hand, in urban settings the guzar events were usually held after work or on weekends. Most of them were of a competitive nature.

In terms of globalization Uzbekistan pays special attention to strengthening the socio-educational role of mahalla at the level of state policy. The main tasks of the Presidential Decree “On measures to improve the social and spiritual atmosphere in society, further support of the mahalla institute, and also to raise the system of work with families and women to a new level” (from February 18th, 2020) are ensuring the well-being of the population, raising the system of working with families and women to a new level, increasing social activity of the older generation, further strengthening the role and status of citizens’ self-government bodies to transform mahallas into a crime-free territories [11].

Also, the attention is paid to comprehensive assistance in the full and effective implementation of the principle of “Comfortable and safe mahalla” in society, establishing close cooperation with citizens’ self-government bodies to improve the social and spiritual atmosphere in families and mahallas. “In addition, residents of mahalla address community issues, they have been involved in helping the needy, as well as helping people at weddings and funerals to ease their burdens. The decisions made by the residents of

mahalla were unconditionally followed by everybody. Because the decisions were made in such a way that there was no doubt that they were fair and just” [11].

The decree provides the introduction of a system based on the principle of “Comfortable and safe mahalla”, which includes the following areas: turning the mahalla institution, which is a unique social structure of society, into a real advocate and supporter of the population, increasing its role and importance; supporting women’s social activism, strengthening their position in society, strengthening guarantees of protection of their rights and legitimate interests; reforming the organizational and legal mechanisms of ensuring a healthy and stable socio-spiritual environment in the society and family, as well as peace, harmony and tranquility; establishing continuous, systematic cooperation of the mahalla institute with law-enforcement bodies, other state bodies and public organizations; further increasing the role and status of employees of local self-government bodies and preventive (senior) inspectors of the base of law enforcement agencies, ensuring their independence and practical effectiveness of their powers; introducing modern information and communication technologies in the field, as well as appropriately encouraging the labor of workers and improving material and technical support.

In terms of globalization and a clash of different ideological principles in Uzbekistan “raising the prestige of mahalla, which is a “unique form of self-governing social organization” [6, p. 157] is not only economic and social, but also political, educational and spiritual priority” [16].

One of the important conditions for achieving high efficiency in the spiritual and

educational activities of mahalla is its cooperation with educational institutions, in particular, universities.

The word “hamkorlik” (cooperation) is derived from the Persian word “hamkor” (“كامكور”) meaning “working together”, “colleague” in Uzbek [15, p. 499]. The concept “hamkorlik” (cooperation) means “interaction in a field, working together as a partner” [15, p. 500]; “the process of interaction of two or more individuals or organizations established for the purpose of exchanging knowledge, training and reaching consensus in a field to achieve common goals” [7]. In my view, “**hamkorlik**” (*cooperation*) means the joint solution of certain issues on the basis of the division of tasks or roles between the partners in the relevant field or direction. The term “collaboration” [7] used in the modern interpretation is also an alternative (synonym) to the concept of “cooperation” and serves to describe the joint activities of partner entities.

I.M.Remorenko defines the term “social cooperation” as follows: “a joint collectively distributive activity of various social groups, which leads to positive effects, and these effects are shared by all participants in this activity” [1, p. 8]. According to our approach, social cooperation is the participation of a social group or communities in addressing specific issues in a particular area based on their competence, division of roles, and mutual agreement.

Cooperation is carried out in such areas as social (social cooperation), economic (business cooperation), cultural (cultural cooperation), depending on the specific and general goals, interests, aims of the parties. Social cooperation is organized to support each other, business cooperation is based on the economic and

financial interests of the parties, and cultural cooperation is aimed at establishing and strengthening cultural ties between different nations and peoples.

According to the approach of S.A.Ivanov, the following elements are reflected in the phenomenon of social cooperation: actors of activities (social groups or individuals); the object of the activity and its structural elements (actions, thoughts of social partners: their goals, interests, values, norms); process of social activity (a set of actions and routines that affect social partners); situational conditions in which social activity takes place [5, p. 90].

A study conducted by O.V. Zaslavskaya, O.E. Salnikov and O.Yu. Kojurov on the example of cooperation between the family and the school in the field of education states that the main components of the system that serve this purpose are: participants of social cooperation (individual (persons) and group-based (council, association, committee, club, public organization); the purpose of social cooperation; principles of social cooperation; content of activities based on social cooperation; organizational forms of social cooperation; social cooperation mechanisms [4, p. 788]. It should be noted that in addition to the views of the authors, it is expedient to mention among the components of the relevant cooperation effective methods and effective means of social cooperation. Therefore, any activity cannot be carried out without certain methods and tools.

The cognitive nature of social cooperation-based activities is reflected in the principles. Thus, social actors who decide to operate on the basis of mutual cooperation should set priorities.

The sources state that the priority of the following principles in the context of social cooperation guarantees the achievement of the

expected result in the activity: responsibility of the actors; the priority of the interests of the nation and the state in the process of activity; scientific reasonableness of the content of cooperation activity [9, p. 75-76]; respecting the participants and taking their interests into account; the interests of the parties; equality and mutual trust of the parties; freedom to choose and discuss issues; initiative of social partners in setting obligations on the basis of mutual agreement; systematic organization of consultations and negotiations on issues related to social cooperation; social partners and their representatives have certain relevant powers at the time of negotiations and signing cooperation agreements [8]; state support for strengthening and developing social cooperation on a democratic basis; compliance with laws and other regulations by the parties and their representatives; authority of the representatives of the parties; binding execution of collective agreements; establishing control over the implementation of collective agreements and contracts; responsibility of the parties and their representatives for non-execution of collective agreements and contracts through their fault [10].

It should be noted that the following principles are also important in the organization of activities based on social cooperation: careful elaboration of the terms of the contract and agreement; accurate definition of social roles of the parties in the framework of cooperation; cooperation is based on mutual social assistance and support.

Cooperation between the mahalla institute and the higher educational institutions is, in essence, a social cooperation. This cooperation has the following characteristics:

- organizational (certain processes, for example, the organizational and methodological

organization of spiritual and educational activities);

- ideological (formation of the content of spiritual and educational work; preparation of scenarios of events, development of projects);

- managerial (correct direction of the process (event) and the activities of its participants);

- supervisory (organization of monitoring of the systematic, consistent and effective activities of the participants of the process (event));

- expertise (analysis and evaluation of the effectiveness of the process (event)).

Relying on its scientific and pedagogical contingent, the higher educational institutions have the opportunity to support the activities of the mahalla institute and provide them with practical assistance. The practical assistance provided by the higher educational institutions in cooperation with the mahalla institute is reflected in the following forms: involvement of experienced, skilled teachers in the organization of community activities; assistance in providing the events organized in the territory of mahalla with technical equipment, literature (fiction, educational and special), visual aids, methodical materials, information and communication technologies; organization of expertise on the effectiveness of spiritual and educational works.

Conclusion

Thus, within the framework of cooperation, certain issues are addressed jointly on the basis of the division of tasks or roles between the partners in the relevant field or direction. Social cooperation refers to the ability of a social group or community to address specific issues in a particular area based on their competence, division of roles, and mutual agreement. Cooperation

between the mahalla institute and the higher educational institutions, which is essentially a social cooperation, has organizational, ideological, managerial, supervisory, and expertise character. Within the framework of cooperation the higher educational institutions provide practical assistance to the mahalla institute with its own staff, literature (fiction, educational and special), visual aids, methodical materials, and information and communication technologies.

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