

別紙 4

報告番号	※	第	号
------	---	---	---

主 論 文 の 要 旨

論文題目

A POLITICAL STUDY ON THE NATURE OF
UZBEKISTAN'S *MAHALLA* INSTITUTION AND ITS
RELATIONSHIP WITH LOCAL GOVERNMENT

氏 名

ALIMDJANOV Sardor

論 文 内 容 の 要 旨

The purpose of the research is to explore the present state of *mahalla* in the framework of Uzbekistan's attempts to encourage self-governing organizations to play a greater role in its transition to democracy. Much of the dissertation examines the nature of *mahalla* from historical, sociological and legal perspectives, establishing that this institution continues to provide a great deal of social capital among residents while also bridging relations between the population and the state. This study also takes a closer look at how community-based organizations in other countries interact between society and government thereby linking the interests and concerns of local residents to state policy. By comparatively analyzing the practices of countries such as Japan and Indonesia, this dissertation develops a model to categorize the importance of the *mahalla* and its potential future relationship with the state.

While many scholars have primarily focused on the anthropologic, cultural, historical and social aspects of *mahalla*, this study includes analyzing some of the

legal and political contradictions which offer a better picture of the nature of the *mahalla* in present day Uzbekistan. From this perspective, the dissertation investigates former President Islam Karimov's ideas on the role of *mahalla* in state construction and how these ideas led to the development of a unique legal framework that places this organization into a hybrid form of self-governing body. Karimov's notions led to a legal contradiction because of the conflict that arose between the political and practical values he placed on *mahalla*. From a political vantage point, he needed *mahalla* to represent an example of a self-governing body that could thrive within his framework of democratization; however, Karimov also needed this institution for practical reasons to help administrate some daily activities at the local level.

Moreover, this research includes data analysis from a comprehensive questionnaire specifically designed for this dissertation. The author distributed the survey, which included 41 questions answered on a scale, to 141 chairpersons of *mahallas* in four different regions of Uzbekistan. While mainly sociological in design, many of the questions offer insight into how *mahalla* leaders see the nature of this organization and its relation with the state. From the data, a cross sectional analysis between the answers from the representatives of rural versus urban *mahallas* indicates that those in the countryside continue to assist local governments more than those in the cities.

In addition, a comparative analysis of the neighborhood associations in Japan and Indonesia illustrates some of the differences in natures of these Asian concept community organizations, and provides a scale in which to place the Uzbek model. In today's context, the Japanese *chonaikai* represents a relatively autonomous

neighborhood organization, while the Indonesian *rukun tetangga* and *rukun warga* (RT/RW) represent organizations with closer ties to the state. The combination of outcomes from the analysis of legal problems, data from the cross-sectional analysis, and comparison with other countries provides an original model to prognosticate possible future scenarios of the *mahalla* and its relationship with the state.

In general, the aim of the present study is to explore the current state of *mahalla* in the framework of Uzbekistan's attempts to encourage self-governing organizations to play a greater role in its transition to democracy. Three research questions were formulated from this exploratory study: What is the nature of the Uzbek *Mahalla* and its relationship with local government? To what extent might *mahalla* become a quasi-governmental or quasi-private institution? What are the possible future scenarios for *mahalla*? Through analysis, the dissertation provides two original points with respect to much of the examination of a nature of *mahalla*. First, the study offers both a description and the substantive reasons for the legal contradictions regarding *mahalla*'s status as a hybrid organization. Second, a survey with *mahalla* chairpersons supports the picture of a neighborhood association presently shifting towards autonomy.