

## MAHALLA AS A FACTOR OF NATIONAL UNITY

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### ABSTRACT

*In this article it is written that the mahalla system in our country is a kind of national democratic institution, radically different from the models of self-government in other countries, as well as that the mahalla is a school of education and training of young people in the formation of a worldview, that is, a sense of national identity, confidence in the future.*

**KEYWORDS:** *Self-Government, Mahalla, Democratic Institution, State And Society, Subject Of Education, Youth Education, Education And Upbringing, National Identity, Social Environment.*

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### INTRODUCTION

Today, the activities of the mahalla institute are more effective in line with the directions and goals of the New Uzbekistan Development Strategy, and its role as a factor of national unification is expanding. After all, the neighborhood unites people, brings them closer, and calls on everyone to treat each other with respect, regardless of their nationality, religion or political affiliation [1-3].

As Uzbekistan developed, it aimed to create a system of self-government bodies that would be in line with the traditions and values of the national statehood and reflect the will of the people. Today's period shows that citizens' self-government is fully manifested as a democratic institution.

It is known that according to Article 105 of the Constitution of the Republic of Uzbekistan, the mahalla, as a body of citizens' self-government, is separate from the system of state bodies and exercises a separate type of power.

At the same time, the experience of foreign countries in this area was studied in depth, and Uzbekistan, while defining the system of self-government bodies from the system of state bodies, introduced completely new aspects to its activities and other aspects. For example, in Russia, France, and Germany, the institution is called local self-government, while in Uzbekistan it is called citizen self-government. Of course, this is not just a name change, it's a matter of substance. In relation to local self-government, the word civic self-government more fully refers to self-government as an independent democratic institution.

The fact that in Uzbekistan such governance is called citizen self-government, not local self-government, shows that it is devoid of state governance. Self-government does not mean that it is completely separate from the state. Self-government bodies operate under the control of state bodies. These forms and methods of control are clearly defined in the Law on Citizens' Self-

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Government Bodies. This law regulates the implementation of the Constitutional norm, the activities of mahallas in the form of self-government bodies, their powers, and their relations with state bodies.

So, literally, we want the mahalla to contribute not only to the population of the region, but also to the spiritual education, social protection and other interests of the country, ensuring the participation of citizens in the socio-economic and political spheres of state and society. It is no exaggeration to say that this is an important structure. Public opinion can be determined by the environment in the neighborhoods, and this is, of course, a characteristic of Uzbekistan and its contribution to the universally recognized methods of democracy.

Recently, the activities of citizens' self-government bodies - mahallas - have become more active and expanded. In particular, in order to effectively support low-income families in need of social protection, especially the involvement of the general population in creativity and entrepreneurship, the Decree and Resolution of President Shavkat Mirziyoyev dated February 18, 2020 The Ministry of Neighborhood and Family Support was established. In addition to the development of entrepreneurship at the district, city, regional and national levels, responsible positions have been introduced to reduce poverty. A water-based complementary system has been created.

In fact, one of the greatest achievements of Uzbekistan in the establishment of local self-government is the restoration of the ancient values, customs and national traditions of our people, the choice of a path that meets the fundamental interests of the population. was. This, in turn, is directly related to the creation of all opportunities for people to become active members of this society. Self-government bodies provide a basis for neighborhood citizens to have a place in the life of the state and society. After all, self-government bodies are also an invaluable factor in shaping the elements of political culture [2-147].

Only a nation that is committed to its past and culture, preserving the national identity of its people and striving to pass it on to the next generation will be able to preserve its name, language and faith on Earth. It should be noted that in order to strive for the future, it is important to have a good understanding of the history of the nation, to appreciate the historical heritage of its people. After all, a nation is one of the universal values, which is associated with the spiritual perfection of man and his understanding of his "I" [3-69].

Education and strengthening social protection measures are also among the main tasks of the mahalla. In particular, one of the priorities of the concept of continuous spiritual education is to increase the knowledge of the population on child rearing, in which, of course, the neighborhood, which is a body of citizens' self-government, emerges as a subject of education. Because the role of the neighborhood in the upbringing of children and youth, in the formation of ideological immunity against various forms of spiritual threats that contradict our family values, is invaluable [4]. At the same time, neighborhoods are a place of education and upbringing.

The fact that the problems in the neighborhood are discussed in large circles with the participation of elders, the causes of which are called to the circle of elders, taught and guided, also strengthens the bonds of mutual love and encourages national unity. In this regard, the signing of the decree of the President of the Republic of Uzbekistan on March 1, 2022 "On measures to improve the system of work with families and women, support of the community

and the elderly" shows the role of the community as a social phenomenon. provided. According to the decree, the mahalla was transferred from the district administration to the lowest level of the vertical system of public administration.

Social, socio-pedagogical aspects of the problem, N. Madaminova [6-B. 5-5], H. Kadirova [7-B. 3167-3172], Ya.B. Kadirova. [8-B. 469-473], N. Shonazarova [9-B. 35-36], Ya.B Kadirova [10-B. 37-40] studied.

This means that the family is the basis of society, and the neighborhood is the cradle of national values. The well-being of the family is also an important factor in ensuring the stability of the social environment in the neighborhood and the development of society. "Respect for human dignity means ensuring the rights and freedoms and legitimate interests of everyone living in our country. The community, which is the foundation of our society, plays a key role in this." [11]

In short, today the important tasks of self-government bodies or mahallas are to create a safe environment in all respects, to improve the socio-spiritual and physical health of families, to respect the interests of the Motherland, the state and other citizens. is nurturing in the spirit. This means that for the Uzbek people, the mahalla has been the basis of the state and government for centuries, that is, in such communities it is not only territorial, neighborly, but also inextricably linked with internal spiritual and moral values. are becoming.

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