

# Pedagogical Conditions for Organizing School-Family-Mahalla Cooperation in The Spiritual Development of Primary School Pupils

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**Abstract:** The article provides a scientific and pedagogical analysis of the conditions required for effectively organizing cooperation among the school, family, and mahalla in fostering the spiritual development of primary school pupils. The study aims to clarify the substantive, organizational, and methodological foundations of school-family-mahalla cooperation, systematize forms and methods of cooperation appropriate to primary school age, and substantiate their educational potential.

**Keywords:** Primary education, spirituality, school-family-mahalla cooperation, pedagogical conditions, educational activity, socio-pedagogical mechanism, national and universal values, pedagogical cooperation, social activity, assessment criteria.

**Introduction:** In the context of contemporary globalization and socio-cultural transformations, ensuring the spiritual and moral development of the younger generation and fostering a conscious attitude toward national and universal values, devotion to the homeland, respect for the family, social responsibility, a sense of belonging to the mahalla, and the ability to cooperate within a community have become priority objectives of the education system. Primary education is particularly important because it is the stage at which the initial stable foundations of a child's worldview, moral attitudes, value orientations, and social behavior are formed. The spiritual qualities developed during this period directly influence pupils' subsequent personal, social, and civic development. Therefore, the spiritual development of primary school pupils should not be confined to educational activities within the school; rather, it should be coordinated with the educational potential of the family and the mahalla, which constitutes an important socio-pedagogical necessity.

The educational and spiritual-enlightenment reforms

being implemented in Uzbekistan place particular emphasis on educating the younger generation as well-rounded, independently thinking individuals who are committed to national values and actively participate in social life. In particular, from the perspective of developing the spirituality of primary school pupils, Resolution №PQ-5040 of the President of the Republic of Uzbekistan dated March 26, 2021, "On Measures for the Fundamental Improvement of the System of Spiritual and Educational Work", is also of particular importance [2]. The document establishes organizational mechanisms aimed at increasing the effectiveness of spiritual and educational activities, coordinating work in this area, and strengthening a healthy spiritual environment in society. This, in turn, demonstrates the need to involve the capacities of social institutions beyond the school in pupils' spiritual development and to ensure continuity and coordination in educational activities.

An analysis of the scientific and pedagogical literature on the problem shows that issues related to ensuring the spiritual and moral development of the younger

generation, coordinating the educational potential of the family, school, and mahalla, and creating a cooperation-based pedagogical environment have been addressed in a number of studies by Uzbek scholars. In particular, N. Dilova investigated mechanisms for improving the formation of a collaborative environment in primary education and substantiated the need to organize effective pedagogical interaction among the actors involved in the educational process [3]. This approach is consistent with the need to coordinate the activities of the school, family, and mahalla around a common educational objective in developing the spirituality of primary school pupils. Sh.Sh. Olimov, in turn, examined the theoretical and pedagogical foundations of spiritual and moral education and interpreted the development of moral qualities, value-based attitudes, and spiritual needs as an important area of the educational process [4].

The spiritual development of a primary school pupil is a complex, multifactorial, and continuous socio-pedagogical process, the effectiveness of which depends on the degree of coordination among the principal social institutions influencing education—the school, family, and mahalla. Each of these institutions has its own educational potential: the school creates a purposeful, scientifically and pedagogically grounded learning and educational environment; the family shapes the child's initial values, norms of behavior, and attitudes toward life; and the mahalla enriches the pupil's social experience, facilitates the internalization of national traditions and values, and develops relations with the wider community. Organizing the activities of these three actors around a shared objective ensures the consistency, continuity, and effectiveness of educational influences.

## **METHODS**

The research materials comprised scientific-pedagogical and methodological sources on the spiritual and moral education of primary school pupils, school-family-mahalla cooperation, methods of organizing educational work, and continuous spiritual education; relevant regulatory and legal documents; and the “Vatan ichra vatan” (“A Homeland within the Homeland”) program and methodological guide developed within the framework of the study. The materials were selected with consideration of their

applicability to primary education, their spiritual and educational content, their role in coordinating the activities of the cooperation actors, and their practical orientation.

The methodological logic of the study was based on understanding spiritual and moral education as a process of interaction between the individual and the social environment. Accordingly, the spiritual development of a primary school pupil was analyzed not merely as a product of individual characteristics, but as an outcome of the system of educational, family, and community relations in which the child participates. The school, family, and mahalla were viewed not as actors duplicating the same functions, but as socio-pedagogical institutions that perform different functions of spiritual education and produce an integrated outcome through cooperation.

The method of theoretical analysis was used to examine the conceptual content of such notions as spirituality, pedagogical cooperation, socio-pedagogical mechanism, educational environment, and assessment mechanism. The comparative method was employed to distinguish the educational potential of the school, family, and mahalla and their specific functions in pupils' development. Through generalization and systematization, the pedagogical conditions, forms, methods, functional areas, and expected outcomes of cooperation were organized as an interconnected system.

Pedagogical observation and content analysis of activity outcomes were used to assess the practical potential of forms of cooperation appropriate for primary school pupils. Particular attention was paid to the educational content of collaborative lessons, spiritual and educational discussions, pedagogical counseling and training for parents, family-based assignments, meetings involving mahalla activists, reading and social projects, and activities drawing on national values and folk pedagogy. In the content analysis of the experimental materials, activities implemented within the “Vatan ichra vatan” program and guide were examined in terms of their orientation toward fostering a sense of belonging to the homeland, national pride, respect for historical memory, civic responsibility, and social activity among pupils.

Five analytical criteria were used to identify the

pedagogical conditions: first, the direct influence of the condition on the pupil's spiritual development; second, the possibility of its joint implementation by the school, family, and mahalla; third, its appropriateness for primary school age; fourth, its manifestation through practical activity; and fifth, the possibility of monitoring and assessing outcomes. On the basis of these criteria, the goals, content, organizational mechanism, and assessment components of cooperation were structured as a coherent system.

The methodological approach was based on the principles of purposefulness, systematicity, consistency, and continuity of educational influences; consideration of pupils' age-related and individual psychological characteristics; mutual responsibility and social partnership among the actors of cooperation;

integration of national and universal values; and involvement of the pupil as an active participant rather than a passive listener. These principles determined the content of the pedagogical conditions and methodological tools proposed in the article.

## RESULTS

The analysis showed that the effectiveness of school-family-mahalla cooperation in developing the spirituality of primary school pupils depends not on the number of isolated activities, but on the systematic organization of cooperation, the consistency of educational expectations, coordination among the participating actors, and the pupil's active involvement. On this basis, the pedagogical conditions for cooperation were summarized into six principal areas.

**Table 1. Key pedagogical conditions for the effective organization of school-family-mahalla cooperation**

| Pedagogical condition                                       | Content                                                                                                                    | Implementation mechanism                                                                                    | Expected pedagogical outcome                                                             |
|-------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| Continuity and integration of education and upbringing      | Integrating knowledge, values, and behavioral experience within a unified process                                          | Integrating lesson content with educational objectives and linking classroom and extracurricular activities | Manifestation of knowledge in behavior and a conscious attitude toward values            |
| Consideration of age-related and individual characteristics | Selecting educational influence appropriate to the interests, needs, and psychological capacities of primary school pupils | Discussion, play, modeling, observation, group tasks, and an individual approach                            | Greater comprehensibility and personal relevance of educational activity                 |
| Meaningful organization of leisure time                     | Enriching pupils' out-of-school time with spiritual and social activities                                                  | Reading, clubs, sports, museums, theaters, excursions, competitions, and social projects                    | Development of interests, social activity, and meaningful engagement                     |
| Parents' pedagogical engagement                             | Creating consistency between the educational environment in the family and school expectations                             | Individual counseling, seminars, training sessions, parent clubs, and family assignments                    | Family responsibility, pedagogical literacy, and consistency of educational expectations |
| Involvement of mahalla resources                            | Using the social, spiritual, and cultural potential of the mahalla                                                         | Meetings, mahalla projects, and activities with respected elders and craftspeople                           | Sense of belonging to the mahalla, civic engagement, and collectivism                    |

| Pedagogical condition       | Content                                                                                | Implementation mechanism                                                              | Expected pedagogical outcome                                                   |
|-----------------------------|----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| Coordination and assessment | Clearly distributing responsibilities among cooperation actors and monitoring outcomes | Joint planning, information exchange, and monitoring based on criteria and indicators | Consistency of educational influence, mutual responsibility, and effectiveness |

The first pedagogical condition is to ensure the continuity and integration of education and upbringing. For primary school pupils, spiritual and moral content should be manifested not only within a separate “Hour of the Future” session or a dedicated spiritual-educational event, but also in everyday classroom instruction. Linking ideas such as diligence, honesty, compassion, love for the homeland, responsibility toward nature, and respect for the family and community-embedded in subjects such as the native language, reading literacy, natural science, technology, music, and others-to real-life situations increases the naturalness and effectiveness of educational influence. Such integration creates a pedagogical basis for the pupil’s transition from the level of “I know” to “I understand and act accordingly.”

The second condition is the adaptation of educational methods and tools to pupils’ age-related and individual characteristics. For primary school children, a visual example, analysis of a character’s behavior, a role-play situation, small-group cooperation, an assignment related to family history, a real situation drawn from mahalla life, or a short project is more effective than a complex abstract explanation. The key is not to apply the same method uniformly to all pupils, but to adapt it to their interests, communicative activity, and level of preparedness. An individual approach does not imply lowering pedagogical expectations; rather, it means selecting the most appropriate pedagogical pathway for achieving the intended objective.

The third condition is the meaningful organization of pupils’ leisure time. The study materials identified family reading, use of school library resources, visits to theaters and museums, national holidays, competitions, social projects, clubs, sports activities, national crafts, and applied arts as important educational resources. When these activities are coordinated by the school, family, and mahalla, pupils’ leisure time becomes not merely a means of keeping

them occupied, but a pedagogical space for developing their interests, social experience, and spiritual needs.

The fourth condition is strengthening parents’ pedagogical engagement in the educational process. Everyday habits formed in the family, attitudes toward adults, mutual assistance, discipline, attitudes toward work, and responsibility serve as direct behavioral models for the child. Therefore, cooperation with parents should not be limited to contacts concerning attendance or academic achievement. Through individual conversations, pedagogical counseling, seminars and training sessions, family assignments, and parent clubs, parents should become full participants in the educational process. This helps ensure consistency between the expectations placed on the pupil at school and at home.

The fifth condition is the purposeful and age-appropriate use of mahalla resources. For the pupil, the mahalla is more than a residential area; it is a natural educational space in which the child can experience real social relations, mutual assistance, collective responsibility, national customs, intergenerational communication, and civic engagement. Meetings with mahalla activists, respected elders, craftspeople, athletes, artists, or exemplary families allow pupils to understand spiritual and moral concepts through real human experience. However, the content of such activities should be appropriate to primary school age, guided by a clear pedagogical purpose, and free from excessive formality.

The sixth condition is the coordination of school, family, and mahalla activities and the systematic assessment of outcomes. The effectiveness of cooperation cannot be measured solely by the number of activities or participants. Primary attention should be given to qualitative changes in the pupil’s attitudes toward values, responsible behavior, social activity, cooperation skills, and everyday conduct. Accordingly, cooperation plans should serve a common objective,

the responsibilities of the actors should be agreed in advance, and outcomes should be regularly analyzed on the basis of defined criteria.

As the pedagogical center of cooperation, the school defines the common goal and methodological direction. It provides parents and mahalla representatives with pedagogical recommendations concerning pupils' developmental characteristics, integrates educational tasks into subjects and extracurricular activities, and monitors outcomes. The family ensures the day-to-day continuity of educational influence. Because children directly observe adults' behavior, communication, and attitudes toward work and other people, the family example is one of the most stable sources of spiritual and moral education. The mahalla, in turn, functions as a "small society" for the pupil, offering practical manifestations of social rules, collective responsibility, and civic participation.

Joint planning is essential for integrating these

functions. For example, after the topic of "respect for the family" is addressed at school, pupils may be assigned to prepare a family tree or interview members of the older generation at home, while the mahalla may organize a meeting with exemplary families or respected elders. Similarly, for the topic of "belonging to the mahalla," concepts and values may first be discussed in the classroom, followed by collecting information about local history within the family and concluding with practical activity in the mahalla, such as community improvement or a social project. Such a sequence ensures that one topic is continued across three social environments through different pedagogical tools.

The study also systematized practical forms for developing the spirituality of primary school pupils through school-family-mahalla cooperation. Their content, possibilities for application, and expected outcomes are presented in Table 2.

**Table 2. Forms of developing primary school pupils' spirituality through school-family-mahalla cooperation**

| Form                                     | Content                                                                                                   | Application possibilities                                                                                      | Expected outcome                                                                          |
|------------------------------------------|-----------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
| Collaborative lesson                     | Studying spiritual and moral values in connection with the experiences of the school, family, and mahalla | Integrated lesson, discussion, group work, participation of a parent or mahalla representative                 | A positive and conscious attitude toward spiritual and moral values develops              |
| Spiritual and educational discussion     | Expressing one's own views on national and universal values and listening to the views of others          | Round-table discussion, meeting, question-and-answer session, storytelling, and analysis of real-life examples | Spiritual outlook and skills of listening and reflection are broadened                    |
| Pedagogical cooperation with parents     | Strengthening parents' participation in the educational process and developing their pedagogical literacy | Seminar, training session, pedagogical counseling, parent club, and family assignment                          | Continuity of educational influence between school and family is ensured                  |
| Activity in cooperation with the mahalla | Using mahalla resources and community experience for educational purposes                                 | Meetings with respected elders, craftspeople, and active citizens; mahalla projects                            | A sense of belonging to the mahalla, collectivism, and civic responsibility are developed |

| Form                                                | Content                                                                                                            | Application possibilities                                                             | Expected outcome                                                                    |
|-----------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| Activities based on the “Vatan ichra vatan” program | Developing devotion to the homeland in connection with the family, mahalla, historical memory, and national values | Spiritual-educational evening, real-life case, family research, and patriotic project | Patriotism, national identity, historical memory, and social activity are developed |

A collaborative lesson does not mean turning a conventional lesson into an event involving external participants; rather, it aims to connect learning content with the experience of the family and the mahalla. For example, when studying concepts such as “homeland,” “family,” “work,” “respect,” and “honesty,” a pupil may provide examples from his or her own family or describe an exemplary event or person from the mahalla. In this way, educational content becomes closer to the pupil’s personal and social experience. A spiritual and educational discussion is more effective when it encourages pupils to think, listen, ask questions, and provide simple justifications for their views rather than merely receiving predetermined conclusions.

Forms of pedagogical cooperation with parents should be implemented at both individual and group levels. Individual work makes it possible to take into account the family’s educational potential, the child’s behavioral characteristics, and a particular pedagogical situation, whereas group training sessions and seminars develop common pedagogical knowledge and skills among parents. In such activities, counseling,

partnership, and mutual responsibility should take precedence over critical supervision. This strengthens parents’ trust in the school and expands opportunities for jointly resolving problematic situations.

The pedagogical feature of activities based on the “Vatan ichra vatan” program and guide is that devotion to the homeland is presented to the child not as a distant and abstract concept, but in connection with the child’s closest social environments—the family, class, school, and mahalla. By learning about family history, the values of the local mahalla, the labor of previous generations, and the importance of everyday responsibility for the peace and prosperity of the country, pupils connect the concept of “homeland” with their own life experience. This supports the age-appropriate formation of national pride, historical memory, and civic responsibility.

The spiritual development of primary school pupils cannot be ensured through exhortation or explanation alone. Therefore, the study systematized methods that involve pupils in thinking, making choices, engaging in practical activity, and cooperating with others (Table 3).

**Table 3. Methods for developing primary school pupils’ spirituality through school-family-mahalla cooperation**

| Method                                     | Content                                                                                   | Area of application                                                    | Qualities and skills developed                                             |
|--------------------------------------------|-------------------------------------------------------------------------------------------|------------------------------------------------------------------------|----------------------------------------------------------------------------|
| Analysis of spiritual and moral situations | Guiding the pupil to understand a specific moral situation, make a choice, and justify it | Topics of honesty, responsibility, patriotism, respect, and friendship | Moral decision-making, understanding consequences, and empathy             |
| Values-based analysis                      | Analyzing national and universal values through real-life examples                        | Family values, mahalla traditions, and national customs                | Conscious attitude toward values, respect, and comparative thinking skills |

| Method                                 | Content                                                                         | Area of application                                                                         | Qualities and skills developed                                                           |
|----------------------------------------|---------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| Case study                             | Analyzing a simple problematic situation from school, family, or mahalla life   | Educational problems, social relations, and peer interaction                                | Problem solving, expressing an opinion, and critical and responsible thinking            |
| Project method                         | Exploring spiritual and moral values through practical activity and cooperation | "My Family," "Pride of My Mahalla," "The Future of My Homeland," and reading projects       | Cooperation, initiative, social activity, and responsibility                             |
| Family assignments                     | Organizing spiritually and morally oriented activities jointly with parents     | Family discussion, preparing a family tree, discussing values, and joint work               | Family responsibility, respect, intergenerational connectedness, and diligence           |
| Method of cooperation with the mahalla | Organizing educational activities using mahalla resources                       | Meetings, spiritual and educational activities, community improvement, and mahalla projects | Civic engagement, collectivism, sense of belonging to the mahalla, and mutual assistance |

Analysis of spiritual and moral situations is intended not to make the pupil memorize the "correct" answer, but to help the pupil understand the moral meaning of the situation. For example, situations familiar to primary school children may be discussed, such as returning a found item to its owner, helping a classmate, fulfilling one's role in a joint task, or showing respect for adults. Rather than limiting the discussion to the question "What should be done?", the teacher develops the child's moral reasoning through questions such as "Why?", "How will this decision affect others?", and "How would you feel in this situation?"

In the values-based analysis method, family and local traditions, national holidays, intergenerational respect, work, and mutual assistance are examined through real-life examples. National values are not contrasted with universal values; instead, they are presented in harmony with common moral principles such as compassion, justice, honesty, humanism, and

responsibility. This approach develops pupils' awareness of national identity while also fostering respect for the values of others.

Project work and family assignments ensure the activity-oriented nature of spiritual and moral education. Pupils may prepare a family tree, study occupational and work traditions within their family, collect information about an exemplary person in their mahalla, keep a family reading diary, or participate in a small social initiative. The value of such assignments lies not only in the final product, but also in the pupil's communication, information gathering, responsible completion of tasks, and experience of cooperation.

Assessing the effectiveness of cooperation requires consideration not only of organizational activity, but also of qualitative changes occurring in the pupil's personality. For this purpose, the study described a socio-pedagogical assessment mechanism based on interrelated criteria and indicators.

**Table 4. Key criteria and indicators for assessing the effectiveness of school-family-mahalla cooperation**

| Assessment area                        | Key indicators                                                                                                   | Source of observation                                                      | Interpretation                                                                     |
|----------------------------------------|------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| Pupil's spiritual development          | Attitudes toward values, responsibility, respect, honesty, and diligence                                         | Pedagogical observation, interview, situational task, and activity product | Manifestation of values at the levels of understanding and behavior                |
| Social activity and cooperation        | Participation in group activities, initiative, mutual assistance, and task completion                            | Group work, projects, classroom and mahalla activities                     | The pupil's social experience and cooperation skills                               |
| Quality of the educational environment | Consistency of school and family expectations, positive role models, and communication culture                   | Interviews with parents and teachers; observation                          | Consistency of educational influences and the presence of a supportive environment |
| Parental engagement                    | Participation in consultations and activities, support for family assignments, and communication with the school | Participation records, pedagogical observation, and interviews             | Degree to which the family is involved as an active actor in cooperation           |
| Mahalla participation                  | Participation in meetings, projects, and spiritual-educational activities; provision of resources                | Cooperation plans and activity outcomes                                    | Integration of mahalla capacities into the educational process                     |

An important feature of the assessment mechanism is that spiritual development is not reduced to the result of a one-time test. Because spiritual and moral qualities manifest themselves in different situations, it is appropriate to analyze data obtained from observation, interviews, situational tasks, group activities, and practical assignments in combination. For example, the indicator of "responsibility" may be observed through the pupil's timely completion of tasks, attitude toward assigned roles in group work, participation in family assignments, and attention to the outcome of a shared task. A "sense of belonging to the mahalla" is reflected not only in knowledge about the local community, but also in participation in collective activities, a caring attitude toward the local environment, and readiness to provide mutual assistance.

The results also indicate that the effectiveness of educational activity depends on teachers' professional

and methodological preparedness. Within the cooperation process, the teacher acts not only as an organizer of activities, but also as a specialist who coordinates pedagogical interaction among the school, family, and mahalla. The teacher must understand the child's age-related characteristics, establish constructive communication with parents, select mahalla resources in accordance with pedagogical objectives, plan activities, and analyze outcomes. From this perspective, developing teachers' methodological competence in designing and managing cooperation is another necessary condition of the proposed system.

## DISCUSSION

The findings demonstrate that the educational potential of the school, family, and mahalla in fostering the spiritual development of primary school pupils should be considered not separately, but as an interconnected system. The school, as the pedagogical and methodological center, defines objectives,

content, and tools; the family provides a stable model of everyday behavior, relationships, and values; and the mahalla offers a real community environment that broadens the pupil's social experience. When these functions are coordinated, educational influence is transformed from a set of one-off activities into a continuous socio-pedagogical process.

The interdependence of the pedagogical conditions identified in the study is of particular importance. For example, if increasing parents' pedagogical engagement is not linked to the continuity of education and upbringing, family-based activities may become disconnected from school objectives. If the use of mahalla resources is not aligned with pupils' age characteristics and a clearly defined methodological purpose, an activity may remain merely a formal meeting. Thus, the presence of an individual condition is insufficient; effectiveness emerges through their integration and subordination to a unified pedagogical logic.

A key feature of the proposed approach is that spiritual and moral education is interpreted not as the transmission of ready-made rules, but as the organization of the pupil's active social experience. A primary school pupil may understand concepts such as honesty, respect, responsibility, or devotion to the homeland to some extent by hearing about them; however, their behavioral meaning is strengthened when these values are reinforced through personal action in a collective task, a family assignment, a competition, a project, or a real-life situation. Therefore, methods such as analysis of spiritual and moral situations, project work, and family assignments provide the practical component of spiritual education. Another important factor in effectiveness is that cooperation should be based on partnership and mutual responsibility rather than control. Intensifying communication with parents only when a problem arises gives cooperation a reactive character. Instead, parents should be transformed into active participants in the process through regular counseling, exchange of positive practices, small family-based tasks, and joint planning. Likewise, linking the life experience of mahalla representatives with age-appropriate projects and activities is pedagogically more valuable than inviting them only to ceremonial events.

Information exchange is also particularly important in school–family–mahalla cooperation. Regular communication among the participating actors about educational goals, expected outcomes, and positive changes in the child's development helps prevent contradictory expectations. At the same time, inappropriate disclosure of information about the pupil's private life or family circumstances should be avoided, and communication should adhere to respect and pedagogical ethics. The purpose of cooperation is not to subject the child's behavior to public control, but to create a supportive educational environment for his or her development.

Analysis of activities based on the "Vatan ichra vatan" program and guide indicates that explaining the concept of the homeland through the child's closest social environments is methodologically effective. For primary school pupils, the family, home, street, school, and mahalla are objects of direct experience. Therefore, connecting concepts such as devotion to the homeland, national pride, and civic responsibility with these immediate experiences makes abstract content more concrete. The pedagogical logic that "the homeland begins with the family and the mahalla" helps children understand broader social values through everyday responsibility, discipline, respect, and work.

Although the study materials emphasize the family's particular educational role, they also substantiate that the family is not the sole institution of upbringing. A holistic developmental environment is created for the pupil only when positive educational influence within the family is complemented by the school's pedagogical guidance and the social experience provided by the mahalla. From this perspective, the "school-family-mahalla" model should be regarded not as a mechanical sum of three actors, but as a socio-pedagogical system whose functions mutually complement one another.

When implementing the recommended forms and methods in practice, it is necessary to take into account the socio-cultural characteristics of the locality, families' pedagogical capacities, the school's methodological resources, the existing potential for cooperation within the mahalla, and pupils' individual differences. Therefore, the forms presented in the tables and recommendations should not be applied as

rigid templates, but rather as methodological constructs that can be adapted to a particular educational environment while preserving the intended objectives and expected outcomes.

The analysis presented in this article is primarily aimed at systematizing pedagogical conditions, forms, methods, and areas of assessment. Accordingly, future research should quantitatively assess the identified criteria and indicators using specific diagnostic instruments, compare the effects of forms of cooperation across different regions or school contexts, and separately examine the role of parents' pedagogical engagement in pupils' spiritual development. Such an approach would allow the practical effectiveness of the proposed socio-pedagogical mechanism to be substantiated more comprehensively.

## **CONCLUSION**

The findings demonstrate that the effectiveness of fostering the spiritual development of primary school pupils is directly related to the pedagogically coordinated integration of school, family, and mahalla activities. Pupils' spiritual development becomes a continuous and sustainable process only when the school's methodological guidance, the family's everyday educational environment, and the mahalla's social experience complement one another.

The principal pedagogical conditions for the effective organization of school–family–mahalla cooperation were identified as follows: continuity and integration of education and upbringing; consideration of pupils' age-related and individual characteristics; meaningful organization of leisure time; strengthening parents' pedagogical engagement; purposeful use of mahalla resources; coordination of the activities of cooperation actors; and assessment of outcomes on the basis of criteria and indicators. These conditions should be implemented not in isolation, but as an interconnected system.

Collaborative lessons, spiritual and educational discussions, pedagogical cooperation with parents, activities involving the mahalla, and activities based on the "Vatan ichra vatan" program and guide make it possible to extend the primary school pupil's spiritual experience across different social environments. Methods such as analysis of spiritual and moral

situations, values-based analysis, case study, project work, family assignments, and cooperation with the mahalla help transform the pupil from a passive recipient of ready-made conclusions into an active subject who thinks, makes choices, and participates in practical activity.

When assessing the effectiveness of cooperation, attention should be directed not to the number of activities, but to pupils' spiritual development, conscious attitudes toward values, social activity, responsible behavior, cooperation skills, and the consistency of the educational environment at school and in the family. Complementary assessment tools—such as observation, interviews, situational tasks, projects, and analysis of activity products—help identify how spiritual and moral qualities are manifested across different situations.

Thus, school-family-mahalla cooperation can be regarded as an integrated socio-pedagogical mechanism that fosters in primary school pupils a conscious attitude toward national and universal values, devotion to the homeland, respect for the family, a sense of belonging to the mahalla, social activity, responsibility, diligence, and cooperation skills. Its sustainable effectiveness is ensured by the purposeful, regular, mutually responsible, and pedagogically coordinated activity of all cooperation actors.

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