

SOCIOLOGICAL APPROACHES TO THE STUDY OF THE MAHALLA INSTITUTE

Zaitov Elyor Kholmamatovich,

Associate professor, (PhD) Department of Sociology

National University of Uzbekistan named after Mirzo Ulugbek

e.zaitov@nuu.uz

Abstract:

In this article, the author conducted a scientific study of the Mahalla Institute based on sociological approaches. The article highlights the scientific significance of the Mahalla Institute from the point of view of the theoretical views and approaches of classical sociologists.

Keywords: Mahalla, sociology, society, state, citizen, social institution, system, stability, unity, analysis, transformation, social support, power, value, social space, behavior, development.

In Uzbekistan, the Mahalla Institute was revived in the years of independence as an important social institution and formed as a structure that occupies an important place in the socio-political and economic development of the country. The mahalla has manifested itself not only as an institution that unites different layers in society, but also as a connecting link between the state and citizens. In Uzbekistan, the mahalla as the "self-governing bodies of citizens" is a scientific and legal category and occupies an important place in the political and social system of the country. The mahalla functions as an independent entity, as the closest social institution to the people, protecting the interests of society, solving problems on the spot and serving as a bridge between the population and the state.

The theories of classical sociologists serve as a scientific basis for understanding and analyzing the transformation of the Mahalla Institute. In particular, Emil Durkheim's theories on the role and importance of social institutions in society are important in understanding transformational processes. According to his doctrine of "social facts", the stability and unity of society are formed by certain institutions and they ensure the normal and systematic functioning of social relations [1, – S. 253-254.]. This concept sets the stage for a deeper understanding of the importance of the Mahalla Institute in promoting a cohesive role and social cohesion in society. For example, the mahalla serves as a platform that unites the community and strengthens solidarity through its traditional functions, including marriage, problem solving, or social assistance. According to E.Durkheim's teaching, such institutions are closely related to such concepts of society as "social volunteerism" and "collective consciousness" [2, p.572.].

Therefore, in order to understand how to maintain or reshape these unifying functions in the transformational processes of the Mahalla Institute, E. Durkheim's theories serve as a perfect methodological Foundation. Max Weber's analyses of rational bureaucracy, social movements, and roles in the legislative system provide a basis for a deeper understanding of the governance processes at the Mahalla Institute and its place in state-public relations [3, – p. 9.]. According to M. Weber, bureaucracy, as a rational form of government, ensures the systemativeness of activities, the basis of legislation, and orderly management. The concept is instrumental in understanding the mechanisms of legislation and enforcement in the activities of the Mahalla Institute.

M. Weber's theory of forms of power (charismatic, traditional, and legal-rational authority) is useful in analyzing power relations in mahalla institutions. For example, traditional power is formed on the basis of Customs and values in the mahalla, but in the process of transformation, the influence of legal-rational power increases, and legislative mechanisms increase. In addition, M. Weber's theory of Social Action helps to understand the role of the Mahalla Institute as an intermediary between the state and civil society. According to his teaching, the Mahalla Institute serves as an important tool in communicating the social needs of citizens to the state and applying the policies of the state to society [4, – p. 3.].

Talcott Parsons' theory of functionalism emphasizes the interdependence of each social institution and its important role in ensuring stability in society (Parsons, 1951). According to his teaching, in order for the social system to successfully fulfill its functions, various institutions are obliged to work in harmony with each other. This concept sets the stage for understanding the place of the Mahalla Institute in the social system and its importance in the stability of society. T. Parsons argues that society has a specific mission of each institution. For example, the Mahalla Institute ensures the stability of the social system by maintaining social norms, coordinating relationships between different social groups of the population, and supporting collective interests. His concept of "social stability" echoes the role of the Mahalla Institute as an integral part of public life [5, p.270.]. Also, T. Parsons' core functions, such as "adaptation", "goal achievement", "integration", and "legalization", are useful for understanding the Mahalla Institute's functions in the transformational process. For example:

- Adaptation: the Mahalla Institute adapts to new social and economic conditions.
- Achieve the goal: to meet the needs of the population through the various functions of the mahalla.
- Integration: the mahalla provides solidarity among the public.
- Legalization: the legal and cultural foundations of the mahalla are maintained.

Thus, T. Parsons' theory of functionalism serves as a methodological basis for analyzing the role of the Mahalla Institute in the social system and its functions. Per Burde's theories of social space, types of capital, and habitus are important theoretical foundations for a deeper understanding of the institution of mahalla. According to his teaching, each social institution

operates in a specific social space, which is formed based on economic, cultural and Social Capital [6, - P. 58-63.].

The concept of social space helps to determine the general position of the Mahalla Institute in society. The Mahalla Institute, on the one hand, acts as a subject maintaining cultural values, customs and social norms, while on the other hand, it serves as part of a state-supported social management system. This situation requires a deeper study of its position and functions in the social arena. The concept of capital types is significant in determining the resources of the Mahalla Institute:

- Cultural capital: the mahalla preserves and disseminates the traditional values and culture of society through its activities. For example, traditional festivals and ceremonies held in the mahalla are an expression of cultural capital.
- Social capital: interaction and solidarity of the inhabitants of the mahalla. Networks and connections connecting the citizens of the mahalla are a major part of social capital.
- Economic capital: resources and economic activities in the mahalla, including the involvement of the population in labor, small business and sponsorship activities.

The concept of Habitus is important in understanding the cultural impact of the Mahalla Institute. Habitus, according to Burde, forms the rules of worldview and behavior in human life, based on social circumstances. The mahalla serves as one of the main social spaces that shape habitat through its educational activities [7, - P. 58-63.]. These theories of P.Burde serve as a scientific basis for an in-depth analysis of the relationship of the Mahalla Institute to cultural, social and economic capital and to determine its place in the process of transformation. The mahalla has an important role in serving the needs of the people and protecting its interests as a key example of people's democratic institutions.

Therefore, the mahalla is seen not only as a social institution, but also as a symbol of social justice and solidarity. President of the Republic of Uzbekistan Mirziyoev Shavkat Miromonovich emphasizes the mahalla system as a unique and folksy Institute of Uzbekistan, and highly appreciates its importance in society. He believes that the mahalla is the land of the state, and that if the mahalla is prosperous, the country will be prosperous. Also, the president defines the mahalla system as an institution of a folksy nature that has no analogues in the world. He argues that the mahalla plays an important role in solving citizens' problems, providing social protection, and exercising public control [8].

Supports democratic values as a connecting link between the mahalla, family, community, and state. Foreign scholars Michel Salinas [9] and Parviz Morvij [10] have described the Uzbek mahalla system as a "unique social institution" in their research. They appreciated the mahalla's proximity to the people, its multifaceted social functions and its harmonization of ancient and modern features. The mahalla is closely associated not only with the family and community, but also with the state, acting as a connecting link between them. It plays an important role in promoting social justice and sustainability by supporting democratic values, protecting the

interests of the public, ensuring active participation of the population. In this respect, the mahalla is also regarded as the mainstay of civil society.

Analyzing the development of the Mahalla Institute in Uzbekistan in the years of independence, it is recommended to highlight its role and significance in the social, economic and spiritual spheres. Mahalla Institute:

1. Its place in support of democratic values;
2. Its activities in solving social problems;
3. Its importance as a connecting link between the state and the population;
4. Its contribution to the preservation of national values and customs;
5. It is aimed at determining the prospects for development in accordance with international norms.

Decision-making processes in the mahalla are based on direct citizen participation. Citizens discuss local issues through the bodies they elect, leading to decisions being made in the public interest. This process will strengthen the place of the mahalla as a democratic institution. The mahalla fosters social solidarity by promoting harmony between family and communities. It promotes the solution of socio-economic problems through collective discussion and cooperation. This determines the place of the mahalla as a center that unites the community, and not just the management system.

The mahalla plays an important role in preserving national traditions, spiritual values, and customs. It is actively involved in the widespread dissemination of these values in society and their development. The mahalla is also of particular importance in enriching the spiritual education and cultural life of the population. These characteristics indicate the importance of the mahalla as a unique social institution that contributes to the stability and progress of society, and not just the management system. The mahalla works closely with the people to provide a quick and effective solution to community-specific issues. Foreign researchers evaluate the Mahalla Institute as a vivid example of democratic values [11, - p. 96.]. They highlight the possibility of conducting studies on the implementation of the mahalla system in other countries, seeing it as a unique experience in ensuring the social stability of society.

In foreign countries, local government bodies are usually within the administrative apparatus of the state and report to the central authority. They act as part of the state system. The self-governing bodies of citizens in Uzbekistan, namely the Mahalla Institute, are not part of the system of state power. It operated independently and aimed to protect the interests of the local population [12, – p. 82]. This makes it, unlike other countries, a folkloric institution. The legal status of the Mahalla Institute is clearly defined in the Constitution and legislation of the Republic of Uzbekistan [13, - p. 60-63.]. Its activities were under the protection of the state and provided with legal guarantees.

The Mahalla Institute plays an important role in preserving national values, customs and traditions in the community. It also promotes social integration and strengthens solidarity

among the population. The main difference between local government and self – government bodies is in their independence from state government. The Mahalla Institute operates on the initiative of local residents.

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