

FACTORS OF STRENGTHENING THE IDEOLOGICAL IMMUNITY OF YOUTH IN THE PROCESS OF THEIR IDEOLOGICAL EDUCATION

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Annotation: This article explores the essential factors that contribute to strengthening the ideological immunity of young people in the process of ideological education. The study emphasizes the importance of developing independent thinking, national consciousness, and resistance to destructive ideological influences among the youth. It analyzes the role of education, family, mass media, and social institutions in shaping a healthy worldview and ensuring spiritual and moral stability. The author also highlights the necessity of creating an effective system of ideological upbringing aimed at nurturing patriotic, enlightened, and socially active young generations.

Key words: youth, ideology, ideological education, ideological immunity, national consciousness, worldview, education, upbringing, values.

INTRODUCTION.

In our country, certain experience has been accumulated in educating young people ideologically and teaching them how to conduct propaganda and counter-propaganda activities. At the same time, the need for measures that help young people understand the essence of these processes and prepare them to firmly defend national interests is steadily increasing.

It is also important not to overlook the fact that some young people perceive foreign ideas as positive sources of information. The favorable ground for consciously or unconsciously accepting alien ideologies lies in the excessive pursuit of material comfort, exaggerated attention to external beauty, consumerism, dependency, and the unconscious use of benefits and conveniences that have become habitual in our national way of life, without fully understanding them as spiritual values.

MATERIAL AND METHODS.

The complex ideological situation in the modern world requires the intensification of efforts to develop ideological immunity among young people. In order to transform New Uzbekistan into one of the developed countries of the world, it is essential to form in our youth a firm ideological conviction and a sense of loyalty to national interests — this should become the key criterion of ideological education [4].

Furthermore, in working with young people, factors such as scientific validity, consistency, systematic approach, clarity, and visibility of ideological activities, as well as the awareness, activeness, and strength of knowledge assimilation among the younger generation, play an important role. It is also crucial to determine effective methods of individual approach. It is well known that youth is characterized by specific individual features — the pursuit of self-improvement, the choice of education and profession, occasional instability caused by

inexperience, the development of self-awareness, recognition of personal strengths and weaknesses, and the shift from seeking role models among peers to searching for them among adults. The tendency to feel equal to adults, the desire for sincere like-mindedness, and other such traits must be taken into account, as they are of great importance in using ideological factors effectively in youth education.

Defining the pedagogical meaning, indicators, levels, and criteria of the concept of “ideological immunity” correctly is of decisive importance. An unscientific approach to this issue cannot protect us from the current and future ideological struggles, which are becoming increasingly global in nature.

Philosophical works addressing the formation of ideological immunity based on ideological factors began to appear only after the country gained independence. In this regard, we refer to the ideas of the well-known philosopher Q. Nazarov in his work “*The Philosophy of Ideas*.” According to him, ideological immunity (from the Latin *immunitas* – “freedom from something”) is a system that protects an individual, a social group, a nation, or society as a whole from harmful ideological influences. The term “immunity” itself comes from medicine, where it denotes the body’s ability to maintain internal stability and defend itself from external influences and infections. In simple terms, immunity is the organism’s capacity to protect itself from various diseases.

DISCUSSION AND RESULTS.

The specific characteristics of ideological immunity can be described as follows:

First, unlike biological immunity, which is innate, ideological immunity is a product of social processes and is formed through moral and educational measures. Second, it depends on the characteristics of each era, the time in which a particular generation lives, and the laws governing the development of society. Third, only when a society possesses a strong system of ideological immunity can its ideological independence and stability be ensured [3].

According to Q. Nazarov, the first and most fundamental element of the ideological immunity system is knowledge. However, there are many types of knowledge. For example, supporters of imperial nationalism or aggressive chauvinism also rely on certain “knowledge.” Therefore, the knowledge that forms the foundation of ideological immunity must be objective, reflect reality correctly and fully, enrich human spirituality, and serve the development of the people and society. It must be organically linked to the interests of the homeland and the nation.

The second element of ideological immunity is the system of values formed on the basis of advanced knowledge. The deeper and more objective the knowledge, the stronger the values and assessments that arise from it. In short, the system of values determines the strength of ideological immunity and serves as a firm shield against harmful ideas [2].

However, knowledge and values alone do not fully express the essence of ideological immunity. These two elements are linked to the third important component — a system of goals in socio-economic, political, cultural, and educational spheres. Without clear goals, it is impossible for an individual, a nation, or society to withstand ideological pressure, whether overt or covert. Since the struggle for human minds and hearts never ceases, every society naturally feels the need for a healthy ideology [1].

Unlike unhealthy ideological forms such as fascism, communism, or religious extremism — which negatively affect society and often lead to its decline — a healthy ideology

accelerates human progress, promotes the well-being of the people, and ensures the prosperity of the homeland.

According to the scholar's conclusions, attempts to undermine the ideological immunity of our society and population manifest themselves mainly in the following forms:

- Promotion of alien ideas (such as cosmopolitanism, nihilism, extremism, terrorism, mass culture, and ruthless individualism) through various means;
- Promotion of habits foreign to our national mentality (for example, through television, radio, and the Internet, ideas alien to our culture are being propagated — such as the belief that before marriage, young people should live together for a while to “test” each other, which contradicts our national traditions);
- Efforts to distort the worldview of the youth by influencing their way of thinking and lifestyle (such as portraying one's homeland negatively, instilling disrespect toward history, and encouraging distrust of the state and society, while idealizing foreign lifestyles as “paradise-like”) [5].

In the formation of ideological immunity among the younger generation, the knowledge and ideological factors they assimilate form a unified system. Not only social and humanitarian sciences but also natural and fundamental sciences are developing their own methodological approaches in this regard. The use of modern technologies to enhance the effectiveness of ideological influence is one of the main tasks in strengthening ideological immunity. Such technologies not only help educate young people based on the latest achievements of science but also raise their awareness of various forms of ideological aggression in the globalized world.

It is essential to continuously and systematically instill national values and elements of Eastern democracy in educating a well-rounded and independent-thinking young generation [1].

Studying international experience in this field — particularly the system of ideological education in American schools — has yielded interesting observations. In the United States, ideological education is viewed as a means of protecting national interests. This is understandable because the ideological and conceptual unity of today's young generation determines the future ideological unity of the American people. For this reason, *The Nation* magazine warns: “If a social studies teacher starts using the classroom as a place to express his or her liberal views, that teacher will soon find themselves unemployed.”

Starting from this very factor, at the current new stage of our country's development, one of the main tasks of all educational institutions is to raise the younger generation in the spirit of loyalty to the noble ideas reflected in the *Strategy of Actions* and in uncompromising opposition to alien ideologies — this has become a vital requirement of the times. For this reason, the government's educational policy pays special attention to the individual and their sense of responsibility toward the Motherland [2].

It has become clear that in shaping young people's worldview, the predominance of sound faith, strong conviction, and national values serves as an important factor in developing immunity against alien ideologies. Therefore, the knowledge that forms the basis for students to understand the laws of ideological development should include:

Instilling in the consciousness and thinking of all youth the ideological foundations of building *New Uzbekistan*;



Encouraging youth to analyze and evaluate globalizing world events on the basis of scientific thinking and tolerance;

Teaching the young generation to defend their viewpoints and develop their ideological awareness;

Ensuring that young people everywhere and at all times remain uncompromising toward destructive ideologies;

Strengthening ideological propaganda among all segments of the population, especially among youth, to ensure their readiness to constantly defend national interests.

In addressing the issues of ideological education among youth, the effectiveness of this process largely depends on the future specialist's ability to engage in work that benefits the nation and possess certain moral and ethical qualities. Therefore, preparation for socially beneficial labor is not only an indicator of ideological conviction but also an important factor in shaping it [4].

It is especially worth noting that close cooperation between university professors and teachers, educational institution staff, families, and labor collectives, as well as the implementation of various forms of mentorship, competitions, and sponsorship activities, ultimately provides comprehensive support for the ideological education of students.

Successfully solving the issue of developing ideological immunity among youth largely depends on the ideological, theoretical, and methodological preparedness of all propagandists, advocates, and representatives of the spiritual-enlightenment sphere — particularly pedagogical personnel. It must be kept in mind that every representative of the spiritual and educational field, every propagandist, is, above all, a key promoter of the noble goals and essential factors associated with building *New Uzbekistan* [1].

Every word, action, and activity of these individuals should be aimed at conveying the essence and meaning of these goals to the minds of every young person, serving as an effective means of fostering intolerance toward destructive ideologies in their consciousness and perception.

CONCLUSION.

In conclusion, strengthening the ideological immunity of youth is one of the key priorities in shaping a spiritually mature, patriotic, and intellectually developed generation capable of defending the national interests of Uzbekistan in the era of globalization. The experience of recent years shows that sound ideology, based on national values, scientific thinking, and civic responsibility, serves as a powerful safeguard against the influence of destructive and alien ideas.

At the current stage of New Uzbekistan's development, it is essential for all educational institutions to focus their efforts on nurturing in young people a deep sense of loyalty to the ideals of independence, devotion to the homeland, and uncompromising resistance to harmful ideologies. The success of this mission depends largely on the ideological and methodological competence of educators and spiritual-enlightenment workers, who play a decisive role in conveying the noble goals of national renewal to the younger generation.

Building ideological immunity among youth is not a one-time task, but a continuous process that requires close collaboration between families, educational institutions, communities, and the media. Only through the consistent and scientifically grounded organization of ideological education can we ensure the formation of an intellectually strong,



morally sound, and spiritually steadfast young generation — the foundation of Uzbekistan's prosperous and secure future.

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