

**MAHALLA AS A DRIVER OF SOCIAL CHANGE AND DEVELOPMENT**

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**Abstract:**

This article focuses on revealing the role of the mahalla in the social life of society, its importance in solving social problems, and highlighting its educational function. It also provides information about the modern system for addressing social issues in today's mahallas.

**Keywords:** mahalla, education, social problems, 'Ayollar daftari', "Yoshlar daftari", "Temir daftar".

In the current process of globalization, the mahalla is increasingly developing as a social institution in all spheres of society. Since ancient times, the mahalla has been considered an integral part of local governance. The history of the mahalla dates back to ancient times. Even in the "Avesta," one of the oldest sources providing information about the history of our land, there are references to families living in organized communities within a specific territory. The 9th-century historian Muhammad Narshakhi, in his work "History of Bukhara," wrote about the existence of many mahallas and neighborhoods (guzars) in Bukhara. The mahallas in different regions of our country have their own territorial characteristics. The works of O.A. Sukhareva, dedicated to the formation and history of mahallas in the city of Bukhara, are noteworthy for their focus on traditional Uzbek mahallas.

Historically, Uzbek mahallas have been the backbone of social life. Especially during the years of independence, systematic efforts have been made to reform the system of self-governing bodies and improve their material and technical base. Legal foundations for improving the mahalla system have been created. In the New Uzbekistan, attention to mahallas has been elevated to the level of state policy. The mahalla serves as the foundation of development. Today, new positions such as assistant to the hokim (local governor), youth leader, and women's activist have been introduced in modern mahallas. They operate as representatives of the President at the local level, working directly with specific segments of the population and actively contributing to solving social problems within the mahalla.

To regulate the activities of these positions, a legal framework has been established. These include presidential decrees "On the priority directions of state policy for developing entrepreneurship, ensuring employment, and reducing poverty in the mahalla," "On measures to fundamentally improve the system of working with youth in the mahalla," and "On measures to improve the system of working with families and women, and supporting mahallas and the elderly."

The mahalla is an important social institution in guiding youth toward science and professions, ensuring employment for the unemployed, and supporting overall employment. Addressing public issues, developing entrepreneurship, improving youth policy, and dealing with family and women's issues are among the key social challenges of modern mahallas. To create an effective system for addressing these issues, databases such as the "Iron Notebook," "Women's Notebook," and "Youth Notebook" have been established in each mahalla.

The "Iron Notebook" is a database for recording families in difficult social and living conditions, identifying their problems, resolving them, and monitoring their situation under the supervision of sector leaders.

The "Women's Notebook" is a database designed to identify, address, and monitor the issues of unemployed women who need social, economic, legal, and psychological support, as

well as education and vocational training. The women's activist is responsible for maintaining and supervising this database.

The "Youth Notebook" is a database for identifying and resolving the problems of unemployed youth who require social, economic, legal, and psychological support, as well as opportunities for education and vocational training.

These databases significantly improve the process of solving social problems in mahallas. Historically, the mahalla has been a cradle of goodness for the younger generation, a center of upbringing, and a place where traditions and customs are formed. It plays an important role in fostering mutual kindness, generosity, and a sense of community among people. In Uzbek society, the educational function of the mahalla is so significant that the concepts of "mahalla" and "education" are often used together.

The true meaning of upbringing is a complex process that ensures a person's correct and objective understanding of themselves and their behavior. It cannot be separated from the surrounding environment—family members, neighbors, and friends. The mahalla is always aware of the behavior of its residents and families and, when necessary, can positively influence them. The mahalla plays a crucial role in educating the younger generation and instilling respect for traditions and customs. That is why proverbs such as "Seven neighbors are parents to one child" and "Seven mahallas are parents to one child" are widely used. Every resident of the mahalla should feel responsible for raising a well-rounded generation.

In conclusion, the role of the mahalla in addressing societal issues such as poverty reduction, employment, and unemployment is increasing. Selecting достойные and capable individuals to work within the mahalla system will help ease these challenges. Problems will be resolved in a timely manner, contributing to the stabilization of social life in the country.

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