



# Social Determinants Of Family-Mahhala-School Relations

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**Abstract:** In recent years, the place and role of social institutions in the actively pursued humanistic policy in Uzbekistan have also been changing. The principle of humanity forms the basis of these relations. The family has always been the starting point of education and upbringing. School education is an important stage in the intellectual, moral and spiritual development of a person. Mahalla is an ancient and effective form of local governance, a collective life, characteristic of the Uzbek people.

The current mutual relations of these social institutions are aimed at achieving social stability and development in society through human development. The study of social determinants in these relations is one of the urgent tasks of the discipline of social philosophy.

**Keywords:** Social philosophy, family, school, mahallas, social relations, social determinants, personality, education, upbringing.

**INTRODUCTION:** The principles of human rights and democracy are the priorities of the new state and society of Uzbekistan. These principles are reflected in practical life as a result of active reforms carried out in recent years. "In our country, preschool education coverage has increased from 27 to 78 percent, while the higher education uptake among our youth has risen from 9 to 42 percent",- emphasized President of the Republic of Uzbekistan Shavkat Mirziyoev at the 80th session of the UN General Assembly [1].

As noted in contemporary philosophy, "modern humanity entered the 21st century focused on forms and rates of development that quite rightly qualify our time as the era of postmodernity. The unprecedented level of social dynamism and the global nature of the problems society faces contribute to many philosophers, politicians, and public figures viewing this as the eve of a radically new stage in the development

of civilization". [2;3]

Therefore, it is important to study the relationship between traditional social institutions in Uzbekistan and their social determinants in the new era.

## METHOD

In recent years, the term "determination" has been widely used in scientific and philosophical literature. However, this concept does not have a clear and universal definition even today. Moreover, we rarely encounter this term in philosophical research and scientific publications. As a result, there is a certain ambiguity in understanding its philosophical essence. In philosophical research, "determination" is used in various contexts, namely with such expressions as "probability", "causal", "acausal", "sociocultural", "social-material" and "ideal" [3;12]. In our opinion, one of the main reasons for the low use of this term in scientific circles is the lack of a complete definition and, in many cases, its combination with the concepts of "cause" and "factor". In any case, the concept of "determination" is interpreted in close connection with "determinism".

Initially, the lexical meaning of "determination" acquires an anthropomorphic character. This term comes from the Latin word "determinare" meaning "to define", "to distinguish", "to mark". In this case, "determination" is expressed as a process that proves and confirms the difference of the properties of an object from other objects" [4].

The concept of "determination" also expresses the concept of "conditionality" [5;61], "a factor resulting from some activity" [6;109] and "represents the dynamic and influential aspects of activity" [7;86-91]. Many researchers use "determination" to clearly express the characteristic of social determinism and consider it synonymous with the term "determination" [8;15]. In our opinion, "determination" generally represents the methods of distinguishing the nature of phenomena from other processes, conditioning them and determining them. The most basic forms of these processes are being studied in philosophy within the framework of the principle of determinism.

In studying the epistemological and philosophical-ontological content of social determinants, research within the framework of modern social sciences is important. In particular, the research of R. Wilkinson and K. Pickett on the "relationship between economic inequality and social stability" [9;58] is of great importance. According to it, it is proven that economic differences affect the general spirit of society and the quality of health and life. The work of these authors "Spiritual Balance" shows the role of socio-economic factors in the formation of collective well-being on the

basis of social determinism. The work also provides an opportunity to define the concept of social stratification in a more detailed context.

In addition, researcher M. Marmot, in his study entitled "Status Syndrome", studies "the relationship between the social status of people and the environment in which they live, their life expectancy and health" [10;43]. This is evidence that, within the framework of social determinism, human health is directly related to the external social environment.

Taking into account the above considerations, we consider it appropriate to pay attention to the definition of the concept of "determinism" given by M.V. Dyomin. According to him: "determinism encompasses the doctrine of the general and universal connection of world phenomena. These connections are manifested in the interrelationship between phenomena, in their mutual determination" [11;45].

In our opinion, determinism is gradually becoming a problem that concerns the order of the universe. If earlier determinism was used as a defining, eliminating or generalizing concept, then the modern evolutionary approach emphasizes differences and assumes the application of the concept of determination in complex, dynamic systems. This indicates the need to use deterministic principles in a more careful and flexible interpretation.

It is undeniable that all interpretations of this concept are based on an objective scientific basis. In certain areas of knowledge acquisition and practice, the concept of determination can be used only on the basis of one approach, but it is not logical to try to justify it as an absolute truth, accept it or consider it the only one.

We believe that this approach should be improved and applied to the study of the determinants of social relations.

## RESULTS AND DISCUSSIONS

It is known that stability in society has a number of social determinants, and from the point of view of social philosophy, the social environment is one of the important determinants. The social environment consists of a set of cultural, legal, moral, and other spheres, based on activity, in which human life takes place, providing conditions for development and self-realization.

Within the framework of the development strategy of New Uzbekistan, improving the interaction between the neighborhood, family and school is recognized as an urgent task in developing human capital, strengthening civil society and ensuring social stability. While each of these institutions is an independent social space, when

they work together, they create strong synergy in the comprehensive development of the individual.

According to the philosophical approach, the family forms the moral and spiritual foundations of the individual, the school increases intellectual and scientific potential, and the neighborhood provides an environment for the socialization of the individual and strengthening civic consciousness. Their harmonious and systematic cooperation serves to form social harmony, cultural stability and spiritual health in society.

Education is one of the values that has acquired a new meaning and significance in New Uzbekistan and is being improved. The main factors for this can be the high attention paid by the state to the field of education and the creation of wide opportunities. Among the changes taking place in people's thinking in recent years, respect and attention to education and school can be especially noted.

In such conditions, the family forms national and universal values and moral standards generally recognized in society in its child. At the same time, it takes responsibility for his education, creates and supports the necessary conditions. Most importantly, it instills education as a value.

Mahalla - carries out tasks such as ensuring the stability of a healthy socio-spiritual environment in the family, solving problems related to material well-being, education and upbringing of children, educating young people, preventing crimes, meaningful organization of free time, supporting progressive initiatives, assisting in the education and vocational training of children from families in need of special social protection.

School - provides education to students based on state educational standards, curricula and plans using modern pedagogical and information technologies. It educates children as spiritually and morally mature individuals based on educational concepts and programs, directs, prepares and teaches them to the next stages of education and professions.

It is noteworthy that the areas of cooperation, tasks and mechanisms of all three in implementing these tasks are regulated by a number of law documents. Today, it is being implemented as a systematic process. At the same time, the basis for material and financial incentives for this cooperation has also been developed and is of great importance in ensuring its effectiveness.

## CONCLUSION

Over the past nine years, 1081 normative and legal documents have been adopted in our country, setting new goals and objectives for the improvement of these three institutions.

The sanctity of the family, living in community and mutual harmony, and enlightenment are among the eternal values of our people. The fact that the family is the basis of education and upbringing, and the mahalla is an important center of personal development, which has a uniqueness that is not found in other nations of the world, and the fact that obtaining knowledge and acquiring a profession have always been one of the highest goals in our people, indicates that the relations between the three social institutions have been built on a solid foundation from time immemorial.

Until now, research in disciplines such as sociology, pedagogy, and psychology has examined neighborhood, family, and school relationships only in the context of education. However, there has been a need for a socio-philosophical analysis of the role of these institutions in new social relations, their interactions, and their impact on social stability.

Currently, a new system of family, neighborhood and school cooperation, which has legal, organizational and financial foundations and is supported by the state, has emerged in Uzbekistan. This has created a solid foundation for improving the quality and effectiveness of relations between citizens and social institutions with the state and society. Education has become an important component of social relations in new directions and goals and has been defined as an important condition for personal development and social stability. The ideas of New Uzbekistan and the Third Renaissance constitute the conceptual content of these relations.

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