

**MODERN APPROACHES TO SPIRITUAL TRANSFORMATION WITHIN THE
"MAHALLA" (NEIGHBORHOOD) SYSTEM**

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Abstract

This article provides a scientific analysis of the role of the 'Mahalla' institution in spiritual development during the progress stage of the New Uzbekistan. It explores its functional significance in ensuring social stability, civic solidarity, and fostering a healthy socio-spiritual environment. The study highlights the priority areas of improving spiritual and educational work in the mahalla, strengthening youth education, strengthening family values, developing reading and a cultural environment, and systematizing family-mahalla-educational institution cooperation. Also, institutional mechanisms, territorial approaches and practical proposals for increasing the spiritual potential of the mahalla are developed. The thesis interprets the issue of spiritual growth as an important component of the development strategy of New Uzbekistan. As a scientific conclusion, it can be noted that the mahalla is not only a social institution, but also a model of spiritual governance of New Uzbekistan.

Keywords

neighborhood, spiritual upliftment, spiritual and educational work, New Uzbekistan, socio-spiritual environment, youth education, family values, ideological immunity, reading, civic solidarity.

Introduction. At the stage of development of New Uzbekistan, the development of society is closely related not only to economic factors, but also to spiritual stability and the development of human capital. According to modern development concepts, the improvement of the socio-spiritual environment and the strengthening of civil society are of particular importance as one of the main factors of sustainable development. Because the long-term and sustainable development of society is determined not only by material resources, but also by the spiritual maturity of a person, social activity and civic responsibility. From this perspective, the institution of the mahalla is emerging as the most important link in social governance in the conditions of New Uzbekistan. The mahalla is not only a territorial unit that solves the problems of the population, but also occupies a special place as an institution that strengthens social solidarity in society, forms spiritual values and increases the social activity of citizens. Especially in the current era of globalization, digitalization and information flows, the spiritual function of the mahalla is gaining more and more importance. Because various foreign ideas, the negative influence of mass culture, individualism and social indifference can threaten the spiritual stability of society.

In such conditions, the mahalla institution appears as an important social mechanism that forms national values, patriotism, spiritual responsibility and a healthy social position in the minds of citizens, especially young people. At the same time, the mahalla acts as a bridge that ensures integration between the family, educational institutions and society, ensuring the continuity of the educational process.

In recent years, a number of regulatory and legal documents have been adopted in the Republic of Uzbekistan aimed at developing the mahalla institution and strengthening its social and spiritual functions. In particular, improving the socio-spiritual environment, strengthening

the education of youth, strengthening family values and developing civil society have become priority areas of state policy. This further increases the role of the mahalla in society, raising it from a simple social institution to the level of a socio-spiritual management mechanism.

Nevertheless, in practice, problems remain, such as the often formal organization of spiritual and educational work in makhallas, the lack of mechanisms for assessing their effectiveness, and the lack of a targeted system for working with young people. This situation indicates the need for a systematic and scientific approach to the issue of spiritual development of makhallas.

The purpose of this study is to identify priority areas for the spiritual upliftment of the mahalla at the stage of development of New Uzbekistan, analyze their theoretical and practical foundations, and develop scientifically based proposals. The results of the study serve to further improve the mahalla institution, improve the socio-spiritual environment, and develop human capital.

Methodology. In this study, the role of the mahalla institution in spiritual uplift was studied based on a comprehensive and systematic approach. In order to ensure the scientific validity of the study, the following set of methods was used:

Systemic approach - the mahalla institution was analyzed as a holistic social system, and the interrelationships and functional relationships between its structural elements (family, educational institutions, public and state bodies) were studied. This approach made it possible to determine the complex role of the mahalla in the formation of the socio-spiritual environment.

Comparative analysis - normative and legal acts adopted in the Republic of Uzbekistan, state programs, and existing practical experience were compared. Through this, the development trends of the mahalla institute, existing problems and directions for their elimination were identified.

Structural-functional approach - the main functions of the mahalla institute (educational, integrative, preventive, communicative) were distinguished, and each of them was analyzed separately. This approach made it possible to scientifically substantiate the role of the mahalla in society and its functional significance in the process of spiritual upliftment.

Modeling method - based on the research results, a conceptual model of the spiritual development of the mahalla was developed. In particular, a systematic model was formed based on the chain "problem → priority direction → mechanism → result → scientific result". Scientifically based ways of solving practical problems were proposed through this model.

Analytical-synthetic approach - existing scientific literature, statistical data and practical cases were analyzed, summarized and brought to a single scientific conclusion.

This set of methods ensured the scientific reliability, systematicity and practical significance of the research, allowing for a deep and comprehensive study of the role of the mahalla institute in spiritual upliftment.

Results. As a result of the research, the role of the mahalla institution in the process of spiritual growth was studied based on a systematic analysis, and the following priority areas for its development were identified.

Table 1

“Directions for the spiritual growth of the Mahalla Institute: Analysis of problems and solutions”

№	Problem	Priority direction	Practical measures	Expected result
1	Insufficiently stable socio-spiritual environment in the neighborhood, in some cases indifference,	Creating a healthy socio-spiritual environment	Strengthening cooperation between neighborhood chairmen, women activists, youth leaders, inspectors, imams-khatibs,	Mutual respect, tolerance, civic culture, and solidarity will be strengthened in the neighborhood; the socio-spiritual

	conflicts, and lack of solidarity		and educators; conflict prevention; strengthening reconciliation between families; improving neighborly relations; supporting the needy	environment will be healthier
2	Unproductive use of free time among young people, the risk of being influenced by foreign ideas, and lack of targeted spiritual education	Strengthening the spiritual education of youth	Attracting young people to reading, art, sports, innovative thinking, and community service; forming a culture of rational use of the Internet and social networks; strengthening ideological immunity; strengthening neighborhood-parent-educational institution cooperation	The social activity, spiritual stability, and civic position of young people will increase; immunity against harmful information and foreign ideas will increase
3	Weakening of the spiritual environment in families, divorces, early marriages, and family conflicts	Strengthening family values	Increasing parental responsibility; strengthening educational work on child rearing; preventing divorces; preventing early marriage and family conflicts; popularizing the experience of exemplary families	A healthy spiritual environment in families is strengthened; the level of stability and cohesion in the neighborhood increases
4	The often formal organization of spiritual and educational events, their low practical impact	Increasing the content and effectiveness of spiritual and educational work	Organizing events for a targeted audience; using modern forms such as open dialogue, roundtable discussions, motivational meetings, creative evenings, book reading discussions, spiritual training; involving intellectuals, educators, psychologists, artists, and public figures	The effectiveness and efficiency of spiritual and educational work will increase; the real impact on the consciousness, behavior and social activity of the population will increase.
5	Insufficient level of literacy, poor cultural and educational infrastructure in the neighborhood	Developing a reading and cultural environment	Establishing neighborhood library corners; book exchange initiatives; reading competitions; literary meetings; launching "Book-loving neighborhood" projects; utilizing the opportunities of spiritual and educational centers	The intellectual potential, moral outlook, and independent thinking of the population will be developed; the cultural environment in the neighborhood will be strengthened.
6	Insufficient educational coherence between family, community, and educational institutions	Systematization of family-neighborhood-educational institution cooperation	Develop cooperation plans with schools, technical schools, higher education institutions, psychological services and public organizations; conduct	The process of upbringing ensures continuity; the effectiveness of educating the younger generation increases.

			spiritual and educational seminars for parents; strengthen mechanisms for individual work with troubled youth	
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As a result of the research, the following conceptual model of the spiritual upliftment of the mahalla was developed: Problem → Direction → Mechanism → Result → Scientific result

Scientific interpretation of the model:

-Problem — shortcomings in the socio-spiritual environment of the mahalla

-Direction — priority development strategies

-Mechanism — institutional and organizational measures

-Result — social and spiritual stability

-Scientific result — a new management model of the mahalla institute The mahalla institute is being transformed from a social unit into a socio-spiritual management system.

Discussion. The results of the study show that in modern socio-economic conditions, the mahalla institution is not limited to traditional functions, but is expanding functionally and moving to a new qualitative stage. In particular, the mahalla is now not only a structure providing social control or administrative assistance, but also an institutional mechanism that shapes and manages the socio-spiritual environment in society.

In the context of globalization and the rapid development of information and communication technologies, various ideological threats are increasing in society. In particular, factors such as the influence of foreign ideas, the strengthening of individualism, and the increase in social indifference have a negative impact on the spiritual stability of society. In such conditions, the mahalla institution acts as an important “social filter” that forms national values, civic responsibility, and social activity in the minds of the population, especially young people.

A thorough analysis of the results shows that the mahalla institution, operating in modern conditions as a multifunctional social system, simultaneously performs three main functions, which, being inextricably linked, ensure the stability of society.

-Firstly, the mahalla acts as a spiritual filter. That is, in the conditions of globalization and increased information flows, it is manifested as an important social mechanism for reducing the negative effects of various harmful ideas, foreign ideologies and mass culture. Through the mahalla, national values, moral standards and social responsibility are formed in the minds of citizens, which serves to protect society from internal threats.

-Secondly, the mahalla performs the function of a social stabilizer. It plays an important role in eliminating social conflicts that arise in society, preventing conflicts and maintaining balance between citizens. The results of the study show that there is an opportunity to quickly and on-site solve problems at the mahalla level, which is an effective means of ensuring social stability. In particular, through neighborly relations, mutual assistance and collective responsibility mechanisms, the mahalla strengthens social harmony in society.

-Thirdly, the mahalla acts as an educational platform. It is an important institution for the spiritual development of young people and the population, the formation of civic consciousness and increasing their social activity. The opportunities for raising a harmonious generation are expanded through spiritual and educational events held within the mahalla, the system of working with youth, and cooperation with the family and educational institutions.

At the same time, the mutual integration of these three functions further increases the effectiveness of the mahalla institute. That is, while social threats are reduced through the spiritual filter function, balance is maintained in society through the stabilizer function, and the educational platform ensures the stable continuation of these processes.

As a result, the mahalla institute is formed not only as a social unit, but also as a complex management mechanism that ensures socio-spiritual stability in society.

The integration of these three functions turns the mahalla into a stable institutional platform for socio-spiritual management. At the same time, the conducted analyses also showed the existence of a number of systemic problems in the mahalla system. In particular, it was found that in some cases spiritual and educational work acquires a formal character, their real impact is low, clear criteria for assessing the results of activities and the monitoring system are not sufficiently formed. Also, the lack of targeted mechanisms for working with young people and the lack of an individual approach are also manifested as important problems. Analysis of these problems shows that the effective functioning of the mahalla institution largely depends on the level of its institutional development. That is, it is necessary to organize the mahalla based on modern management principles, clearly define its functions, and introduce a system for evaluating and monitoring its activities.

From this perspective, the development of the mahalla institution requires the following priority areas:

- organizing activities based on results-oriented management;
- introducing a system of indicators for assessing the spiritual environment;
- strengthening family-mahalla-education integration;
- using modern pedagogical and communicative methods;
- introducing digital monitoring and management elements.

From the point of view of scientific interpretation, the evolution of the mahalla institution is taking place in the following direction.

This indicates the need for a fundamentally new interpretation of the role of the mahalla in the development of New Uzbekistan. The mahalla institution is being transformed from a system of social control to a model of socio-spiritual management.

In conclusion, at the stage of development of New Uzbekistan, the spiritual elevation of the mahalla is an important factor in the stability of society, civil solidarity and the development of human capital. The mahalla, as the closest social institution of society, has great potential for forming a healthy socio-spiritual environment, strengthening the education of youth, strengthening family values, developing reading and a cultural environment, as well as strengthening cooperation between the family-mahalla-education system. These areas are one of the most important mechanisms for the effective implementation of the state's spiritual and educational policy at the lower level.

Therefore, the processes of spiritual upliftment in the mahalla should be organized not episodically and formally, but on the basis of a systematic, targeted, innovative and result-oriented approach. Only then will the mahalla become not only a social, but also a spiritual pillar of the development of New Uzbekistan. Strengthening the spiritual function of the mahalla plays an important role in achieving the goals of human capital, youth potential and social stability envisaged in the "Uzbekistan — 2030" strategy.

The following scientific and practical conclusions and proposals were formulated, summarizing the results of the research.

-Firstly, it is necessary to develop a system of indicators that assess the state of the spiritual environment in mahallas. These indicators may include family stability, youth activity, the level of literacy, the effectiveness of events, the state of social conflicts and citizen satisfaction.

-Secondly, targeted spiritual programs should be developed in each mahalla, based on the socio-demographic composition. It is appropriate to emphasize youth education and employment in neighborhoods with a large youth population, social adaptation in areas with high migration, and family stability and psychological support in areas with social needs.

-Thirdly, it is necessary to systematically implement projects such as "Center for Spirituality", "Book-reading mahalla", "Exemplary Family", "Youth Communication Area" in the mahallas. These projects should not be formal campaigns, but rather become permanent social platforms.

-Fourthly, it is necessary to organize regular training courses on modern spiritual and educational work methods for mahalla activists, women activists, youth leaders and enlightened people. This will improve the quality of propaganda and educational work.

-Fifthly, it will be useful to digitally monitor spiritual and educational activities in the mahalla, identify the most effective experiences and establish a mechanism for their popularization across regions. This will strengthen the competitive environment and result-oriented activities. This approach will create a scientific basis for the formation of the mahalla institution as a strategic-level socio-spiritual management system in the conditions of New Uzbekistan.

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