



Factors of Formation of Community Centers in Small Towns

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Abstract: *This article discusses the conditions for the formation of public centers in small towns and the internal planning structure of public centers.*

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Currently, the main problems in settlement are connected with the migration of the rural population to small towns. Social and everyday factors played a significant role in the formation of the urban planning system of small cities of Uzbekistan, which in turn left its imprint on the city-forming significance of the architecture of public centers, structural and genetic typology, architectural and artistic image [5].

The division of the city into small blocks was the most important event, which was preserved where no radical reconstruction and redevelopment was carried out. Many features of the medieval residential and architectural-planning structure have also been preserved.

In this sense, it is impossible to give a brief interpretation of all the information collected by archaeologists, historians, ethnographers and architects. In addition, social problems in the places we study are not only important, but also important in terms of thinking about creating community centers [1].

The heterogeneity of the population of small towns, class inequality, interdependence - in most cases they are related by kinship of occupation and production. This connected all the families in the community center with personal ties, common interests and responsibilities, participation in common affairs. In a word, it was a center of common interests. So, we can say that the unification of the population by one or another profession was the main core of the public center. This is also reflected in the name of the community center, for example, the names of the centers in some cases reflect the craft direction of production (blacksmiths, butchers, tanners, etc.). In some cases, a community center could be organized by nomads who settled down in a certain area, which is reflected in their names (for example, Tajik or Kashgar in Tashkent, Herat, Yomini, Zaamin in Samarkand) [2].

The internal structure of the community center differed depending on the case. Most of the workshops were located in the homes of residents located near the community center, and at the same time served as a store. In some cases, shops and workshops were located outside the city. This is explained not by some features of the built-up territories, which are not peculiar to the city, but by the presence of free lands around which a new community center arose, which later had the same occupation. Public and craft associations have become one of the main directions of the development of the new city, expanding its city limits.

An increase in the number of goods and an increase in the standard of living required new forms of organization of trade and everyday life. This situation contributed to the appearance of commercial buildings, retail outlets, which differed in shape and size. Many of them were located near cities or community centers or built together with them.

At the same time, there is not only the growth of cities, but also their division into separate parts, synchronously with the adaptation of citizens and the development of various cooperatives. The fields facing the street face inwards. There will be a unification of citizens in their professions, each of whom will strive to have their own weapons and defend themselves from various attacks. The result was a closed city with an external gate, a small farmer's market, a private swimming pool, a mosque, a school and its own center.

In a number of cities in Central Asia, the construction of small walls bordering a separate community center is observed. Just as a city consists of a separate public complex, community centers also consist of complexes of individual homeowners. In this case, the city is a monostructure of residential quarters united around a citywide social and cultural center [4].

Which conditions led to this and how did they affect the typology of community centers and the formation of the urban planning system? To answer this question, it is enough to carefully observe the development of the studied objects. For example, consider the phase of the "Muslim era". More pre-Islamic buildings were in the form of separate buildings according to the architectural and planning solution, and in terms of volume and environment had a flat roof. Functionally, they were not clusters of people. The typology of the community center, as we know it, went hand in hand with the spread of Islam. The courtyard of the temple, which should accommodate a large number of worshippers, separate them from the noise of the city and protect them from the sun and rain, will be transformed into an existing compact building with two or four porches, large and small spacious halls. The complex, which includes outbuildings, a swimming pool, a minaret, and later a madrasah and other elements, will be centered around a single center [6]. Social and ideological factors are reflected not only in the architectural and planning solution of public centers, but also in the development of programs for the construction of an entire city. The craftsmen who decorated the interior of the building tried to depict forms reflecting religious motives, or glorification of rulers, as well as water as a source of life and fertility.

Other manifestations of the pre-Islamic period are also associated with the symbolism of water. Among them are royal animals, especially the symbol of fertility - the bull. Some images are blurred and absorbed into the pattern. The floral patterns are made in geometric form to glorify the religious ideas that later flourished in those times.

Common traditions largely determine the requirements that society imposes on all its members. A person who was a member of a certain society did not feel lonely, always hoping not only for material and spiritual support, but also for the direct help of society. In addition, all members of this assembly could freely use the common building at public events and the common utensils in it - pots, bowls, tablecloths, spoons, etc.. In addition, there were also items used at funerals, for example, in the center there were several pairs of shoes that were given to those who carried the

coffin in cold weather. A mosque, and sometimes a madrasah, a swimming pool and green areas in this public building are an integral part of a single ensemble-a community center.

Certain requirements were imposed on each member of the association. In addition to using the public area, its residents had to provide proper care - maintaining clean electricity in front of their house, water supply and landscaping. The construction or repair of public ensembles, the cleaning of swimming pools were also important general works, and their rich appearance and cleanliness completely depended on the amount of effort and money spent on them by the population. Sometimes this work was done with the help of one of the rich people who lived there, and sometimes at the expense of the general treasury. The social status of the customer, financial opportunities, place in society, career were of great importance here. As the amount of money increased, the number of rooms increased, and their artistic decoration became richer. In particular, merchants and high-ranking officials invested in construction in order to preserve their prestige - a great benefit. As noted above, the architectural and functional solution of such centers was strongly influenced by folk traditions and living conditions. The process of construction and development of community centers is also interesting. If the construction and reconstruction will be carried out taking into account the needs of the population, the entire community, the decoration of the interior of the building will have a single structure, common labor aspects and character. The object becomes a product of national culture. Traditions are even objects of study also affect the name [3].

The names of community centers listed below fully confirm this point of view.

Wealthy people who spent their money on the needs of community centers did not stand aside either. They received the right to use free of charge what was transferred to the community centers by the residents of the quarter, in addition to respect. Usually, even relatives of the benefactor living in other quarters were involved in such expenses. If there was an entrepreneur, a prestigious person, that is, a rich and respected person, then his acquaintances and subordinates considered it their duty to contribute to the work performed by this rich person.

But sometimes such work itself was carried out at the expense of the general treasury.

Thus, the main conditions for the formation of public centers were ideological, socio-economic and economic factors. They helped to create a new look of community centers, their appearance, community centers, played a decisive role in the city and had a great influence on the renewal of its compositional and environmental structure, influencing the growth of the city on the territory.

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