

## The Role of Neighborhood Institutions in Improving the Spirituality of the Population

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**Abstract:** The article discusses the role of the mahalla institution in raising the morale of the population and the development of democratic norms, human rights and freedom of information, which activate not only public opinion, but also the individual. As a result, the political culture of the society rises. These are important conditions and factors for the strengthening and development of the foundations of civil society. In turn, the development of civil society creates conditions and incentives for the activation of public opinion, the growth of freedom of information, the rise of democratic norms and political culture.

**Keywords:** spirituality, community, democratic norms, political culture, human rights, civil society.

Civil society requires a high level of political culture and activism of the population, the deep penetration of democratic norms into all spheres of socio-political life, and it serves this purpose.

High political culture and activism can be formed only on the basis of freedom and responsibility of citizens. Freedom and responsibility form a dialectical unity. Where they are not, there is no political activity of citizens (not officials, but citizens).

Civil liberty is a very broad, multifaceted and complex concept. It, of course, fully respects human rights, constitutional freedoms (security, inviolability, freedom of thought, speech, belief, conscience, freedom to seek and receive information, freedom of dissemination, political, economic and social rights). includes z. But it is not limited to them, it also means not to be indifferent to the life of the country and society, to consider every event and change in it as relevant, to be responsible for the development of the country and society. Responsibility is one of the forms of civil liberty, freedom is one of the forms of civil liability. Thus, civil society demands that human rights and freedoms become the highest values and ensure their maximum enjoyment.

A free and responsible person, as a citizen, evaluates every action of the government, the state and public organizations, and, if necessary, actively expresses his attitude. He always wants to know what the real situation is, searches for relevant information, asks questions, and so on. k. In this way, he achieves the dissemination of information that affects not only his interests and destiny, but also the life of society.

Free and responsible citizens are subject to a variety of information, including public reporting by parliament and government, critical analysis and evaluation of the activities of branches of government by experts, various independent experts, political scientists, and the media. also creates an objective demand, creates an information market.

The more democracy develops, the more realistic the demand and supply will be for the diversity of forms and content of information, for its comprehensiveness and depth. Thus, one of the important criteria and hallmarks of civil society is clarity and transparency. All organizations (government, non-governmental, public, etc.) must be transparent, clear (that is, open to the public) and transparent.

In a totalitarian society, state censorship restricts information and serves to disseminate it in an inaccurate, one-sided, shallow, unbiased, and overly ideological form, adapting it to the interests of the political regime. The public does not have the ability to critically analyze the whole, indivisible information of such content, to distinguish between the truth and falsehood, to differentiate between information in general and the ideology being propagated. The totalitarianism of ideology and the totalitarianization of social consciousness considers any alternative ideas, views, and the information that represents them to be directed against the integrity of ideology and the state system. The social fears that are ingrained in the minds of the people also do not require objective information that is objective and critical in a totalitarian society, especially in opposition to a political regime. Moreover, some “vigilant”, “vigilant” citizens loyal to the regime are slandering “competent organizations” over those who think critically.

As a result, the development of spiritual needs in a totalitarian system is flawed, in some respects unhealthy, requires spiritual and political, moral values, objective information, publicity, which requires real freedom and responsibility, the development of democracy. real demand and supply will not grow relative to the idea. Public opinion is ignored by the state, and in many cases does not take it into account. That is why the objective conditions and subjective factors for the emergence and strengthening of civil society, its important structural component - the information market - are not developed.

It is natural that the Uzbek model, which has set the development of democracy and the building of civil society as one of its main goals and objectives, pays great attention to cultural heritage, traditions, national and universal values, and spirituality. Because they influence the formation of civil liberties and responsibilities, political and social activism. These concepts underlie civil society.

The Uzbek model faces some inertial resistance in developing democracy and building civil society. The mass mentality inherited from the totalitarian regime, the absence of democratic traditions in public administration, the use of mainly bureaucratic methods, the alienation of the state and the people created a great inertia. It is not enough to pass new laws and modernize the administration to get rid of the vices of the past.

It is necessary to cultivate innovative, ambitious and ambitious officials: leaders, managers, specialists, staff. They must meet high standards not only professionally, but also morally and ethically.

Based on the stability of multi-party and political pluralism in civil society, various types of non-governmental, non-governmental and other public organizations operate in all spheres of social life, and this activity is growing from year to year. enriched in content and form. Multipartyism and political pluralism must not divide society, and political relations must be built on social partnership, not confrontational. It requires members of society to have a deep understanding of national interests, to be able to reconcile them with local, group (corporate), private interests, to be a true patriot, progressive, tolerant, free and independent thinker. One of the main criteria and laws for the development of civil society is the growth of the legal status of public organizations and their participation in the management of society, the function of control over government agencies. For example, public organizations, various associations of economists and businessmen, etc. k.

They can organize various international and regional festivals, exhibitions, fairs and establish cooperation with their counterparts in different countries, including trade and direct investment in some areas. In other spheres of social life, creative associations, non-governmental and non-governmental organizations hold various international events and meetings on specific issues of the world community (for example, the development of direct cultural ties, ecology, poverty and hunger, regional and global security, etc.). can shape opinion, have a positive impact on international relations and even the international political situation. In bilateral interstate relations, the benefits of non-governmental, non-governmental organizations, "people's diplomacy" are great. The effectiveness of public organizations depends on the knowledge, worldview, cultural level, practicality and many other spiritual and human qualities of their members. Therefore, Uzbekistan pays special attention to spiritual and educational work, the promotion of the idea and ideology of national independence, training and skills of activists of public organizations. At the same time, the republic's public organizations are using their own strength and with the help of international organizations. Along with the expansion of the network of non-governmental and non-governmental organizations in our country, great attention is paid to the opening of branches of various international organizations, as well as the establishment of bilateral and multilateral relations with them. Such organizations are given some economic and tax incentives to operate effectively. This is one of the Uzbek model's efforts to increase its effectiveness and strengthen the foundations of civil society.

In addition, the structure of public administration is being improved.

Indeed, the number of ministries, departments and courts, the number of staff should be optimized. Excessive links in the management chain increase the number of controls, inspections, coordination, paperwork, and reporting. It requires the consent of higher authorities and many other officials to make an important decision. In short, the administration is becoming more bureaucratic. In this context, corruption, bribery, local protectionism, etc. k. increases. It is difficult to get rid of the old vices - monopoly, command.

Therefore, in improving the structure of public administration, in general, in the construction of the state and society, in the prevention of various objective and especially subjective negative situations that may arise in governance, first of all in ourselves, then in democracies to study the accumulated rich experience, it is expedient to take into account. Modern economy, production, science and technology, social life, the structural system and development laws of modern civilization in general are of a universal nature. This means that there is a certain degree of commonality in the construction of society and in the system of public administration. In the construction of society and the state, it is necessary to constantly modernize and improve national characteristics, national traditional institutions that can integrate into modern society.

In Uzbekistan, governors and khokimiyats, which are traditional national institutions of political governance, have been revived, and the civic institution, the mahalla, has been modernized. At this stage, they have fully justified themselves and are improving.

National characteristics predominate in spiritual culture, national psychology, and some aspects of lifestyle. Under the pretext of taking into account national characteristics, there is no point in complicating the structure of public administration with redundant elements, especially backward bureaucratic, corrupt and undemocratic elements. It only hurts. Therefore, the Uzbek model intends to continue to adopt modern best practices in state and society building, to enrich national values with universal achievements. The structure of public authorities should be as close as possible to that of highly developed democracies. The transformation of the Oliy Majlis into a bicameral system and the efforts to improve the structure of the executive branch, in particular the government, are undoubtedly of great importance.

Judicial reform should ultimately focus on the introduction of oath-taking advisory courts (which will not only democratize the “third estate” but also reduce corruption and other vices in this area).

The Uzbek model uses our national values and traditional institutions, which can serve to strengthen the foundations of civil society, adapting them to modern requirements. Suffice it to recall that the mahalla institute was reformed and developed during the years of independence.

As an important link in self-governance today, the mahalla performs some or all of the functions of the lower authority (household and communal issues, inter-family relations, regulation of ceremonies, low-income families and social protection of the needy, maintaining public order in its territory, etc.). The mahalla institute has become an important component of the emerging civil society in Uzbekistan.

This institution needs to be improved in terms of organizational and structural, taking into account the requirements of the time, as well as on the basis of certain legal and spiritual-ethical foundations.

In the past, the neighborhood has had a direct or indirect impact on all aspects of human life. He performed certain economic, social, ideological and educational tasks. The neighborhood has organized rituals, ceremonies and ceremonies related to the birth, growth, marriage, upbringing of children, marriage, the birth of a new generation, the death of a person and his memory. managed (retained most of these functions so far).

Today, of course, the economic, social, educational, organizational and managerial functions of the neighborhood have changed radically. Production is already cut off from the family and neighborhood. The neighborhood is no longer one of the main links in the organization and management of production. There is no need for that. However, the experience of Uzbekistan shows that even in modern conditions, the mahalla can fulfill some economic functions. In addition to the above-mentioned utility bills and social protection of low-income and needy families, the neighborhood can be successfully engaged in certain economic activities, such as the development of small business and folk handicrafts.

The mahalla effectively cooperates with other social institutions in the informal organization and regulation of domestic relations, raising the culture of life, improving family and civic relations. He began to demonstrate his new ability to maintain peace and order in his area, to prevent crime and disorder, and especially to prevent minors from going astray.

The neighborhood now has several states and more than a dozen community commissions and departments. Considering the needs and requirements of civil society, it is necessary to introduce new states, such as legal counsel, sports instructor, accountant, and consider additional sources of funding for the neighborhood.

The Batki neighborhood could become a shareholder in large companies and commercial banks. In each case, they have seized it, despite obstacles we can scarcely imagine. " It is advisable to establish consumer protection commissions and similar commissions within the public commissions. This is because the consumer sometimes does not know who to complain about, especially in the case of utilities. The neighborhood has untapped potential in educating a healthy generation and deciding on a healthy lifestyle, providing the population and youth with a variety of information, and enriching national values with universal values. These opportunities will be more fully realized if sports grounds and gyms are built in all neighborhoods, classrooms and small libraries connected to the Internet, and other new structures that require modern development. It is possible to increase the number of students in accordance with the requirements of the labor market, to organize further distance learning in the neighborhood library in order to acquire

additional specialties.

Mahachla should become one of the most effective mechanisms for the protection and promotion of human rights. But the institution of the neighborhood should be improved and developed only on the basis of democratic principles, humanistic norms.

It must be constantly modernized, learn from the best practices of the Middle Ages and the world, and integrate into the modern society of the age of high technology and globalization. Integration depends on the structural improvement of the environment, on its strict adherence to the law. This requires that the laws and regulations of local self-government be enriched and expanded in content and form. Otherwise, it can sometimes lead to confusion, wrong or arbitrary actions, and various abuses.

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