

**MANAGEMENT MECHANISMS IN THE TRANSFORMATION  
PROCESS OF MAHALLA INSTITUTIONS****Toshtemirova Zilola Madaminjonovna<sup>1</sup>**

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**ABSTRACT**

*The transformation process is ensured by the widespread dissemination of institutional norms in society and the presence of mechanisms for enforcing their implementation. The significance of theoretical developments that can improve the understanding of the mechanisms of development of transformation processes and at least partially improve the quality of forecasts and the efficiency of managing systems.*

If we want to understand the Mahalla as a factor of stability, we must remember the reasons for its emergence. As it was mentioned early, Mahalla emerged first as a buffer zone, shelter and protection area. In order to protect homeland it was necessary a social solidarity and equality within community. These determining values in Mahalla have been proved over the centuries through wars, starvation and natural disasters. In critical periods for Uzbek community was needed horizontal social control, which concerns all members. In such critical situations any activity of members of Mahalla, despite of their social status should have been transparent. Being equal, every member of Mahalla got security and stability. This is main point, which provided survival of Mahalla in different periods of the history, despite war or peace.

Now, we come closer to the functional responsibilities of Mahalla members, including its leaders and ordinary citizens. We must always keep in mind the main purpose of this institution – stability and security. These two essential values have always demanded transparency in the life of Mahalla. Each member of Mahalla grew in front of community, and during the peace period social deviance such as theft, alcoholism or prostitution appeared in exceptional cases. Betrayal was a major crime in the society and proper upbringing was the main weapon to prevent it.

With the acquisition of independence in the Republic of Uzbekistan, a radical reform of both the political system and self-government began, one of the most important directions of which was the formation of democratic suffrage.

If in the East this process developed in the form of mahallas with a thousand-year history, then in Western countries, in order for people to express their interests in public relations and protect them, the foundation was laid for the emergence of various unions, parties, societies,



movements and other structures. For example, at all levels of the administrative division of the United Kingdom, local authorities are represented by local governments. Self-government in administrative-territorial units is carried out by councils elected by the population. The exceptions are the counties of Northern Ireland and the capital counties of England, as well as Greater London. In June 1997, the UK signed the European Charter of Local Government, which sets out certain standards for the rights of local governments in European countries. And although major reform of local government was carried out in 1974 - 1975, Britain's accession to the European Charter implied new changes. Thus, as part of the constitutional reform carried out by Labour, on May 2, 1998, a referendum was held on the issue of re-establishing the City Assembly and electing the Mayor of London. The majority of residents of the capital spoke in favor of such changes. After Parliament adopted the relevant law, elections were scheduled for May 2000.

One of the priority tasks in this process was the creation and development of civil society institutions that act as defenders of the rights and freedoms of various segments of the population, thereby maintaining a balance of interests in society, and special attention in this direction was paid to the formation of a unique system of local self-government - the Mahalla institution. Thanks to the Mahalla, special principles of motivating social and economic behavior of the population, respect for public values, and ethics of relationships have been formed and preserved in our country for centuries, guaranteeing the unconditional fulfillment of assumed obligations and responsibilities to society. All this, coupled with the high level of trust between citizens, which is observed in mahallas, is a necessary condition for the formation of civil society.

Currently, there are about ten thousand citizens' gatherings operating in the republic. In their activities, which are guaranteed by the Constitution and laws, they rely on the principles of legality, priority of human rights, freedoms and interests, democracy, social justice, independence in resolving issues of local importance, public mutual assistance, social partnership, taking into account local customs and traditions.

The development of the role and place of Mahalla in the life of the country and society was influenced by the great support provided by the state.

And in the Concept of further deepening democratic reforms and the formation of civil society in the country, put forward by the 1<sup>st</sup> President of the Republic of Uzbekistan I.A. Karimov in 2010, tasks related to reforming the Mahalla institution were set. They included such important aspects as improving the organizational foundations of the functioning of this institution, expanding its functions and ensuring its close interaction with government authorities and management. The gathering of mahalla citizens, together with support agencies and other charitable organizations, independently decides all organizational aspects of providing selfless material assistance to low-income families and single citizens. At the same time, the mahalla is responsible for solving environmental problems on its territory and improving the material condition of the population, through 'hashar', involving them in improvement work, and conducting explanatory and educational work on environmental protection among the local population. Of course, such activities are carried out through increased citizen activity. At the same time, many draft laws, preparation and holding of nationwide referendums, reflecting additions and changes made to the Constitution, are first



discussed and approved by the population and community members. In other words, life itself has proven that mahalla is an important means of enhancing public participation in political decision-making. The main link in the political life of the country, ensuring the participation of citizens in making political decisions, is the gathering of makhalla citizens. And also, one of the management systems that can increase the activity of citizens in social life is also a gathering of makhalla citizens. These initiatives were reflected in new editions of the above laws adopted in April 2013. The measures taken made it possible to significantly improve the Mahalla Institute. If at the beginning of independence this self-government body performed only 2 tasks, today the Mahalla performs more than 30 functions of a socio-economic nature, which were previously within the competence of local government bodies. A variety of issues are resolved here - employment problems, especially among young people, through the creation of small, family enterprises and the organization of home-based work, rational and efficient use of personal plots, improvement of the environmental situation, etc. For example, in Article 1 of the Law of the Republic of Uzbekistan "On Citizens' Self-Government Bodies" states that: "Self-government of citizens is the independent activity of citizens guaranteed by the Constitution and laws of the Republic of Uzbekistan to resolve issues of local importance based on their interests, historical features of development, as well as national and spiritual values, local customs and traditions." The reform of self-government bodies as an institution of civil society has yielded results - the makhalla, creating opportunities for the population to participate in self-government processes, taking into account the wishes of citizens when making decisions, is increasingly turning into an institution of civil society. The mahalla is also given the authority to socially protect the population and identify families in need of social protection. Also, the main directions of the citizens' gathering are to ensure a calm, peaceful life in the mahalla, taking measures to strengthen families, providing assistance to orphans and single citizens, and realizing citizens' aspirations for self-government. Article 12 of this law states "The powers of the kengash of the citizens' gathering, which consist of the following: Powers of the Kengash of Citizens' Assembly. To implement the decisions of the citizens' gathering and carry out the current activities of citizens' self-government bodies, during the period between citizens' gatherings, a kengash of the citizens' gathering is formed consisting of the chairman (aksakal) of the citizens' gathering, his advisers, chairmen of commissions on the main areas of activity of the citizens' gathering and the executive secretary.

Kengash of Citizens' Gathering: convenes a citizens' gathering; coordinates the work of commissions in the main areas of activity of the citizens' gathering, holds joint events with charities and other organizations; forms the apparatus of the kengash of the citizens' assembly upon the proposal of the chairman (aksakal) of the citizens' assembly; assists deputies of the Legislative Chamber of the Oliy Majlis of the Republic of Uzbekistan, regional, district and city Kengashes of people's deputies in organizing their meetings with voters, receiving citizens, and exercising other powers in their constituencies, assists local government authorities in holding mass political, spiritual, educational, cultural, sports and other events; takes measures aimed at protecting the interests of women, increasing their role in public life, creating a spiritual and moral atmosphere in the family, and educating the younger generation; takes measures to suppress the activities of unregistered religious organizations, ensure compliance with the right of citizens to freedom of religion, prevent the forced inculcation of religious views, and



considers other issues related to compliance with legislation on freedom of conscience and religious organizations; interacts with educational institutions on educational issues; appoints and pays, in accordance with the established procedure, benefits to non-working mothers with children under two years of age, from the state budget funds allocated for these purposes;

- promotes the implementation of patronage for single elderly citizens in need of outside care at the expense of state budget funds allocated for these purposes;
- promotes employment of citizens living in this territory, including the organization of home work;
- makes decisions on the creation, reorganization and liquidation, in accordance with the procedure established by law, of small enterprises, hairdressing salons, shoe repair and tailoring shops, folk craft shops and other consumer services enterprises, with the subsequent approval of this decision at a citizens' meeting;
- organizes on a voluntary basis the participation of residents in the improvement, landscaping and exemplary maintenance of residential buildings, outbuildings, courtyards and adjacent areas, equipment of children's and sports grounds, construction, reconstruction, repair and maintenance of roads, bridges, streets, sidewalks, utility networks, historical and cultural monuments, cemeteries, uses for these purposes allocated material and other resources from the khokimiyat of the district, city, own funds, organizes public assistance (hashar), holds shows and competitions;
- carries out activities aimed at economical use and reduction of losses of fuel, electrical, thermal energy and water;
- assists in the development of dekhkan and farm enterprises; exercises public control over the use and protection of lands in the relevant territory;
- promotes control over the work of trade and consumer service enterprises, compliance with the rules of trade and culture of service to citizens;
- provides assistance to law enforcement agencies in ensuring public order in the relevant territory, including organizing records of the arrival and departure of citizens, in the work to prevent crime among adolescents and young people, and protecting the rights of minors;
- promotes control over the sanitary and environmental condition of settlements, water supply sources, housing, schools and other educational institutions;
- assists in monitoring compliance with fire safety requirements and veterinary rules for keeping animals;
- carries out public control over compliance with the rules for the development and maintenance of courtyards and adjacent areas;
- provides assistance to citizens in the operation of the housing stock and ensuring its safety;
- promotes timely receipt of taxes and other obligatory payments from the population.
- organizes and controls, together with public utility companies and private homeowners' associations, the completeness and timeliness of citizens' payment of utility services and mandatory contributions, with settlements carried out through bank institutions. In accordance with the established procedure, uses funds allocated to the citizens' self-government body for ensuring the complete payment of housing and communal services by the



population, to assist low-income families in paying for housing and communal services, to encourage employees of the citizens' self-government body, as well as to carry out improvement work;

- attracts citizens to fight natural disasters and eliminate their consequences;
- attracts the population to carry out civil protection activities, assists in organizing notifications and calling those liable for military service and conscripts to defense departments, and also maintains their personal and primary records in settlements, kishlaks and auls;
- forms a conciliation commission under self-government bodies of citizens;
- appoints a leader and accepts members of the public formation "Mahalla Posboni";
- appoints a consultant to the citizens' gathering on issues of religious education and spiritual and moral education;
- carries out, together with social adaptation centers, activities for the social and labor rehabilitation of persons released from penal institutions and crime prevention;
- creates a commission from among veterans, women and youth, representatives of culture and the clergy to provide educational influence on persons with previous convictions and others prone to committing offenses.

The Kengash of citizens' gathering may exercise other powers in accordance with the law.

Also in the new edition of the laws "On bodies of self-government of citizens" and "On the election of the chairman (aksakal) of a gathering of citizens and his advisers", aimed at improving the organizational foundations for the functioning of bodies of self-government of citizens. They provide, in particular, for the transformation of mahallas (neighborhoods) into centers of targeted social support for the population, the development of private entrepreneurship and family businesses, as well as the expansion of the functions of mahallas in the system of public control over the activities of government bodies. In addition, kengashes (councils) of citizens' gatherings are given additional powers in matters of social protection of the population, including single elderly citizens, pensioners and disabled people in need of social support, and assistance in the employment of young people.

The new version of the law "On the election of the chairman of the assembly of citizens and his advisers" provides, in turn, for greater transparency and openness of the system for electing the chairman of the assembly and his advisers.

The law also establishes additional requirements for candidates for the position of chairman of a citizens' gathering, in particular, it determines the length of residence of the candidate in a given mahalla for at least five years, takes into account work experience in government agencies, non-governmental non-profit organizations or in the field of economic and entrepreneurial activities, and also introduces a procedure according to which candidates for the position of chairman of the citizens' gathering must announce the program of their future activities in their speeches.

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