

**THE ESSENCE AND SIGNIFICANCE OF THE NEIGHBORHOOD IN THE
DEVELOPMENT OF THE NATIONAL MENTALITY**

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Annotation:

In this article, the essence and significance of the neighborhood in the development of the national mentality are highlighted, and the impact of neighborhoods on the way of life of people and their role in living as a community and their influence on the formation of public opinion is studied. The history of Uzbek neighborhood and their importance in the years of independence are destined to reveal.

Keywords: neighborhood, citizens, history, community, elders, community, general, public opinion, family, associations, city, village, ward, people, Uzbeks, sociology.

Introduction

There is a special essence of the way of living as a community characteristic of our people, such a system of social relations manifests the intimate relationships of people. Living as a neighborhood in terms of content is actually shaped as a typical form of Uzbek life in the process of long historical progress and has reached the present day. In it, humans live within a certain territory and enter into social relationships among themselves. Therefore, first of all, it is appropriate to give a description of the concepts of "community" and "community", which reflect living as a mutual community before talking about the essence of the neighborhood.

The Uzbek term community ("община" in Russian) is used extensively in interaction. In fact, the term "community" ("жам", "жамоа", "жамланмоқ", "жамият") is an Arabic word referring to the General Association of a group of people, that is, to the system of mutual social relations . The society of man has historically had many communities, associations. Throughout his life, a person becomes a member of, and remains a representative of, the above groups, either from necessity, or from spirituality, sometimes from coercion, sometimes from coercion, sometimes in a state of unwillingness .

Hence, the words "жамоа" in Uzbeks, "жамагат" in Kazakhs, "жамоат" in Tatars, "жемагат" in Turkmens are used in relation to the mutual association of people . It is a voluntary unification of the general public, the public, that is, the majority layer of the population, on the basis of their mutual personal, social relations, common goals.

Therefore, the concepts of community and communalism represent the mutual social relations between people in society, that is, the specific generalized expression of the goals of the community. In our opinion, its uniqueness is the following:

First of all, the community arises as a special attitude of many to social relations and events. In this, common thoughts, worldviews and moral views were recognized by the general public; Secondly, community and community society bring ideological relations to the surface. In it, the mutual desires, aspirations and goals of people in the same community are expressed and based on the commonality of common ideas. In this, the system of mutual social relations arises as a means of implementing a unified idea of the public;

Thirdly, having a common vision in a team or fulfilling goals is reflected in people's not only spiritual connections, but also in their material relationships. In this, people show their relationship in their way of life through their practical actions, such as mutual-came, took-gave. In this regard, public opinion, i.e. his public humiliation, establishes the power of influence between people, affirming that public opinion is a priority over personal relations.

Therefore, close social relations are formed in the lifestyle characteristic of neighborhood-neighborhood. Such a feature has long been formed and developed as a component of the national mentality of the Uzbek people. It is important that the little one listens and relies on the big, the majority opinion of one person. This aspect is attributed to the ethnologist scientist A.Ashirov noted that in Uzbeks, the collective is interpreted as evidence that keeping a person under social control, the regular participation of an individual in the community acts within the framework of his general moral standards . So, if we approach the issue of the Uzbek community from a general point of view, the community is an early social association of people, formed on the basis of close ties and relationships, blood-kin ties. As society goes to a higher stage of its development, with the emergence of a state, a primitive blood-kinship-based community disappears, and then a neighboring-neighborhood-based community of the population is formed.

At the same time, the term "mahalla", a separate structure characteristic of Uzbeks, became desirable when it was mentioned about its content and lexical meaning. In fact, the term "маҳаллуи" – derived from the Arabic word for place" mahallun " -was considered an administrative-territorial unit inhabited in cities. Until the twenties of the 20th century, the neighborhood was made up of an average of 50-60 households, and was part of ward in urban areas .

It is clear that in the past there were a number of neighborhoods within the ward, the term was used in the sense of administrative unity as early as those times. In particular, it is historically known that in the late 19th century, the old city part of Tashkent was made up of four ward, and even in the third quarter of the 18th century, as a result of mutual disputes in Tashkent, a quarter of a century of "chorhochemistry" was built on the basis of these four ward . So, complementing the thoughts about the essence of the neighborhood, it is worth noting that, in addition to its original meaning, which denotes a certain part of the city that is naturally formed, "маҳаллуи" was used in the sense of residents of this existing part of the city .

In Uzbek, the term neighborhood is also widely used, which in essence is exactly synonymous with the term "қўшни", "қўшничилик", "қўни-қўшни". "Қўни-қўшни" is actually used as a typical view of the neighborhood, derived from the Uzbek verb "to settle down", meaning a house, with courtyard-areas standing side by side, close to each other, bordering". "Қўшничилик", on the other hand, is explained in the style of relationship between neighbors. In general, it is an association of people organized on the basis of spiritual, moral, socio-

economic relations between neighbors who have taken a place in the neighborhood. Reciprocity in co-ownership has taken shape over the centuries and has formed a sense of responsibility for co-owners to be cooperative, encouraging towards each other .

In fact, cohabitation has essentially the same meaning both in the city and in the village. For a long time, the Union of large-small families, relatives, neighbors in the neighborhood has satisfied all social, material and spiritual needs in marriage. A significant role in the development was played by the change in one way or another of the relations of the colony. So, the neighborhood was formed and developed in Uzbekistan as a small branch of society, like a family, such a form of interaction was formed and developed, such a form of interaction determined the strong connection of the family – neighborhood, economic – cultural unity.

At the same time, the Uzbeks speak about the traditional territorial settlement community, that is, about the neighborhood and its essence, when expressing one or another of its activities, it is advisable, first of all, to think based on social relations in the neighborhood. As noted above, the neighborhood was originally considered an administrative unit of cities. The neighborhood was a separate area of urban residential areas with farm structures. The land of the neighborhood in this area was owned by communities and the state in Aloxii. Because, the functions of the neighborhood in the city have also replicated the functions of the neighborhood community in the village .

Historical literature records that, according to the collective way of life typical of Zoroastrian times, the early association of families, "nmana", elder of the large family community, "nmanapati", chief of seed "vis", senior village elder, "vispati", chief of the tribe, "zantupati", governor of the province, "daxyupati" (chief of several provinces and military chief, "daxyu"), legislature, i.e., council of elders, "varzanapati". Although such associations were not referred to as "neighborhoods" in their day, of course, close relations of people on the basis of certain territorial and ethnic principles were of particular importance in it.

As a result of the widespread use of Islam in Central Asia in the 8th-9th centuries, the term "mahalla" began to be used in local peoples in relation to the inhabitants of a permanent comrade, a city. Later, the term was also applied to the rural population who had a commonality in their way of life, in relation to an association based on mutual ethnic, territorial, social and family close blood-kinship on the basis of the traditional Uzbek community .

Now a number of neighborhoods are surrounded by wards that are integrated into each other. In fact, the medieval ward was a larger administrative arrangement than the neighbourhood, with several neighbourhoods within a single ward . A.Mukhamadjonov writes that in the second half of the 18th century, there were several mosques-madrasas, baths and bazaars in the neighborhoods of the city of Tashkent alone, and wards were used in such meanings as a certain part of the city, administrative division.

Such wards existed in Central Asia in such cities as Tashkent, Samarkand, Kokand, Bukhara, Termez, Khojand, Fergana, Karmana, Nurota. For example, in the city of Tashkent, as a result of an increase in the population, the expansion of its territory, wards also expanded. In the middle of the 19th century alone, the city had the ward of Beshyogoch (Zangiota), Sebzor (Qaffol Shoshiy), Koshcha (Shaykh Zayniddin) and Shaykhontohur, and they united many neighborhoods among themselves .

The warn functioned as an administrative and territorial unit or association, uniting individual neighborhoods not only in the major cities of the country, but also in smaller cities. For example, a number of cities of the Zarafshan oasis also have these structures, and according to one of the statistical collections from that period, dating back to the beginning of the 20th century, "the city of Yangikurgon was part of the southern rural community, consisting of the geniuses Galarobot, Azizabad, Qarlukota, Tashkazi, Sarbozor, Bozor, Bozorjoy. It contained 240 yards, 7 cotton ginning mills, 7 mills, 3 flour mills, 1 flour mill. The population was 606 males and 488 females for a total of 1,094" .

According to sources by the beginning of the 20th century, the number of daha in the cities of the Turkestan region had increased and followed a unique development path. Because the daha were considered administrative, economic and cultural centers, combining many neighborhoods, courtyards, commercial stalls, markets, production facilities. Although the daha in these cities were counted as a minor subject in comparison to other cities of the Turkestan region, they had their own system of administrative governance and local characteristics.

Families living in the neighborhood, family-related communities have long been connected through the kinship ties of the only common people. The close proximity of family members ensured a harmonious combination of material and spiritual interests. As you can witness, regardless of the number and prestige of the families located in the neighborhood, this situation made them socio-spiritual, with a common basis of ethnic prizes. This provides a greater understanding of the essence of the neighborhood, a traditional Uzbek community.

Indeed, for a long time, such qualities as humanity, kindness, generosity have been an integral part of the national mentality of the people in the neighborhood, and special importance has been placed on human education in the family and neighborhood. In Uzbekistan, a person has left the family environment and joined the community, grows and grows in the neighborhood. Therefore, special importance is paid to the work of further strengthening the activities of the neighborhood in all periods. This, in turn, served in the minds of citizens the formation of feelings of patriotism, national pride, pride, which prompted them to unite on the basis of a single noble idea and ideology.

The neighborhood lost its essence during the former Union era. It was transformed into "red tea houses", especially from the 20s and 30s of the 20th century, oriented towards the goals of propaganda of the ideology of that time. In each of the "red tea houses" were organized "corners", consisting of books and magazines of different languages, and these corners served to instill in the minds of citizens the ideology of the government. Members of these corners, in particular, were involved in mass propaganda and propaganda by joining teachers, agronomists and other professional forces .

Later, in order to manage and control the neighborhoods, the Soviet authorities established executive committees in each city, and the neighborhoods were placed under them. The government has limited the social role of neighborhoods and used them in its own interests. However, because the neighborhood association had the unanimous support of the people, the government did not approve of destroying this local structure. The view of religion from the neighborhoods was used in propaganda and propaganda, propaganda of socialist activities and support of the ideological policy of the Soviet Union.

But the neighborhood Institute, which has had many centuries of experience, has kept it in the community throughout its history. Since he has a rich experience in self-development and is the most optimal form of traditional Democratic management, he did not lose his importance even during the years of the regime.

"We are doing everything in the neighborhood from the first day of our activities. Because this is the system closest to a person. Prosperity in your neighborhood is an example. Such work is done everywhere, not only in Tashkent, but also in Karakalpakstan and Khorezm. Our people themselves are just judges. Today, everyone in our country is feeling positive changes. Now, continuing with these works, we will reduce at least 30 percent of the powers of such agencies as finance, taxes, employment to the level of the neighborhood. It will be a system that will make the weight of people light, providing them with quality service."

After the independence of Uzbekistan, the traditional koini-neighborhood community began to be referred to by its long-standing name, the term neighborhood, again in all cities and villages of the Republic. In terms of today's democratic change in the context and essence of the neighborhood, some scholars also focus on its social essence. This is also, in fact, the right approach. Because, its essence refers to the direct socialization of this structure. After all, the neighborhood is a factor in ensuring the stability of the socio-spiritual environment as a place of democratic values, long-standing traditions, traditions necessary for society. This was done by the scientist I.Ergashev justifies:"the work of the neighborhood is manifested not by the number, amount of apartments in it, but, on the contrary, through the human compassion, mutual assistance, education, cultural and educational processes that are shown during the collective procedures, traditions of neighborliness, national values, traditions and rituals in them."

Today, the neighborhood is a kind of training center for our society, a kind of residence that unites citizens ideologically, ideologically, giving special importance to the issue of educating young people, first of all, a healthy, harmonious generation, in order to protect our neighborhood people from various ideological attacks, to generate ideological immunity in society, in the context of current global changes, ideological threats. The current rapid changes necessitate the analysis of the neighborhood, its management system, socio-legal activities on the basis of new criteria, the formation of a new structure of a self-governing body that meets the requirements of today's times, the effective organization of its system of proceedings.

In conclusion, there is its own meaning and essence of the neighborhood, that is, the collective way of life characteristic of Uzbeks, which has long been functioning as a kind of self-government. It had specific functions related to local conditions. While the neighborhood was ruled by an elder, its functions were conducted on a community basis. He had his own unwritten internal procedures, which he followed all the same.

So, this particular traditional structure was explained by the fact that, along with being an administrative-territorial unit, it was a social Association of people united on the basis of the lifestyle, customs and rituals of the population. Because such an organization ensured that people lived together from the material, spiritual, social side. In this sense, it will be appropriate to note that in the conditions of deep reforms in our society today, the role of the structure of self-government in the lifestyle of Uzbeks, in the life of family and society is increasing.

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