

IMPROVEMENT OF THE SPIRITUAL BASIS OF CITIZENS' SELF-GOVERNING BODIES IN THE INTEGRATION OF SOCIAL ISSUES IN RENEWING UZBEKISTAN

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Zokir ZAMONOV,
doctor of Philosophy (PhD) on political sciences,
Associate professor of the department of Social sciences
Uzbek state university of world languages

Abstract. The unique and modern means of developing the activities of citizens' self-governing bodies, which are a unique form of civil society institutions and their integration into social and spiritual work with governmental and non-governmental organization, have been researched in the present article. It also analyzes the practically effective by social activity of citizens' self-governing bodies in the interests of human dignity, as well as the interests of the state and society.

Key words: civil society, citizens' self-governing body, state and public organizations, human interests, social policy, moral foundations, integration, mutually beneficial cooperation, social status.

Аннотация. Мазкур мақолада фуқаролик жамияти институтларининг муайян шакли – фуқароларнинг ўзини ўзи бошқариш органлари фаолиятини ривожлантиришнинг ўзига хос ва замонавий воситалари тадқиқ этилган. Шунингдек, фуқароларнинг ўзини ўзи бошқариш органларининг инсон кадр-қиммати, давлат ва жамият манфаатлари йўлидаги амалий ва самарали ижтимоий фаолияти таҳлил қилинган.

Калит сўзлар: фуқаролик жамияти, фуқароларнинг ўзини ўзи бошқариш органи, давлат ва жамоат ташкилотлари, инсон манфаатлари, ижтимоий сиёсат, маънавий асослар, интеграция, ўзаро манфаатли ҳамкорлик, ижтимоий ҳолат.

Аннотация. В статье исследованы уникальные и современные средства развития деятельности органов самоуправления граждан, которые являются уникальной формой институтов гражданского общества и их интеграции в социальную и духовную работу с правительственными и неправительственными организациями.

Ключевые слова: гражданское общество, орган самоуправления граждан, государственные и общественные организации, интересы человека, социальная политика, нравственные основы, интеграция, взаимовыгодное сотрудничество, социальный статус.

INTRODUCTION

Over the past years, our society has carried out positive and effective work to develop the activities of civil society institutions, open them a wide path to initiative and innovation, and increase their interest in the ongoing reforms in the socio-political, economic and spiritual spheres. The work in this direction can be seen in the example of citizens' self-governing bodies, which are a unique institution of civil society.

In a country where the citizens' self-governing institution operates, the honor and dignity of a person, as well as their interests, the interests of the state and society, and their well-being are ensured and guaranteed. That is why the activity of the self-governing body of citizens is based on the goal of human activity by uniting into a certain social and spiritual unit, expressing its role in society and its interests in society.

When it came to the development of mahallas (the term in Arabic "mahalla" means "place"), it was in Central Asia in the early Middle Ages, and it was a unique institution which was in the focus of attention of sages and poets who lived at that time. Based on the sources, it is emphasized that from the III century BC to the beginning of the V century AD, the oldest Council of elders operated in the Ferghana (Parkan) state and performed important functions in the community¹. Gradually, especially in the late VII – early VIII centuries, with the spread of Islam in Central Asia, the Arabic term "community" began to be used in relation to the peasant and urban population used in the life of indigenous peoples. Despite the fact that this style of bringing people together found the Uzbeks in the "mahalla"–"community" Kazakhs "Jamaat", the Tatars in "the community" and Turkmen "gamegate", the term mahalla has become widely used among the population of our country². This means that over time certain groups of people within the mahalla have gradually developed. Even in the section "Hairat ul-Abror" ("Confusion of the righteous") of dastan in Khamsa, the great Alisher Navoi ("Hairat ul-Abror") recognizes the emergence of large cities on the basis of the mahalla, its Union and unification³. According to local sources, many sources and historical works expressed many opinions about the mahalla.

It should also be noted that on the territory of Uzbekistan in the X century, the term "mahalla" began to denote trade and craft professions. During these periods, the mahalla had its powers in three main directions. In particular, it exercised the authority to preserve the territory of the city, ensure the correct organization of the life of the population and local residents living on the relevant territory, and guide them in conducting state and local events⁴. This, in turn, indicates that the mahalla began to form as a special way of the school of democracy-an institution. For example, Sarbonne, Deputy Director of the Institute of urban planning

and development of the University of Paris, an expert on sustainable development, Jean-Antoine Duprat, comparing the evolution of civil society in Uzbekistan and France, as well as democratic institutions, noted that for a quarter of a century, our country has made significant progress in this area: "although France has seen such institutions for 200 years," says a foreign expert⁵. Professor P. Morvidzh of New York State University says that "For several years I have been studying the Uzbek "mahalla" with interest. As a result of these studies, I came to the conclusion that the traditions of true democracy are reflected in the activities of the mahalla. It would be advisable to study the activities of this unique institution, to popularize its experience"⁶.

In addition, during the round tables and meetings dedicated to the presentation of the book "from a strong state to a strong civil society" in 2014 in South Korea, the United States, Germany, China, Belgium, great Britain, France, as well as the documentary "the Institute of mahalla in Uzbekistan: historical experience and the present", foreign experts expressed valuable opinions that recognize that the Uzbek Mahalla in the real sense is formed as a school of people-power – democracy⁷.

Mahalla is a truly historical social and spiritual and moral institution that combines Eastern traditions, mentality, rules, and values. Mahalla is a place where spiritual and moral values and traditions are preserved and developed⁸, A. Nosirhuzhayev notes. In fact, this can be seen in the example of the mahalla as an institute a kind of system that preserves and develops national values, customs, and moral qualities.

Academician A. Saidov states that "as the center of education of mahallas, the cradle of good traditions and values, has long been recognized in our country as a national democratic place. Therefore, mahalla means an indispensable space where a person is taught to live together with society, and is brought up in this spirit" [9, B. 14]. In this sense, we can say that even because the mahalla is recognized as a leading institution of civil

¹ See: Оила энциклопедияси//муаллиф-тузувчилар: Шоумаров Ф.Б., Расулова З.А. – Т.: 2016. – 416 б.

² See: Ишқуватов В., Толибов Ф. Маҳалла: ўтмишда ва бугун (тарихий-этнографик лавҳалар). – Т.: "Наврўз", 2014. –23-24-б.

³ Алишер Навоий. Ҳайрат-ул аброр. – Т.: 1989. 89-б.

⁴ <https://mahallakengashi.uz>.

⁵ Мамарাগимов А.Х. Фуқаролик жамиятини шакллантириш ва ривожлантириш бўйича Ўзбекистон тажрибаси франциялик мутахассислар нигоҳида. / Самарқанд давлат университети илмий ахборотномаси. – С.: 2017, 2-сон (102/1). 36-41. 40-б.

⁶ Худойшукуров З. Маҳалла институти: фуқаролик жамиятининг муҳим асоси. <http://old.xs.uz/index.php/homepage/zhamiyat/item/5202>.

⁷ See: IBID.

⁸ See: Носирхўжаев А. Маънавият сари етти қадам. – Т.: "Янги аср авлоди", 2011. 29-б.

⁹ Саидов А. Фуқаролар йиғини – демократик ислохотларнинг фаол иштирокчиси. /"Маҳалла кўзгуси" журнали. – Т.: 2017. –14-б.

society, it will reflect a complex of democratic families that, regardless of nationality, age, gender, religion, race, language, beliefs, social origin, personal and social status of people will unite and unite them on the path of goodness. Thus, mutual respect, love, and strong friendship between citizens living in this institution will be passed down from generation to generation and become the main criterion for each person's activity. Traditions and customs inherent in our people, such as mutual kindness, politeness and consent, the need to receive messages from someone in need of help, to take care of orphans, weddings, staying together on a good day and a bad day, were formed and developed primarily in the environment of the mahalla.

“A special way of life of the Uzbek people as a mahalla, says political scientist V. Kuchkorov. – First, social and personal problems are solved here. Secondly, social thinking, such as national identity, civic position, attitude to the grace of independence, is also formed mainly in the neighborhood”¹⁰. In this regard, issues related to this locality will be raised within the mahalla, and problematic situations and issues will be resolved on the basis of public opinion.

RESULTS

Looking at the history, we can see that people who have lived in the same region since ancient times act in groups; this self-governing body is perceived as a community of citizens, civil society in real life, which live as a socio-spiritual community that jointly solves existing problems in the community and in the region.

After all, the mahalla is a centuries-old national school of traditions and values, as well as an important institution of civil society that actively contributes to the state authorities and management in improving the welfare of the population, implementing advanced initiatives¹¹.

Today, self-government, starting from the lowest level in society, reaches a high level-the state. With these sides, the mahalla as a self-governing body develops vertically socially and politically. Russian theoretical scientist N. V. Postovoy emphasizes that: “What exists in society is subordinated to the self-government of the state. If the state accepts a legal norm for self-government, then self-government develops, if the state

does not accept such a norm, then self-government does not develop”¹². It also proceeds from the fact that in real terms, mahalla is an institution of civil society that develops its activities on the basis of state norms. Self-government of citizens in Uzbekistan, along with state power, is the embodiment of self-government of the people, a single whole. That is why article 16 of the law “on citizens' self-governing bodies” is based on the fact that “decisions of citizens' self-governing bodies and their officials within their competence must be realized by citizens living on the relevant territory, as well as legal entities located on the territory of a city, village, ovule and other localities”.

The academician economist L. Velikhov characterizes local self-government as a form of public administration in a particular locality, territory, which arose as a result of the election of its representative from within the ruling stratum of the local population¹³. In our country, citizens are considered as an institution of civil society, consisting of communities that form an integral community of the state in the essence and daily activities of self-government bodies.

The mahalla can also be called a citizens' union, which unites representatives of the community and social stratification in which they live in order to occupy a certain position in society. For example, in India, the system of local self-government (“Panchayati Raj”) also has its own characteristics. This means a system as close as possible to the Anglo-Saxon model of a city that governs itself. It includes the election of panchayats (local self-governing bodies) on the basis of direct alternative elections in territorial constituencies, a system of distribution of seats in panchayats at all levels for representatives of the most socially and economically backward strata of Indian society¹⁴. This system is also gaining the interest of the general public and world experts.

All the comments about the dignity and value of self-government for civil society development suggests that improvement of legal regulation of the activities of the Ombudsman of democracy will give impetus to the implementation of measures to ensure real public participation in the formation meetings of citizens and implementation of local self-government. Mutual coordination of citizens' activities with the state

¹⁰ Қўчқоров В. Маҳалла Ватандир./ «Мулоқот» журнали. 2003. –18-19. 1-сон. 18-б.

¹¹ Худойшукуров З. Маҳалла институти: фуқаролик жамиятининг муҳим асоси. <http://old.xs.uz/index.php/homepage/zhamiyat/item>.

¹² See: Постовой Н.В. Местное самоуправление: история, теория, практика: монография. – М.: 1995. – С. 97.

¹³ See: Велихов Л.А. Основы городского хозяйства. – М.:Наука, 1996. – С. 236.

¹⁴ See: Фуқаролик жамияти ғоялари эволюцияси: монография/ А.Утамурадов. – Т.: “Адабиёт учқунлари”, 2018. 140-б.

authorities' self-governing bodies, development of the institution of citizens' self-government, increasing its prestige makes it possible to turn any state into a strong, stable, organized and truly democratic state¹⁵.

Practice shows that an important guarantee of the development of citizens' self-government is manifested in the existence of a real civil society. But it turns out that it does not find its own confirmation without means of improving self-governing bodies and restoring democratic institutions. Participation of local-territorial communities in the implementation of citizens' self-government, their awareness that they are real representatives, performers of social power in the territory of their neighborhood – this is an indispensable basis and prerequisite for the development of civil society.

For the first time in the history of our state, the concept of “mahalla” was introduced in our Constitution, and its place and status in the management of society were strictly defined. Such a great attention to the management of the neighborhood is evidenced by the popularization of the current policy in our country. At the same time, it is a practical expression of the principle “from a strong state to a strong society”, implemented in our country and playing an important role in further strengthening our spiritual life, forming the consciousness of our younger generation on a modern basis.

Chapter XIII of the third part of our Constitution is called “public associations”. The articles of this Chapter consist of constitutional provisions aimed at restoring the traditions of civil society, legal registration of the status of public associations, ensuring their real and sustainable development¹⁶, says academician A. Saidov. This means that by accepting the neighborhood as a unique institution of civil society, it will be possible to see that management decisions to expand their activities, along with their development, are at the heart of the mechanism for implementing social and spiritual competence.

In accordance with the law “On citizens' self-governing bodies” adopted in September 1993 and the new version of the law “on citizens' self-governing bodies” revised in April 1999, a number of powers were granted to citizens' self-governing bodies in the country.

It is established that the self-governing bodies of citizens are an independent functioning social Association, guaranteed by the Constitution and laws of the Republic of Uzbekistan to citizens in solving issues of local significance in accordance with their own interests, historical features of development, as well as national traditions. On April 22, 2013, the law “On citizens' self-governing bodies” was adopted in a new version, due to the fact that in accordance with the changes and reforms taking place in the society, citizens have broader responsibilities and opportunities in the self-governing bodies. Thus, the law in the new version consists of 33 articles, the law of 1999 consists of 25 articles, that is, they are amended in terms of achieving the effectiveness of the activities and powers of the chairmen of gatherings of citizens.

Over the past fifteen years, the attention paid to citizens' self-governing bodies has raised to the level of state policy. In the course of Uzbekistan's independent development, more than 50 important normative documents have been adopted that contribute to increasing the share of citizens' mahalla gatherings in the implementation of democratic reforms in the state¹⁷. The President of the Republic of Uzbekistan Sh.M.Mirziyoev noted that over the past three years we carried out a number of practical works on the development of the mahalla, in particular, adopted 38 laws, and improved more than 50 normative documents¹⁸. An important aspect of these documents is that the mahalla, as an independent institution in the society of Uzbekistan, fully protects the socio-economic, political and spiritual interests of citizens living in this territory, as well as strengthens their right to participate directly in the ongoing reforms in society through this institution. As before, the state serves as the legal basis for the gradual transition of managerial functions and powers related to lower levels to self-government bodies.

In the course of implementing the Strategy of actions on the five priority areas of development of the Republic of Uzbekistan for 2017–2021, systematic measures for the development of family-private entrepreneurship for the activities of self-government bodies of citizens and the welfare of families have been identified¹⁹. On this

¹⁵ Маликова Г.Р. Фуқароларнинг ўзини ўзи бошқариш институтининг конституциявий (ҳуқуқий) асосларини такомиллаштириш муаммолари. Юрид.фан.док. ...дисс. – Т.: 2009. 19-б.

¹⁶ <http://uza.uz/oz/society/fu-arolik-zhamiyati-institutlari-yuksalish-bos-ichida>.

¹⁷ Ўзбекистон Республикаси Президентининг Шавкат Мирзиёевнинг БТМ Бош Ассамблеясининг 72-сессиясидаги нутқини ўрганиш бўйича илмий-оммабоп рисола. – Т.: “Маънавият”, 2017. – Б 34.

¹⁸ <https://www.pv.uz/uz/news/kontseptsija-blagoustroennaja-i-bezopasnaja-mahalla-budet-vnedrena-v-zhizn>.

¹⁹ See: Ўзбекистон Республикаси қонун ҳужжатлари тўплами, 2017 й., 7-сон, 88-модда.

basis, new definitions of the activities of each family in the sphere of private entrepreneurship and increasing their social and economic activity have been developed that meet the interests of society. In particular, within the framework of such programs as “Every family is an entrepreneur“, “Youth is our future“, about 2 trillion sums were allocated, and more than 2,600 business projects were implemented locally²⁰. In addition, the fact that over the past three years, 624 mahallas were built, 2 thousand 265 were reconstructed and repaired, complexes “Mahalla center” were built in 102 district and city centers, groups “Council of elders” were created in each gathering of citizens, libraries in more than 4 thousand mahallas²¹ is also evidenced by the fact that mahallas today are a social and educational space that develops civil society in the full sense of the word.

Therefore, the mahalla is the main form of social education. Mahalla is able to influence the child both alone and in a team, creating the opportunity to use various forms and methods of education. In particular, the mahalla has a Commission that manages the work of interacting with young people as a community, attracting them to service at events related to conversations, weddings, ceremonies, and the collective organization of hashar (free work)²². Today, mahallas are becoming the source edge of morality. State policy also approves social initiatives in this direction. Thus, in order to improve the territory of mahallas, create decent conditions for a comfortable life for the population of mahallas, complex development of existing infrastructure, as well as the construction of road transport infrastructure, engineering communications and social services, the creation of modern sports facilities in mahallas, on June 27, 2018, the Decree of the President of the Republic of Uzbekistan No. up-5467 “Obod mahalla” (Well-organized mahalla) [30] was issued, in accordance with which the territory of mahallas is being greened., in the same year, under the programs “Obod Kishlok” (Well-organized village) and “Obod mahalla”, 3 trillion sums were allocated for construction and landscaping, as a result 416 villages received a new look²³. We can see that by 2019 these

figures have grown dynamically. Within programmes “Obod Kishlok” and “Obod mahalla” large-scale constructions and landscaping works were carried out in 479 villages and ovules, in 116 mahallas of cities.

The activity of citizens in our country, the protection of their interests, and the role of public organizations in raising the moral level of citizens indicate that they are being systematized in accordance with the modern requirements of civil society. American scientist Ostrom Vincent argues that people are aware of the difficulties associated with collective behavior through the Institute of local government²⁴. Community of citizens – their responsibilities as active members of society depend on whether they actively interact with other citizens of the community.

It should be particularly noted that working to ensure healthy lifestyles in families on the territory of the mahalla, the systemic organization of the families on issues relating to the education of children, assist in improving the legal, moral, pedagogical, psychological and medical knowledge of family members in practice it also appears to improve the spiritual foundations of local government, which is the main sector of civil society. Thus, on August 11, 2017, our country adopted a resolution of the Cabinet of Ministers on improving the activities of the public structure “parent University“ at the meeting of citizens, which noted that the “parent University”, as a new institution that effectively carries out propaganda work and classes in mahallas, should expand not only the socio-educational, but also the socio-legal, cultural outlook of citizens on its territory, and most importantly, carry out appropriate reforms in a modern dynamic society.

Another aspect should be noted that the Center for the study of “Public opinion” in February-March 2019 conducted a social survey on the problem of assistance provided to the youth older than 18 living in all regions of our country from their mahalla. To the question i.e. "What kind of help do you expect from the gathering of citizens of the mahalla. They responded to the questionnaire (table 1) as follows:

²⁰ Ўзбекистон Республикаси Президентининг мамлакатимиз парламенти – Олий Мажлисга Мурожаатномасидан. “Халқ сўзи” газетаси, 2018 йил, 29 декабрь сони.

²¹ www.pv.uz/uz/news/kontseptsija-blagoustroennaja-i-bezopasnaja-mahalla-budet-vnedrena-v-zhizn.

²² See: Бола тарбияси концепцияси/ Ғ.Мухамедов, С.Очилов, М.Ҳайдаров, З.Исмоилова, Л.Нурмухамедова; ЎЗР Олий ва ўрта махсус таълим вазирлиги, Низомий номидаги ТДПУ, – Т.: “Ўқитувчи” НМИУ, 2006. 21-б.

²³ See: Ўзбекистон Республикаси Президентининг мамлакатимиз парламенти – Олий Мажлисга Мурожаатномасидан. “Халқ сўзи” газетаси, 2018 йил, 29 декабрь сони.

²⁴ See: Остром Винсент. Смысл американского фидерализма. – М.: 1993. – С. 287.

Version of answer	As a percentage (%)
Moral and psychological support	27,7
Material assistance	21,4
Legal assistance	17,0
It is difficult to answer	33,9

In fact, this is not just a job in the mahalla. In the context of the rapid growth of civil society in Uzbekistan, the interaction and social integration of social and civil society institutions will help to harmonize the socio-economic and spiritual foundations of this institution and its composition with the interests of its citizens. This can be seen today in the interaction of councils for coordinating the activities of citizens' self-governing bodies, local state bodies, and non-governmental non-profit organizations, and this factor is one of the active mechanisms of social policy in the state. At the same time, as a result of further improvement of the organizational and legal foundations of the mahalla's activities in society, its political activity and social initiative, and the establishment of close relationships with other civil society institutions, state and public associations, the

dynamics of their spiritual foundations is also changing. The organization of work in this direction is yielding the expected result, first of all, in the interests and merits of the person to the fore. You can also justify the opinion of President Sh. Mirziyoyev who said that "in which district work is properly organized, the close cooperation with citizens is established, there is an atmosphere of solidarity, kindness, unpleasant situations are unacceptable".

For example, the results of a survey conducted by the Republican center for the study of "Public opinion" in terms of the reforms implemented by young people in their area and on its territory, their current views on the mahalla, may also indicate that young people have a positive assessment of the large-scale reforms in society and the role and viability of the mahalla in their family (table 2).²⁵

Content of the questionnaire: what important role does neighborhood play in the life of you and your family? The response looks as the following:

No	Raised in the questionnaire	Percentage (%) of questions
1	Significantly	52.4%
2	Plays a minor role	40.2%
3	It doesn't matter	4.8%
4	I can't answer	2.6%

Another aspect of the issue is that if the spiritual foundations of civil society institutions, in particular, socio-spiritual criteria, attitude to national interests, innovative thinking, lead to the level of leading requirements of their activities, in society, both the status of these institutions and their influence on public administration and leadership in the interests of citizens will accelerate and develop. On the example of the Institute of self-government alone, it was noted that "much has been done to strengthen the spiritual

environment in the mahallas, study, promote and develop age-old traditions and values that are formed in its embrace". ensures the development of these institutions through the wide implementation of practical measures that provide for the optimization of socio-political, economic and spiritual resources.

International experts are also talking about this today. In particular, the Executive Director of the Institute of Central Asia and the Caucasus, Japanese T. Tanaka said: "Mahalla is not only the foundation of civil society, but

²⁵ <http://www.ijtimoiy-fikr.uz>.

also a great school of democracy. It will certainly serve as a basis for the preservation and development of the spiritual and cultural values of the people, as well as the modernization of the country”²⁶, and at the same moment, it can be estimated that the system of mahallas in Uzbek society acquires a high socio-political status.

So, on December 22, 2018, together with the accounting chamber of the Central Council of the "Union of youth", a special measures program was developed, consisting of 6 priority areas and paragraph 38, according to which each mahalla should be defined by the chairmen of mahallas, prevention inspectors, teachers, representatives of exemplary families., by the formation of a working group consisting of activists who retired from law enforcement agencies. A total of 50137 people (including 3870 minors) living in families with a difficult social situation, are closely familiar with the way of life of young people. In the regions, 5,737 open dialogues with young people were organized, 35,581 shortcomings and problems were solved in 23,955 places ²⁷.

Now the institution of mahalla is not only limited to preserving the peace of families and people in this area, but also is a structural link of Society which serves as a bridge between citizens and the state, a support that unites the institutions of government and members of society. Our President Sh. M. Mirziyoev also commented: “Turning the institution of the mahalla in the field into a mass and support of the people, if this is permissible, into a scale of justice, will undoubtedly further strengthen people's confidence in the state”²⁸. For some reason, the current problems in the mahalla and the family, in addition to this area, may not be well known by other state and local governing bodies. A citizen living in this region is well aware of the positive and problematic situations on their territory, and can become a direct participant. In this sense, members of the mahalla should consider active people who determine the development of there corner.

Given that currently the number of local authorities in the country makes more than 10 thousand, you can see that their activity has become an effective spiritual tool in the widespread work, development efforts, improving the spiritual foundations as a reliable structure of

the institutions of civil society. Also, improving the organizational foundations of the unique institution of self-government of citizens, expanding the scope of its powers and tasks, and mutually beneficial cooperation with public authorities are reaching a new level. A striking example of this is the historical socio-political activity. For the first time in the Republic, the Ministry for support of mahallas and the family was established. That is, according to the Decree of the President of the Republic of Uzbekistan dated February 18, 2020 “On measures to improve the socio-spiritual environment in society, further support the Institute of mahalla and bring the system of work with families and women to a new level”²⁹, each mahalla will introduce a new system based on the principle of “Comfortable and safe mahalla”. In particular, this document created the Ministry for support of mahallas and families of the Republic of Uzbekistan and its divisions in the Republic of Karakalpakstan, regions, the city of Tashkent and the districts (city). At the present moment, the main objective of this management body is to support the full and effective implementation in society of the principle of “Comfortable and secure community” established by the Decree, and cooperate with local authorities to improve the socio-spiritual, educational environment in families and communities.

The adoption of this Decree involved not only the Association of socio-spiritual activities between local authorities and families, but also the establishment of scientific-practical research center “Family” under the Cabinet of Ministers and the research Institute “Mahalla and family” on the basis of educational-methodical and scientific-research center “Mahalla” under the Cabinet of Ministers, which provides a serious study of these unique dual social institutions, the systematic solution of their existing problems, socio-economic and spiritual-educational reforms.

CONCLUSIONS

Strengthening the spiritual foundations of the independence of Uzbekistan, a deep assimilation of national values, feelings, love of country, devotion to its people, the heart and mind of our people, especially the younger generation, to prepare them for social

²⁶ Худойшукуров З. Маҳалла институти: фуқаролик жамиятининг муҳим асоси. <http://old.xs.uz/index.php/homepage/zhamiyat/item/5202>.

²⁷ See: <http://yoshlaritifoqi.uz/uz/report>.

²⁸ Мирзиёев Ш.М. “Ижтимоий барқарорликни таъминлаш, муқаддас динимизнинг софлигини асраш – давр талаби”// 15.06.2017. www.uza.uz.

²⁹ Ўзбекистон Республикаси Президентининг 2020 йил 18 февралдаги “Жамиятда ижтимоий-маънавий муҳитни соғломлаштириш, маҳалла институти янада қўллаб-қувватлаш ҳамда оила ва хотин-қизлар билан ишлаш тизимини янги даражага олиб чиқиш чора-тадбирлари тўғрисида”ги ПФ–5938-сон Фармони. www.lex.uz.

life, the direction of their innovative way of thinking and formation and education as a representative of “Mahalla”, transmitting the national values to posterity, require periodic increase of efficiency of spiritually-educational work in local self-governing bodies, which is a unique Institute of civil society.

Thus, it should be noted that today it is necessary to take into account the following issues that require further increasing the role of citizens' self-governing bodies in stabilizing the moral foundations of society:

- For the prosperity of civil society, it is necessary to bring to a new level mutually beneficial cooperation of citizens' self-governing bodies with non-governmental non-profit organizations and state organizations, ensuring realization of not only economic and social issues, but also real participation in solving emerging and existing spiritual and cultural problems in the regions. In particular, in the address of the head of our country to the Oliy Majlis dated January 24 this year, it is advisable that non-governmental non-profit organizations and other civil society institutions should draw the attention of state bodies to the problems that concern the population today and give their well-founded proposals³⁰.

- To date, improving the institution of mahallas in Uzbekistan, further accelerating their development, preventing crime in Mahallas, and creating an innocent creative environment in our country for a peaceful life of citizens is an important issue in the focus of all government bodies and public

organizations. Thus, the President of the Republic of Uzbekistan also considers it necessary to tighten the policy on reducing crime in mahallas, preventing criminal cases claiming that in 2018, murderous crimes were reduced up to 3 thousand people in the country, in 205 mahallas no crime was committed, but was not put to rest³¹ and the preservation of public order has always been a topical issue.

- The institution of the mahalla is necessary so that citizens might bring up a harmoniously developed young generation living on its territory, and will always feel that it is an active institution of civil society that preserves national values, traditions and conducts active socio-economic, political and spiritual activities, taking into account the current intensive reforms. Democratic institutions should reflect the mentality and culture of our people. Political relations are also characterized by the desire for enlightenment, science, justice, the rule of law, morality, and spirituality³².

- To ensure the dynamic development and stabilization activities of local authorities, enhancing their status as civil society and enhance collective efficiency, it is advisable to develop a mechanism of “serving the mahalla citizens' Assembly”, which in practice demonstrates and monitors the social and spiritual mobilization of citizens in the neighborhood, their work leads to positive results. As our President Sh.Mirziyoyev said, “the mahalla should become a bridge between the people and the state”.



³⁰ Ўзбекистон Республикаси Президентининг 2020 йил 24 январдаги мамлакатимиз парламенти – Олий Мажлисига Мурожаатномасидан. Манба: www.uza.uz.

³¹ Ўзбекистон Республикаси Президентининг мамлакатимиз парламенти – Олий Мажлисига Мурожаатномаси. www.uza.uz. 28.12.2018 йил.

³² Сағдуллаева Д. Фуқаролик жамиятини ривожлантиришда нодавл нотижорат ташкилотларининг ўрни. “Жамият ва бошқарув” журналі, 2019 йил. №1 (83)сон. – 92-98 б.