



SOCIAL CAPITAL CONVERSION IN UZBEK SOCIETY (MAHALLA) AND ITS IMPACT ON THE FUNCTIONING OF THE SOCIAL PROTECTION SYSTEM

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Abstract

It is noted that the mahalla, as a social institution, mediates in solving the problems of low-income groups through the activities of voluntary societies. The article puts forward the conclusion that a society is a stable unified system formed in the process of the historical development of mankind, developed in the process of the influence of people's relationships, social structures, functions and connections that carry out forms of uniting people.

Keywords: social capital, strategic SWOT analysis, strengths, weaknesses, opportunities, treats.

In the current conditions of socio-economic, political and cultural transformations of our country, the interest of science, society in the problem of social capital and the well-being of mahallas is growing. Humans use the available social capital they have to enter into various social interactions. In this regard, social capital is embodied as an integral component of the formation of social well-being of the modern Uzbek society. Relying on this logic, one can boldly assert that the main attention is paid to such parameters as the financial situation and social well-being of the residents of the mahalla: standard and quality of life, employment, social stratification, social security and social well-being.

The concept of social well-being appears as an integrative description of the social subject, reflecting the interaction of the source of control that governs the environment. It provides balance and coordination of the interests of the individual and society, meets the needs of the subject's development, and serves as the basis for achieving the desired social status. In the current socio-economic situation in our country, state goals are aimed at the development of social institutions of society.



In this, the mahalla and the potential that protects, supports and develops it play one of the main roles.

In the life of our people, the mahalla has long been a place of social cooperation of the people of a particular territory. In this sense, legal norms are being developed to expand the status of a mahalla that is a self-governing body on the basis of the principles of social cooperation. Social cooperation not only gives the mahalla Institute the opportunity for self-control, but also creates conditions for improving the improvement of the territory. The fact that social protection tasks are now assigned to the mahalla justifies itself in a certain sense. But there are no problems in this area either. The impact of these problems on the lifestyle and level of people in the mahalla is known, but the mahallas are more financially limited to providing assistance and are not active enough in solving social and family problems. As a result, the confidence of citizens in the mahalla, in its capabilities, is not encouraging, notes professor T.Matibaev.[1, 71]

Society it is a stable holistic system of social structures, functions and connections, formed in the process of historical development of mankind, developed in the process of the influence of the entry of people into relations, in which forms of human integration are carried out. In a word, Uzbek society can be characterized as Uzbek mahallas. The coordination and regulation of certain forms of human activity in the mahalla is comprehensive, it concerns important aspects of human existence. The mahalla is the foundation of society, because there a person is not only born, but also receives and assimilates social values and norms, cultural traditions and customs. On this basis, the mahalla in which people live becomes a reliable value and norm as a space.

The mahalla is a socio-territorial settlement that is made up of people of different social backgrounds, nationalities, social status and ages. The mahalla is a decisive factor in ensuring the maintenance of family harmony. Only when there is a healthy environment in the family and in the mahalla does a healthy, harmonious person form and mature in all respects in them. Therefore, the mahallas are taken under state protection, argues professor Sh.Sadikova.[2, 241]

Despite all the changes that have occurred in our country, social norms and values that are important for the stability of society as a social institution remain in the mahalla. It depends on the capacity of the mahalla to adapt as a



social institution, being one of the important in the social system. This potential is mainly provided by "social capital" in the process of modernization.

It should be noted that social capital belongs not to individual segments of the population, some members of the mahalla, but to all those who live in it. This situation manifests itself in informal forms of a system of mutual assistance and respect within the mahalla. Social capital contributes to an increase in the well-being of each member of the mahalla and increases its resistance (immunity) to negative external influences. Social capital is based on systems and relationships of trust, mutual responsibility, norms and values. This concept relies on social ties, which serve as a resource for obtaining socio-cultural, political and economic benefits. These social ties are not predictable, they are achieved by building relationships, and they require constant support and renewal. Thus, it is important that the subjects of the relationship are close and that they are in the process of constant exchange. The attention paid to children's health and education in the mahallas is the result of social capital conversion units at the individual level, which help in self-awareness, the formation of value orientations and the establishment of social contacts.

The social capital envelope arises through a system of relationships that connect members of mahallas, and only when it becomes an active subject of this relationship does the conversion process take place, thus demonstrating its positive social capital. On the other hand, the mahalla can provide negative social capital that goes beyond the limits of human social norms. On this basis, the negative hidden functions of social capital are determined. For example, people can be used to act as a means of manipulation and achieve a certain social goal. Abusing people's gullibility, they can be used to establish certain connections to solve socially negative tasks.

Social capital can be concentrated at several levels of society: at the nano-level, micro-level, meso-level and macro-level. Social capital is formed and accumulated on the basis of the interaction of several people. For example, any person enters into primary interaction initially in the family, that is, he forms and accumulates social capital at the nano-level. Today, the mahalla is at the center of many social problems as the main defense mechanism and object of social policy. That is why the mahalla is the main space that underlies the formation of social capital at the micro-level and meso-level, that is, sosium.



It manifests itself mainly in the form of social capital at the micro-level, that is, individual confidence (confidence in oneself and in one's perspective), friendship (the presence of friends in people's lives), and social capital at the meso-level in the form of activity in citizenship (activity in public affairs, responsibility) and mutual assistance (the presence of mutual).

At the macro-level, social capital relies on institutional trust (mutual trust in the public, freedom of conscience and religious belief) and tolerance (respect and tolerance of human beings), which becomes characteristic of a holistic society.

Any complex life situation of people is associated, first of all, with their material condition. That is why professionals who serve to protect them socially in such a fragile situation seek to use the social capital of the mahalla as a means of social work technology, activate the source of contacts in the mahalla and support them to solve the problem of loved ones. Maintaining a warm relationship in the mahalla, the fact that its members understand each other among themselves and jointly resolve existing conflicts, is subject to the direct influence of social capital. The positive impact of social capital on mahalla life is due to the specific mechanisms of this process.

By the beginning of the 21st century, for objective reasons, social protection systems, which are shown in relation to groups of the population that need the protection of society, began to be built on the basis of the principles of social justice and targeted assistance. "Social address support" should be understood as the meaning of taking into account the real needs of population groups in need of social protection, and not as a category based on grouping the population by age or other sign. In a deeper study of the role and significance of addressable programs in the system of social protection, it is important to determine the level and purpose of their coverage. It is important that general social protection is aimed at eliminating social defences, that is, it is free to face the risk of poverty or to fall into the ranks of socially isolated groups. For this reason, the social protection system involves the development of complex measures and strategies aimed at ensuring the minimum well-being of population groups. The effectiveness of the elements of the social protection system is associated with an integrated approach to the fight against poverty and social defenselessness and the implementation of each element in relation to others.[3, 16]



The fact that the targeted social protection policy in our country is being pursued based on our national values serves as a guarantee of our success in this area. These conclusions are also confirmed by theoretical and scientific research carried out sociologically. "Having achieved its state independence, the people of Uzbekistan began to develop the foundations of the national model of social development. Its basis is the social system in a single space, that is, in the mahalla, which covers such qualities of our people as traditions, traditions, traditions, traditions, moral norms, beliefs, which have been formed over the centuries, expressing national and cultural characteristics. And this system serves as a mechanism for developing a specific solution to the problems that arise during the course of the processes of social development. The fact that it serves as one of the main principles of the national model for the protection of low-income strata of mahalla members on the basis of a strong social policy in especially complex transitional conditions served as a reliable factor in protecting our country from such negative vices as various disillusioned social phenomena: interethnic conflicts, intolerance of religious appearance and disagreement. However, this strong social policy was not implemented by the leadership of our country in an empty space. In the development of the foundations of real and targeted social protection, the main emphasis was placed on the historical roots of the social support system that existed in the ancient Movarounnahr", explains Doctor of sociology B. Farfiyev. [4, 115]

Doctor of sociology, professor N. Latipova the fact that the policy of social protection coincides with the above points, develops in a manner consistent with the requirements of today. It can be noted that it is also reflected in the scientific work of Latipova. "In order to meet the needs of groups in need of social support in the Republic, measures aimed at strengthening targeted social protection and the implementation of quality social security in relation to them are significantly applied to our daily lives, successfully implemented, many of which were implemented within the framework of a program aimed at strengthening targeted social protection. The main thing in this issue is the support of the level and income of socio-vulnerable groups of the population, in particular, children, families, single elderly people, disabled and pensioners.



Within the framework of the implementation of the state program on measures to further strengthen the social protection of this category of the population, measures are being implemented to improve the quality of life and well-being of the population, and the social support of families and children in need of support is being improved and expanded." [5, 7]

The system of social protection of the population should pay more attention to improving the standard of living and improving the material well-being of certain categories of the population (elderly, disabled, large families, etc.). Also, the system of social protection should be targeted, appropriate to the level of economic development of the country, effective-targeted (well-managed reflection, affecting informatization, achieving the set goal at low costs, fair) and based on the traditions, culture and traditions of the people. World experience shows that the formation of social protection systems took place under the influence of various historical and economic factors. Currently, researchers are arguing that it is impossible to propose a single, optimal model of social policy. Professor A.V. Vakhabov in his research, believes that, while reacting to this issue, it is necessary for all countries to solve the following common problems related to social protection:

- formation of a balance of interests between generations and groups of populations with different incomes;
- strict delimitation of powers and obligations between the bodies of the state responsible for social protection;
- to ensure a balance between centralized (state social guarantees) and decentralized (at the local level) forms of development of social protection services;
- provides for the formation of a flexible system of redistribution of resources between the state and other sectors, including charitable and public organizations. [6, 95]

With the above-mentioned issues, from our sociologist scientists docent E.Kh.Zaitov was also cited in scientific research work. [7, 14]

In the strategy of actions in five priority areas of development of the Republic of Uzbekistan in 2017-2021, promoted by the head of our country "...the task of providing compulsory social guarantees to the population, strengthening the social protection of the needy strata of the population, as well as state support for the elderly and persons with disabilities, improving the provision of social



services, developing public-private partnership in the provision of social services to the population is defined".[8, 36]

The provision of social assistance is not only material support for people, but also the embodiment of such principles as humanitarian ideas, Justice, Care in the spiritual aspect. There is a theological basis for the provision of social assistance, especially in the East, in this direction, many scholars thought about it: "whoever has led a blind person forty steps, his entry into paradise is inevitable" (narratives by Ibn Mojja and Tabarani), "feed the hungry, ask for the condition of the patients and free those who have fallen into trouble" (Imam Bukhari[9, 30-57]

It is known from these views that the provision of social assistance is one of the characteristics of the countries of the East. In his views, Farabi explains that according to the nature of a person, he needs other people to bring his life in order, strengthen and improve. "Man is such a creature that he can only satisfy his needs in society and rise to the higher spiritual level." [10]

It should be noted that the provision of social assistance is of fundamental importance as a professional activity in a modernizing society. In developed countries, this profession is known as social work. Social work is simultaneously both a social institution, a type of professional activity, a type of social practice, and a synthesis of practical knowledge, and educational science. About this is the famous Uzbek scientist M.H.Ganieva had expressed the following rational thoughts: "social worker activity is the focus of social work theory. For it to be effective, the social worker must understand human problems, have technologies to solve them. The basic theory of social work of a social worker is able to clearly distinguish between its subject and object, principles and techniques. A special profession and spiritual and moral characteristics are inherent in it, such as compassion, empathy, responsibility, humanism, a sense of civil and social justice." [11, 29]

Summing up these points and views, we can draw the following conclusion. As can be seen from the opinions of Eastern thinkers and scholars, the provision of social assistance to needy people is one of the characteristics of our national mentality, and the provision of social assistance as a criterion of social capital is important and priority within the framework of this mentality.



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