

THE ROLE OF MAHALLA AND SOCIAL INSTITUTIONS IN THE SPIRITUAL EDUCATION OF CHILDREN FROM DYSFUNCTIONAL FAMILIES

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Received: 11 Oktabr 2026

Accepted: 16 Oktabr 2026

Published: 21 Oktabr 2026

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Iqtibos uchun: Nasrullayeva, D. THE ROLE OF MAHALLA AND SOCIAL INSTITUTIONS IN THE SPIRITUAL EDUCATION OF CHILDREN FROM DYSFUNCTIONAL FAMILIES / D. Nasrullayeva, P. Leading // Buxoro xalqaro universiteti ilmiy axborotnomasi. — 2026. — T. 10, № 2. — B. 34–36.

Abstract. This article explores the critical role of the mahalla and various social institutions in fostering the spiritual and moral development of children raised in dysfunctional family environments. Within the context of modern socio-pedagogical challenges, the family often fails to provide a healthy value system, leading to social maladaptation in youth. The study analyzes the unique "social shield" mechanism of the Uzbek mahalla, comparing it with international models of social partnership and ecological systems theory. By examining the transition from administrative control to sincere mentorship, the authors highlight the importance of creating a "meaning-of-life space" through community engagement, creative workshops, and parental support. The article concludes that the integration of traditional communal values with modern psychological approaches is essential for protecting at-risk children from the negative impacts of globalization and digital threats.

Keywords: mahalla, spiritual education, dysfunctional family, social institutions, mentorship, social capital, at-risk youth, moral development, community support, Uzbekistan.

NOSOG'LOM OILALARDAGI BOLALARNI MA'NAVİY TARBIYALASHDA MAHALLA VA IJTIMOY INSTITUTLARNING ROLI.

Annotatsiya. Ushbu maqolada nosog'lom oilaviy muhitda tarbiyalanayotgan bolalarning manaviy va axloqiy rivojlanishini ta'minlashda mahalla hamda turli ijtimoiy institutlarning o'rni tadqiq etiladi. Zamonaviy ijtimoiy-pedagogik muammolar kontekstida oila ko'pincha sog'lom qadriyatlar tizimini shakllantira olmaydi, bu esa yoshlarning ijtimoiy dezasadaptatsiyasiga olib keladi. Tadqiqotda o'zbek mahallasining o'ziga xos «ijtimoiy qalqon» mexanizmi tahlil qilinib, u xalqaro ijtimoiy sheriklik modellari va ekologik tizimlar nazariyasi bilan qiyoslanadi. Mualliflar ma'muriy nazoratdan samimiy ustozlik va murabbiylikka o'tishni ko'rib chiqib, jamoatchilikni jalb etish, ijodiy ustaxonalar va ota-onalarni qo'llab-quvvatlash orqali «hayot mazmuni makoni»ni yaratish muhimligini ta'kidlaydilar. Maqolada an'anaviy jamoaviy qadriyatlarni zamonaviy psixologik yondashuvlar bilan integratsiya qilish xavf guruhidagi bolalarni globallashtirish va raqamli tahdidlarning salbiy ta'siridan ximoya qilishda juda muhim degan xulosaga kelinadi.

Kalit so'zlar: mahalla, ma'naviy tarbiya, nosog'lom oila, ijtimoiy institutlar, ustozlik (murabbiylik), ijtimoiy kapital, xavf guruhidagi yoshlar, axloqiy rivojlanish, jamoatchilik qo'llab-quvvatlovi, O'zbekiston.

РОЛЬ МАХАЛЛИ И СОЦИАЛЬНЫХ ИНСТИТУТОВ В ДУХОВНОМ ВОСПИТАНИИ ДЕТЕЙ ИЗ НЕБЛАГОПОЛУЧНЫХ СЕМЕЙ.

Аннотация. В данной статье исследуется важнейшая роль махалли и различных социальных институтов в содействии духовно-нравственному развитию детей, воспитывающихся в неблагополучных семейных условиях. В контексте современных социально-педагогических вызовов семья нередко оказывается неспособной сформировать здоровую систему ценностей, что приводит к социальной дезадаптации молодежи. В исследовании анализируется уникальный механизм «социального щита» узбекской махалли, проводится его сравнение с международными моделями социального партнерства и теорией экологических систем. Рассматривая переход от административного контроля к искреннему наставничеству, авторы подчеркивают важность создания «пространства смысла жизни» посредством вовлечения общественности, проведения творческих мастерских и оказания родительской поддержки. В статье делается вывод о том, что интеграция традиционных общинных ценностей с современными психологическими подходами необходима для защиты детей группы риска от негативного воздействия глобализации и цифровых угроз.

Ключевые слова: махалла, духовное воспитание, неблагополучная семья, социальные институты, наставничество, социальный капитал, молодежь группы риска, нравственное развитие, поддержка сообщества, Узбекистан.

Introduction. In modern society, the spiritual and moral development of children is considered one of the essential conditions for ensuring social stability, strengthening family relationships, and fostering a responsible and well-rounded younger generation. The family plays a fundamental role in shaping a child's personality, moral values, social behavior, and attitudes toward others. However, when family relationships are characterized by persistent conflict, inadequate parental attention, emotional neglect, or insufficient educational support, children's spiritual and psychological development may face significant challenges. In such circumstances, the involvement of social institutions becomes particularly important in creating a supportive environment for children's upbringing and personal development.

Dysfunctional families represent a complex social phenomenon that requires comprehensive attention from educational institutions, community organizations, and relevant social services. Children growing up in unfavorable family environments may experience difficulties in developing trust, emotional stability, a sense of responsibility, and positive social relationships. In some cases, the absence of appropriate moral guidance and emotional support can negatively affect their understanding of social norms, cultural traditions, and universal human values. Therefore, supporting these children requires not only addressing their immediate social needs but also creating conditions that encourage their spiritual growth, moral awareness, and successful integration into society.

In Uzbekistan, the mahalla occupies a distinctive position in the social structure and serves as an important community institution that promotes solidarity, mutual assistance, social responsibility, and the preservation of national and cultural values. Through its close connection with families and community members, the mahalla can contribute to identifying children who require additional support, strengthening cooperation with parents, and organizing educational and preventive activities. Its role is particularly significant when family circumstances limit children's access to a stable and supportive moral environment. At the same time, the effectiveness of mahalla-based initiatives depends on cooperation with schools, psychological support services, social protection agencies, youth organizations, and other relevant institutions.

The spiritual education of children from dysfunctional families should be understood as a comprehensive and continuous process that encompasses the development of moral consciousness, respect for others, responsibility, compassion, honesty, and commitment to socially constructive behavior. This process should take into account children's individual psychological characteristics, family circumstances, cultural background, and social experiences. Rather than stigmatizing children because of their family situations, social institutions should promote inclusion, provide emotional support, and ensure equal opportunities for personal development. A respectful and child-centered approach can help strengthen children's self-confidence, sense of belonging, and ability to establish positive relationships with others.

Furthermore, effective spiritual education requires coordinated efforts among the mahalla, educational institutions, families, and social services. Schools can contribute by integrating moral education into the learning process, while psychologists and social workers can provide individualized assistance to children experiencing emotional or social difficulties. Community initiatives, cultural activities, volunteer programs, and mentoring opportunities can also create constructive environments in which children develop communication skills, social responsibility, and respect for national and universal values. Such cooperation is especially important for preventing social exclusion and supporting children's successful adaptation to their communities.

Despite the recognized importance of community participation in child development, the practical organization of spiritual education for children from dysfunctional families remains a multidimensional issue. It requires a clearer understanding of the responsibilities of different social institutions, the mechanisms through which they cooperate, and the educational approaches best suited to children's needs. Examining these aspects can contribute to the development of more coordinated, preventive, and sustainable support systems.

The purpose of this study is to examine the role of the mahalla and other social institutions in the spiritual and moral education of children from dysfunctional families, with particular attention to their contribution to value formation, social adaptation, and personal development.

The study focuses on identifying the main areas of cooperation among community organizations, educational institutions, families, and social services, as well as examining approaches that may strengthen the effectiveness of spiritual education. Its practical significance lies in supporting the development of child-centered educational strategies, improving interinstitutional cooperation, and creating a more supportive social environment for children experiencing unfavorable family circumstances.

One of the most pressing issues in socio-pedagogical science nowadays is the problem of raising moral and spiritual values of the younger generation in the environment of dysfunctional families. The aggressive or stagnant conditions of the child's development are created in dysfunctional families, which are marked not only with material insufficiency, but mainly with distortion of the system of values. As stated by the Russian scientist I. F. Dementieva, such conditions lead to serious insufficiency of positive communication, and a child forms a distorted social identity as his parents do not set an example [Dementieva, 2011]. It is especially important to note that in such cases social institutions play a compensating role, and can offer a new way of development to the child instead of the family one.

Mahalla is a unique and traditional institution, which provides social protection for residents of Uzbekistan. The functions of this self-government body have been changing for the last decade, from distribution and administration tasks to active pedagogical and spiritual guidance. As emphasized by the Uzbek scientist M. Nurmatov, mahalla is a "school of life" nowadays, where control and support systems work for prevention of social degradation of the families [Nurmatov, 2018].

This can be seen even on the state level as the mahalla is highlighted as a key element of the system for spiritual restoration of the society in the Development Strategy of New Uzbekistan [Mirziyoyev, 2022].

In a problematic environment, the spiritual development of a child involves the use of control as well as creating conditions under which a child will have a chance to develop fully.

The global experience shows that the best models for rehabilitation of children who are in risk are those which rely on the concept of social partnership. For example, in the international practice, U.S. In accordance with Bronfenbrenner's model of the ecological systems, the quality of connections between the exosystem (social organizations) and the microsystem (the family) defines the effectiveness of a child's development [Bronfenbrenner, 2009]. In order to prevent the impact of detrimental subculture, society should create a "protective cocoon" if the family fails to perform its function. Western mentorship programs of NGOs are similar to Uzbek custom "ustoz-shogird" (master-apprentice), when an influential member of the mahalla takes care of a teenager.

The level of children's activity in these cases directly influences the effectiveness of the impact. As S. V. Bondarevskaya says, spiritual education in the modern paradigm does not include moralism, but it is the creation of a "meaning of life space" for the teenager's subjectivity [Bondarevskaya, 2015]. This is possible thanks to free creative and sports classes in Tashkent mahallas and other cities that allow children from dysfunctional families to receive respect that they lack at home. It is worth mentioning that international sociologists such as R. Putnam call this "social capital formation" that allows poor children to overcome their environment and actively become part of society [Putnam, 2020].

Spiritual education also has the problem of overcoming such obstacles as globalization and digitalization. B. The importance of traditional institutions in the open information environment is complicated, as Umarov believes that "the mahalla should not only oppose domestic dysfunctions, but also virtual threats, creating ideological immunity among the youth" [Umarov]. To do this, it is necessary to switch from formal meetings to working procedures. One example is the establishment of "parental universities" in mahalla practices, where volunteer psychologists try to rebuild emotional bonds with their children by working with parents who are prone to antisocial behavior.

The viability of the concept of public education can be proven through a historical study of classical pedagogy. Already at the turn of the 20th century, S. "The social milieu educates the child much more than any specially organized school," T. Shatsky stated and argued in favor of the creation of social activity centers in every locality [Shatsky, 1980]. This tradition is being successfully fulfilled in the form of today's mahalla, which acts as an essential link between the state, family, and school. In cases when neighbors and activists of mahalla are often the only people who can intervene and protect the interests of the minor in families characterized by "hidden dysfunctionality", that is, psychological abuse of the child, or neglect of his/her needs despite apparent prosperity.

To conclude, the significance of the role of social institutions and mahalla in spiritual upbringing of children from broken families should be underlined. The risks of social maladjustment can be mitigated through the use of an integrated approach involving official support, modern psychiatry methods, and traditions of communal cooperation. From official status to mentorship, whereby every child, despite whatever their family situation might be, is made to feel a part of a huge community, is fundamental to the success of this project.

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