

The formation of ideological immunity in student youth as a social problem in pedagogy

Raximova Iroda Ravshanovna
English teacher, Independent
researcher of Samarkand State
Architecture and Construction University.
Phone :+998937270066
rahimovsanjar59@gmail.com

Abstract: This article provides theoretical and technological, methodological and practical support for the formation of students' stable ideological immunity, attention to social values formed through education against the influence of alien ideas in accordance with their age and mind.

Key words: formation, strong ideological immunity, through education, analysis of scientific literature, against the influence of alien ideas, indifference, callousness, indifference, unconscious dissatisfaction, moods of instability, essence.

In the writings of the First President of the Republic of Uzbekistan, the concept of "ideological immunity" entered pedagogical science as a social order, and it is primarily emphasized that it is one of the most important issues of youth education. . For this reason, pedagogical science is charged with the task of "providing theoretical, technological, methodological and practical support for the formation of a strong ideological immunity among young people and students in Uzbekistan".

In pedagogical science, scientific support for this issue has only just begun. In particular, an analysis of the scientific literature of renowned scholars - Sh. Kurbanov, E. Seytkhalilov, K. Nazarov, B. Toraev, S. Nishonov, O. Gasanboeva, A. Ochildiev, A. Begmatov, R. Jumaev, D. Alimov, V. Karimova, N. Joraev, T. Joraev, A. Mavrulov, M. Kuronov, A. Erkaev show that different aspects of this issue are revealed¹. Therefore, based on the views of the aforementioned scholars,

1 Begmatov, A. Fanaticism and ideology. // Society and Management, 1998. No. 3, Jumaev R. Extremism and Terrorism - A Movement for Freedom. Let's be careful. T.: Academia, 1999, Dzhuraev N. Ideological Immunity. Text of the lecture. T.: Spirituality, 2000, Mavrulov A. The Idea of National Independence and Conformist Worldview. or on Reforms of Thinking // Prosveshchenie 2003. 3 May, Ochildiev A. National Idea, Man and Time. T.: Yangi asr avlodi, 2001, Kuronov M., Nurmatov A. The Idea of National Independence: visual aids. T.: "Spirituality", 2001, M. Kuronov, M. The conflict of ideologies has not stopped. Journal "Society and Management", 1998, #3, Kuronov M., Kasimova Z. Interethnic Consent and Ideological Education. "Interethnic Accord and Religious Tolerance are Factors of Development". Materials of conference. T.-2001, Kuronov M. School of Spirituality and National Upbringing. - T.: Fan, 1995, Kuronov M., Oltinov Y. The Program of Pedagogic Science. Tashkent Islamic University under the Cabinet of the Republic of Uzbekistan. T.: 2001.

a student's "ideological immunity" is a worldview knowledge that is formed during the learning process and manifests itself in an attitude that resists the influence of alien ideas in accordance with his/her age and mindset. one could say that it is a set of skills and competencies.

The experiences of democracies around the world provide rich opportunities and varied examples of ideological education. The issue of educating the younger generation in the spirit of their country's ideology is being actively studied and rapidly modernized within the framework of the socio-humanitarian pedagogical sciences, including pedagogy and psychology.

In the 1960s and 1970s, attempts were made to de-ideologise public life in the United States and Western Europe. But this path did not pay off. Because the ideological gap in education began to show its complications. About this in authoritative German publications: "Today there is an increase in so-called 'youth-cultural' behaviour among our young people, manifested in the form of indifference, spiritlessness, indifference, unconscious discontent, unstable attitudes. "This is a sign that young people are being alienated and alienated from the social and cultural values of their ancestors." As a result, there was an urgent need for "ideological renewal", "re-ideologisation" and the correction of the error of lack of ideology. Thus, positivist pedagogy in the USA and Western Europe developed and implemented the concept of "political education for students at school", which includes attention to social values and ideological education.

In US pedagogy, the aim of ideological education, i.e. the concept of "political socialization", is the Americanization of young people. It is a scientific and pedagogical system of perfect acquaintance with the political system and spirituality of their homeland, the USA. Through adaptation courses and various ideological education games, students are practically prepared for their moral, ideological tasks and responsibilities as future "model citizens" of American society. Youth societies, associations, open houses and professional clubs also serve this purpose.

US military and political interests required schools to develop an ideological education programmed aimed at educating the American way of life and raising its active defenders. The main task of ideological education for young people in those years was to arm them ideologically against communist ideology. For this reason, history, geography and the social sciences in the education system were assigned ideological tasks. While nothing was said about a communist dictatorship before the 1960s, since the 1960s a different approach has been taken. Edgar Hoover, Director of the Federal Bureau of Investigation, justified this path by saying: "In order to fight effectively against the pressure of communist ideology and to defend the values and ideals of our nation, American youth must know why we fight it".

We were surprised by the results of the literature review on the implementation of ideological education in American schools. That is, the US sees ideological education as a means of protecting its national interests. This is understandable. After all, the ideological and ideological unity of today's young generation means the ideological and ideological unity of tomorrow's American people! That is why the American magazine *The Nation* warns that "if a social studies teacher starts using the school classroom as a place to express his liberal views, he will soon become unemployed"².

At the present stage of our national independence, one of the important tasks of higher education institutions is to educate students in the spirit of high idealism and loyalty to the idea of national independence and intolerance to foreign ideologies. After all, "a person who considers himself a child of this country must fulfill his duty to his country, to his people, and to the society which brought him up with great hope and brought him to adulthood. The educational policy of our state, therefore, attaches great importance to the individual and his or her responsibility towards the homeland.

Prioritizing healthy faith, trust and national values in the student's worldview is an important factor in fostering immunity against alien ideologies. Therefore,

² *The Nation*, March, 1963

knowledge, which is the basis for students' understanding of the patterns of worldview development:

- The idea of national independence: arming yourself with basic concepts and principles;
- getting used to analyzing and evaluating life events in a peaceful and scientific way;
- must be taught to stand up for their views. It is necessary to raise students' ideological consciousness so that they are always and everywhere intolerant of destructive ideologies, to strengthen national ideological propaganda, to be ready to practice and defend our national ideals.

In addressing the issues of ideological education of students, the effectiveness of this education largely depends on whether the future specialist is engaged in work useful to the nation and has certain spiritual and moral qualities for this purpose. Preparation for useful work for the nation is therefore not only an indicator of ideological confidence, but also an important factor in shaping it. The close contact between university professors and teachers and their families and work collectives, various forms of coaching, competitions and sponsorships will ultimately contribute in every way to the ideological education of young students.

The successful resolution of the issue of forming ideological immunity among student youth depends on the ideological-theoretical and methodological training of teaching staff, which is specifically defined in the brochure "The Idea of National Independence: Basic Concepts and Principles". Every professor-teacher is first and foremost a promoter of national independence. Every word he utters will be an important pedagogical tool in bringing national ideas to the consciousness of every schoolchild and fostering intolerance towards alien ideologies.

The formation of ideological immunity is a phenomenon directly linked to the most subtle aspects of society, national feelings, goals and aspirations, and the spiritual and moral level of young people. After all, ideology only guides and directs a person when it is linked to the emotions associated with his or her

thinking and psyche. University students should be able to understand what lies behind the "kindness", "impartiality", "neutrality", "agreeableness", "friendliness" of propaganda of other people's ideologies. That is, they need to be taught to understand that they are the result and practice of a vigorous fanatical propaganda, regularly changing tactics depending on Uzbekistan's development, and that they are "reviving" traditional fundamentalist theories and ideas in a modern way.

The propaganda of religious fanaticism and its slogan - the Caliphate - "a huge lie" is the main trap for preying on Muslim youth. This trap contains all the false and fabricated views that their "ideological departments" have developed over the years. This is inherent in all destructive ideologies, and fascism was once clad in a religious mask in one way or another and relied on numerous repetitions of the big lie. This is what the "big lie" called the Caliphate is about.

Religious fanaticism does not hide its subversive aims, on the contrary, it tries to justify that fanaticism which our prophet abolished with "jihad". He is trying to introduce his ideas into the public life of the independent Central Asian countries and into the minds of young people by all methods of modern propaganda. As a result, most of the peoples of the Central Asian countries become conscious bearers of their own ideas and cause resentment against their governments. In doing so, their evil intentions will come true and they want to change the system of these countries without the use of force. For the same purpose, they are waging a real psychological war against the youth of Muslim countries. This ideological struggle, aimed at devaluing the values of national independence, is also aimed at our youth.

The success of independence frightens our enemies. That is why they are trying with all their might to destroy the achievements and experiences of independent development in the commonwealth countries. To do this, they use not only leaflets, oral addresses, radio broadcasts, but also to expose our expanding inter-state relations, cultural and economic cooperation.

For this reason, our ideological enemies are attacking us, openly advertising to the world some of the socio-economic difficulties in our country.

This phenomenon has occurred particularly in the valleys of our republic, where religious values are firmly preserved. For example, one can cite cases in Fergana and Namangan provinces. H. Madaminov, Senior Assistant Prosecutor of Namangan oblast, 1st rank lawyer, writes about it: "The teaching of religious studies has intensified everywhere. As a result, it is no secret that in the recent past a group of young people left school and attended mosques, received religious education illegally, and that superstitions were spread openly in the streets by illiterate mullahs. Even workers who did not attend prayers in the quarters were insulted.

It is clear to all that people's peace is being disturbed by the teaching of religious lessons through loudspeakers from early morning until midnight.

Usually religion gives spiritual nourishment to our people. Religion has a great role to play in purifying society from all kinds of vices, making people honest, pure and pious. Because every citizen is physically healthy and spiritually renewed through religion. This is a particularly important issue in the religion of Islam, which our ancestors believed in. However, in recent times the work of understanding and explaining religion has been interpreted differently by some people.

In our province, especially in the city of Namangan, the citizens have strong religious inclinations and faith. The pure trust of the people here was the most favourable condition for some unscrupulous people to realise their malevolent goals. They planned to build an "Islamic state" first in the Fergana Valley and then in the whole republic. The saddest thing is that the Chalamullahs, who do not fully understand the religion, conduct counter-propaganda among the population³». At the same time, negative processes and crisis situations occurring in the countries living on a religious basis are blamed.

Uzbekistan lacks much experience in the ideological education of students and young people in institutions of higher education and in training them to carry

³ Madaminov H. Religious extremism - a threat to security / "Dionat" Namangan - 30 January 2001

out propaganda and counter-propaganda work. However, our young people need to understand the essence of this and grow up ready to fight for the realisation of our national ideals.

At the same time, it should not be overlooked that some students perceive various foreign ideas as a source of unbiased information. A fertile ground for blind acceptance of foreign ideologies is an excessive desire for domestic comfort, an excessive attachment to external beauty, materialism, greed and an unconscious use of advantages and benefits that have become commonplace in national life. Such a complex world view requires the intensification of education of ideological immunity among students in today's higher education institutions. It is the President of the Republic of Uzbekistan's "Formation of confidence, independent, creative thinking in our youth and development of a sense of responsibility for the destiny of the Motherland".

The used literature:

1. Begmatov A. Aqidaparastlik va mafkura. // «Jamiyat va boshqaruv», 1998y. 3-son.
2. Jumayev R. Ekstremizm va terrorchilik - hurriyat kushandasi. Ogoh bo'laylik. T.: Akademiya, 1999.
3. Jo'rayev N. Mafkuraviy immunitet. Ma'ruza matni. T.: «Ma'naviyat», 2000.
4. Mavrulov A. Milliy istiqlol g'oyasi va konformistik dunyoqarash. yoxud tafakkurdagi islohotlar xususida / Ma'rifat 2003 y. 3 may.
5. Ochildiyev A. Milliy g'oya, inson va zamon. T.: «Yangi asr avlodi», 2001.
6. Quronov M., Nurmatov A. Milliy istiqlol g'oyasi: ko'rgazmali vositalar. T.: «Ma'naviyat», 2001.
7. Quronov M. Mafkuralar tortishuvi to'xtagani yo'q. «Jamiyat va boshqaruv» jurnali, 1998, 3-son.
8. Quronov M., Kasimova Z. Millatlararo totuvlik va g'oyaviy tarbiya. «Millatlararo totuvlik va diniy bag'rikenglik-taraqqiyot omili.» Konferensiya materiallari. T.-2001.
9. Quronov M. Maktab ma'naviyati va milliy tarbiya. - T.: Fan, 1995.
10. Quronov M., Oltinov U. Pedagogika fani dasturi. O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Toshkent Islom universiteti. T.: 2001.
11. The Nation, March, 1963.

12. Madaminov H. Diniy ekstremizm-xavfsizlikka tahdid / «Diyonat» Namangan-2001 yil 30 yanvar.
13. Mattiev, I. B. (2022, February). INNOVATION TECHNOLOGIES IN EDUCATION SYSTEM AND THEIR USE. In Conference Zone (pp. 167-168).
14. Маттєв И. Б. (2022). Социально-педагогическая необходимость развития здравоохранения для студентов. Web of Scientist: International Scientific Research Journal, 3(4), 300-304.
15. Mattiev, I. B. (2022, February). INNOVATION TECHNOLOGIES IN EDUCATION SYSTEM AND THEIR USE. In Conference Zone (pp. 167-168).
16. Маттєв, И. Б. (2011). Культура здорового образа жизни: взгляды прошлых цивилизаций (на примере Узбекистана). In Педагогика: традиции и инновации (pp. 49-51).
17. Маттєв, И. Б. (2016). Некоторые направления государственной политики здоровьесбережения как педагогический фактор формирования здорового поколения. Бюллетень науки и практики, (10 (11)), 358-363.
18. Маттєв И. Б. (2022). Социально-педагогическая необходимость развития здравоохранения для студентов. Web of Scientist: International Scientific Research Journal, 3(4), 300-304.