



## FORMATION OF SELF-GOVERNMENT BODIES

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### Annotation

The article discusses the role of self-government bodies in the development of society. Particular attention is paid to the basic mechanisms for the formation of self-government bodies. The development of "mahalla" in history is analyzed, examples of ideas in the works of Eastern thinkers are given. The content of the reforms aimed at the formation of self-government bodies during the years of independence is revealed. The essence of systemic measures aimed at further enhancing the role of self-government bodies was also analyzed.

**Keywords:** Self-government, democratic society, elections, public administration, national values.

### Introduction

Starting from the second half of the 20th century in developed democratic countries, as a result of the decentralization of state administration, self-government bodies have become one of the main institutions of society. The concept of "local self-government" (in the West it is understood as "municipal") reflects the representation of the population in certain administrative-territorial units, as well as the management of local affairs carried out by elected bodies and their administration.

Solving issues of self-government is an integral part of the formation of civil society. The history of Uzbekistan shows that mahalla is a tried and tested form of cohabitation in Uzbek society. The word "mahalla" comes from the Arabic word "mahallun" and means the place where the population lives. Mahalla as a small territorial unit within the city was inherited by us from the past. People living in a certain mahalla are interconnected not only by ties of neighborhood, but also by internal regulations, moral and spiritual norms, customs, traditions, common interests and duties. If in European cities people live in accordance with their social origin in the "quarter of aristocrats", in the "quarter of the poor", etc., then in the mahallas of Uzbekistan, different social strata of the population live side by side [1].

Living together in the mahalla led to the creation of a self-government system that functions on a public basis. The mahalla is headed by a chairman (aksakal) elected by the population living in the given territory.





Endowed with the trust of the people, the aksakal unites all residents, young and old, and tries to solve the problems that arise for them. Makhalla aksakal and his advisers help their fellow mahallas hold weddings and other events associated with certain customs, provide them with the necessary household utensils - dishes, samovars, teapots, tables and chairs, tablecloths and even kurpacha. They also try to resolve family disagreements, regulate relations between neighbors, call to order young people who violate the rules of decency [2].

Such principles of social management meet the way of life of the Uzbek people, their spiritual and cultural needs. Mahalla committees never interfered in state affairs, but under the Soviet system the word " mahalla " was synonymous with localism, and therefore they tried to limit their activities. However, they did not dare to completely ban the functioning of the mahalla, as they were afraid to cause discontent among the population. And although they were not included in the management system of society, mahalla committees, thanks to their resilience, were able to survive in such a difficult time. In the city of Tashkent and in other large cities of the republic, several dozens or even hundreds of mahalla committees functioned. They issued certificates to the population from the place of residence, about family composition, etc [3]. The Makhalla aksakal acted on a voluntary basis and did not receive remuneration from the state for his work.

It should also be emphasized that in large cities densely populated residential areas with multi-storey buildings did not have the status of mahalla and mahalla committees were not created under them. Thanks to independence, from the beginning of 1992, such quarters were also given the status of a mahalla and were given names corresponding to the historical names of a particular territory. Citizens' gatherings were held in the new mahallas, elders of the mahalla and responsible secretaries were elected [4-6].

During the period of the former Union, representative bodies of government were created in the villages and settlements of Uzbekistan, which were called and functioned as village or settlement councils. These councils were not independent authorities, they were subordinate to the district or city councils of people's deputies, their executive committees.

Self-government bodies in settlements, kishlaks and auls, as well as in the mahallas of cities, towns, kishlaks and auls are citizens' gatherings that elect a chairman (aksakal) and his advisers for 3 years.

The procedure for elections, the organization of activities and the scope of powers of self-government bodies are regulated by law. Self-government of citizens is, guaranteed by the Constitution and Laws of the Republic of Uzbekistan, an





independent activity of citizens aimed at resolving issues of local importance, based on the interests of citizens, historical features of development, as well as their national and spiritual values, traditions and customs [7-9].

The word " mahalla " comes from the Arabic word and means "a town within a city". The learned historian Narshahiy 1100 years ago, in his work "History of Bukhara" wrote about the mahalla as a method of governing the people. In ancient times mahalla was recognized not only as a social, but also as an administrative-territorial structure. In the work of Alisher Navoi " Khairat l - abror", there are the following lines: "Renaming the city to mahalla , he began to be called on this occasion the city of Khira ". It can be seen from this description that the word " mahalla " means "a town within a town". The city of Herat in the Middle Ages was called Khiri and consisted of 100 small "towns - mahallas" [10-12].

Having reached the era of independence, significant reforms were carried out to strengthen the legal status of local self-government bodies of citizens, turning them into the main institution of civil society. In Uzbekistan, only in the era of national independence, mahallas were able to turn into a self-governing body. The Constitution of Uzbekistan has secured the status of mahalla as a self-governing body of citizens. In the country, assemblies of citizens of towns, settlements, villages, auls and mahallas received the legal status of self-government bodies.

Mahalla was re-established as an independent organization and most of them restored their original name and authority among the people. During the years of independence, the mahalla achieved the status of a social democratic, cultural, spiritual and regional administrative unit, clearly marked in the concept of historical and developed countries. It organizes the unity of traditions and the custom of humane, economic, legal relations among the citizens of its region, has become a means of linking mutual social relations of citizens [13].

The gathering of citizens of the mahalla, together with the support agencies and other charitable organizations, independently decides all the organizational aspects of providing disinterested material assistance to low-income families and single citizens. At the same time, mahalla is responsible for solving environmental problems on its territory and improving the material condition of the population, through hashar, involving them in landscaping work, conducting explanatory and educational work on environmental protection among the local population. Of course, such activities are carried out by raising the activity of citizens.

At the same time, many draft laws, preparation and holding of nationwide referendums, reflecting the additions and changes made to the Constitution, are first discussed and approved by the population and mahalla assets. In other words, life



itself has proved that mahalla is an important means of enhancing public participation in political decision-making. The main link in the political life of the country, which ensures the participation of citizens in political decision-making, is the gathering of citizens of the mahalla. And also, one of the management systems that can increase the activity of citizens in social life is also the gathering of citizens of the mahalla.

Participation of citizens in the election of the chairman (aksakal) of the gathering of citizens and his advisers is voluntary and free. No one has the right to influence citizens in order to force them to participate or not to participate in elections, as well as to force them to express their free will.

The right to elect the chairman (aksakal) of the gathering of citizens and his advisers are citizens who have reached eighteen years of age by the day of elections.

Citizens recognized by the court as legally incompetent cannot participate in the election of the chairman (aksakal) of the gathering of citizens and his advisers.

Any direct or indirect restrictions on the rights of citizens to participate in the election of the chairman (aksakal) of the gathering of citizens and his advisers are prohibited [14].

As you can see, in our country the concept of “the system of self-government bodies and their legal status” has been developed, and it is reflected at the level of legal criteria of advanced democratic countries. In our country, self-government bodies, as the main institution of civil society, are being improved from year to year [15]. And also, with the expansion of the scale of participation of these bodies in the management system, there are also favorable opportunities for the legal state to exercise its powers in accordance with democratic principles.

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