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# FORMATION OF IDEOLOGICAL IMMUNITY AMONG YOUTH STUDENTS: A PEDAGOGICAL ANALYSIS



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***FORMATION OF IDEOLOGICAL IMMUNITY AMONG  
YOUTH STUDENTS: A PEDAGOGICAL ANALYSIS***

**MONOGRAPH**

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The presented monograph is carefully structured and divided into three chapters, each of which is devoted to different aspects of the formation of ideological immunity among student youth. The work considers theoretical foundations, practical tools and methods, as well as the evaluation of the effectiveness of the proposed approaches on the basis of experimental data.

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## INTRODUCTION

In today's world, the rapid development of social influences, advancements in science and technology, and the increase in the flow of information are presenting new challenges for the sciences related to the human factor. Especially, the social tensions rapidly developing in developed countries have an impact on the economic, political, and spiritual aspects of life in developing countries. According to statistics compiled by the General Assembly of the United Nations, the Council of Europe, the Shanghai Cooperation Organization, the Commonwealth of Independent States, and other organizations, approximately 7 billion people (95% of the world's population) lack access to electricity<sup>1</sup>. It shows that mobile networks cover the area, and the material damage caused by cybercrime amounts to 1% of the world's gross domestic product<sup>2</sup>. Hence, the matter of socio-pedagogical factors in developing a robust ideological immunity against ideological threats and informational attacks remains one of the pressing issues. Nowadays, significant innovations are occurring in the socio-political, economic, spiritual, and cultural aspects of our society. After gaining independence, the Uzbek people became the true masters of their own destiny, spirituality, and culture. However, the process of self-awareness and the restoration of national-pedagogical values are occurring within the context of increasingly complex situations, such as globalization. The most important thing is that our consciousness is evolving, fostering a shared sense of personal and national goals among our people, and a drive for ideological unity in the development of our homeland and the country's peace.

The informational attacks we are facing and the efforts of religious fanaticism and extremism to influence the minds and hearts of our people are presenting new educational challenges in nurturing the youth with a healthy mindset. In particular, there is a need to counteract the harmful influence of

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<sup>1</sup> [http://www.itu.int/net/pressoffice/press\\_releases/2016/pdf/30-ru.pdf](http://www.itu.int/net/pressoffice/press_releases/2016/pdf/30-ru.pdf) (International Telecommunication Union).

<sup>2</sup> <http://www.statista.com/> (The Statistics Portal).

foreign ideologies on the minds and hearts of young people, as well as to address their psychology and efforts to promote ideological indifference among them in educational work. From the early days of independence, we have been studying the methods, forms, and factors for developing a strong ideological immunity in people against destructive ideologies that threaten the social-political and spiritual stability, as well as the universal ideals of our country. Moreover, in this regard, our country has become a global example of the principle of fighting "enlightenment against ignorance" within the world community<sup>3</sup>.

In the current complex and dangerous period, as ideological, informational, and internal and external struggles intensify in our country, it is necessary to elevate the efforts to build ideological resilience against both open and covert threats to a new level. Researching the psychological factors that protect our youth from various ideological attacks is crucial. The adoption of the President of the Republic of Uzbekistan's decisions aimed at fostering a sense of belonging to current events and leading a consistent fight against potential aggressions that could threaten our country's independence and peaceful existence underscores the societal importance of this issue<sup>4</sup>.

The dissertation research is to some extent related to the Decision of the President of the Republic of Uzbekistan No. PQ-3160 of July 28, 2017, "On increasing the efficiency of spiritual and educational work and raising the development of the field to a new level," Decision of the President of the Republic of Uzbekistan No. PQ-4307 of May 3, 2019, "On increasing the efficiency of spiritual and educational work," "On additional measures," and the "Program of measures aimed at protecting the population of the Republic of Uzbekistan from informational and ideological attacks displayed through modern information

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<sup>3</sup> The speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the 72nd session of the United Nations General Assembly on September 19, 2017.

<sup>4</sup> PQ-3160 of the President of the Republic of Uzbekistan dated July 28, 2017, titled "On increasing the efficiency of spiritual and educational work and raising the industry to a new level," and PQ-4307 of May 3, 2019, titled "On additional measures to increase the efficiency of spiritual and educational work," are numbered decisions.

technologies and the Internet," as well as the tasks defined in the documents related to this issue<sup>5</sup>.

Today, the formation of ideological immunity is the subject of many interdisciplinary studies. The structural qualities of ideological immunity, the ideals of nurturing a perfect individual, perspectives on justice, and historical sources that serve to fortify the healthy spiritual and moral essence of society are reflected in Avesta, Kultegin's epitaph, the holy book "Qur'an Karim," and the esteemed figures of our past such as Unsur Ul Maoliy Kaikovus, Yusuf Khos Hajib, Amir Temur, Jalaluddin Manguberdi, Abu Rayhan Beruni, Imam Bukhari, Alisher Nawai, Husayn Vaiz Koshifi, Abu Nasr Farabi, Khoja Ahmed Yassavi, Najmuddin Kubra, Abu Ali ibn Sina, Bahauddin Naqshband, and Abu Hamid Ghazali, among others, whose rich legacies are evident in their teachings. It is crucial to accurately determine the pedagogical content, indicators, level, and criteria of the concept of "ideological immunity". After all, an unscientific approach to the problem cannot shield us from the ongoing and escalating ideological struggles that are becoming increasingly universal. The concept of "immunity" is derived from the Latin word "immunitas," which means "to get rid of something, to release." It refers to a system that protects a person from various harmful ideological influences. The concept of "immunity" was originally used in medicine and refers to the body's ability to protect itself from various diseases while maintaining its internal stability. The first president of the Republic of Uzbekistan, I. Karimov, defined the concept of "immunity" as Immunity immunity is formed. It is essential for us to instill in our children a positive attitude towards our country, our rich history, and the sacred religion of our ancestors in order to strengthen their ideological resilience. Neither the "call" of ignorant bigotry, nor the ideas that reject morality and are completely foreign to us, can have their effect [1.1.43-14]. In the foreword to the pamphlet "The Idea of National Independence:

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<sup>5</sup> Statement No. 9 dated January 14, 2016 of the Department of Information and Analysis of Youth Policy, Education, Culture and Sports of the Cabinet of Ministers of the Republic of Uzbekistan.

Basic Concepts and Principles," it was emphasized that "In the current complex conditions, it is important to cultivate ideological resilience in the minds and hearts of our people, especially in the minds and hearts of our young generation" [1.1.43-4]. The need to develop ideological immunity in young people is growing as a crucial socio-spiritual requirement. The Society of Enlightenment Propagators was established based on the principles of Republican Spirituality and the Enlightenment Center. Its purpose is to take a holistic and comprehensive approach to ideological education, training, promotion, and coordination of propaganda work. Historians, philosophers, political scientists, educators, psychologists, literary scholars of our country, as well as art schools, poets, writers, theater and film actors were involved in its creation. National ideology is not the same as state ideology. It is a spiritual power and force that fulfills the lofty aspirations of our people. Therefore, the perspectives of the public, creative intellectuals of Uzbekistan, representatives of science, and culture regarding the national ideology and the ideological education based on it have significant pedagogical value. Unfortunately, even in 2001, there were people who still held the mistaken belief that ideology and enlightenment were unnecessary. "Our stance toward such perspectives should be unequivocal and resolute: we denounce the communist ideology, which represents only the interests of a specific political faction, and any displays of fanaticism. "We are advocates of a healthy ideology that truly represents the interests of the people and aims to promote noble concepts such as development, prosperity, friendship, inter-ethnic harmony, and religious tolerance in society," stated leading scientists and intellectuals [3.14].

The study and generalization of mass and advanced pedagogical experience create the need to conduct special pedagogical and psychological research dedicated to the ideological education of young people. In the years following independence, significant theoretical and practical innovations were made in the field of pedagogy. The concepts of "educational responsibility," "global pedagogy of society," and serious approaches aimed at revising the



essence of spiritual and moral qualities of a person are all important aspects to consider. However, it is challenging for traditional pedagogical thinking to transition to the new pedagogical approach. For example, the issue of developing ideological immunity among young people has been studied for several years since gaining independence. "In such circumstances," writes doctors of pedagogical sciences Sh.E. Kurbanov and E.A. Seytkhalilov asks, can one not be surprised that the spiritual and moral qualities of the individual, which are very necessary for the future of our society, are being neglected in the theory of pedagogy, especially in practice? Isn't that the reason why young people are unable to resist anti-social behavior, religious fundamentalism and extremism, "popular culture", and the evil influence of drug addiction and inability of them to acquire spiritual-ethical and cultural-historical, universal values, traditions and ideals of our people? [1.1.90.32-33]

At the same time, modern higher educational institutions need to focus on enhancing the spiritual and educational aspects of their work. This includes conducting in-depth scientific and pedagogical analyses of ideological issues and struggles, improving the methods for cultivating practical ideological skills in students and young people, and developing approaches for preparing students to engage in ideological propaganda.

The concept of "ideological immunity" attracts the attention of philosophers, lawyers, political scientists, educators, and psychologists. For example, scholars such as N.Joraev, A.Zakurlaev, Z.Islamov, K.Nazarov, A.Ochildiev, M.Ortikov, M.Rajabova, M.Rustamova, U.Ubaidullaev, and Z.Husnidinov discuss the issue of ideological immunity from a socio-political perspective, analyzed through the lens of philosophy and Islamic studies. Additionally, V. Karimova and E. Goziev have expressed their opinions on the social-psychological aspects of the problem. Educational scientists from our country include O.Musurmonova, U.Mahkamov, M.Makhmudov, U.Nishonaliev, S.Nishonova, N.Ortikov, M.Kuronov, and Sh.Qurbanov,

E.A.Seytkhalilov, K.Kuronboev, and others have published numerous works, pamphlets, and scientific articles to aid research on aspects related to immunity.

However, the analysis of the studied literature showed that the formation of ideological immunity among students of higher education institutions is a multifaceted complex process, which has not been studied as a pedagogical problem to date.

- If the formation of ideological immunity among students in the process of spiritual and educational work is theoretically analyzed as a pedagogical problem and its factors are determined;

- if the criteria for evaluating the state of ideological immunity in the minds of students are developed;

- formation of ideological immunity of students in the system of spiritual and educational work of the higher educational institution is determined and implemented as a special task of educational work;

- if the content, forms and methods of forming immunity against religious fanaticism in students are developed and widely introduced into the process of educational activities, the formation of ideological immunity in them will be effective.

The scientific-pedagogical approach to the researched problem, the results of the experiments conducted in higher educational institutions were examined by the socio-pedagogical council, and the positive growth of students' ideological immunity is manifested.

## **CHAPTER I. EDUCATION OF IDEOLOGICAL IMMUNITY AMONG YOUTH STUDENTS - AS A SOCIAL PEDAGOGICAL PROBLEM**

### **1.1. Formation of ideological immunity among students as a social order in pedagogy**

At the end of the 20th century and the beginning of the 21st century, opinions were expressed about the transition from a bipolar world to a multipolar world. While overt threats with weapons of mass destruction and overt invasion of foreign territory to seek political dominance on a global scale have ceased, a modern type of danger and menace has emerged. We will not be mistaken if we describe them as ideological, cognitive and psychological threats. If we take into account that the factors that threaten young people not only change their form, but also become intelligent and even latent, the formation of ideological immunity in young people is manifested as a social imperative. Because as the First President of Uzbekistan Islam Karimov said: "Ideological landfills are more powerful than nuclear landfills today." Indeed, ideas and ideologies perform a number of tasks in the development of every individual, society and state. Considerable work is currently being done to develop ideological immunity in young people. The role of the education system is particularly important in this regard. In order to form the ideological immunity of each young generation, it is necessary for teachers, parents, the local community, in short, patriotic individuals as a whole to have high ideological and cognitive thinking. It is no secret that in recent times, concepts such as "Popular culture", "Globalization", "Globalization processes" are often heard. In order to understand the essence and precise meaning of these concepts, a person must possess ideological and cognitive thinking.

**Immunity** is a medical term, it describes the set of reactions capable of maintaining the permanent internal balance of the organism, protecting it from various external influences, infections. More simply put, immunity is the ability of the organism to protect itself from various diseases. In scientific discourse, the

concept of immunity is used in various contexts, including diplomatic immunity, parliamentary immunity, etc.

In our research, **the concept of ideological immunity** expresses the state of not falling into the influence of various harmful ideas of an individual, social group, community and society.

The following can be distinguished as socio-pedagogical indicators of ideological immunity:

- ideological immunity is formed by various social institutions in the process of physical, spiritual and psychological maturity of a person;

- ideological immunity, in terms of gaining dynamic content, it acquires special content for each generation and protects the interests of the group, community and society;

- ideological immunity acquires accumulative content only when ideological immunity is formed;

- if ideological immunity is formed as a system - the state of not being affected by internal and external threats is ensured.

In the works of the President of the Republic of Uzbekistan, the concept of "ideological immunity" entered the science of pedagogy as a social order, and first of all, it is emphasized that it is one of the most important issues of youth education. For this reason, the science of pedagogy is entrusted with the task of "theoretical, technological, methodological and practical provision of formation of strong ideological immunity in the youth and students of Uzbekistan."

Ideological immunity is distinguished by the following socio-pedagogical aspects:

1. ideological immunity should correspond to social expectations and norms;
2. adherence to ideological immunity is the result of the process of thought and imagination;
3. ideological immunity is expressed as a response against the content of the threat;

4. ideological immunity is consciously practiced and controlled at the level of reflection;

5. ensures successful external socio-psychological adaptation of ideological immunity;

6. ideological immunity ensures satisfaction with the individual's judgment regarding life values;

7. ideological immunity ensures positive development and socialization of a person in interpersonal relations.

**Ideological immunity** is considered a socio-pedagogical system that ensures the stability of young people and is necessary to protect young minds from external and internal influences of negative factors such as alienation, unpleasant impressions, instability. This, in turn, requires categorizing all threats in terms of their actions and manifestations, which is a prerequisite for developing ideological competence in young people. According to structural organization:

- Simple (one-component) threat;
- Complex (multi-component) threat.

It should be noted that the threats used to exert a pedagogical influence on young people are considered complex (multi-faceted) and differ in that they affect different areas. Having information about them ensures a faster response.

When approaching the formation of ideological immunity in young people from a socio-pedagogical perspective, the following phenomena can be distinguished as causes of threats:

- Political disputes;
- Socio-economic relations;
- Forms of political communication (diplomatic relations);
- Demographic situation;
- Political institutions and interpersonal relations;
- Economic and cultural situation;
- Socio-pedagogical literacy;

- Socio-pedagogical shock factors (stressors);
- Existence of criminal groups.

It should be stated that the issue of socio-pedagogical literacy in society needs to be researched separately. Our scientific research partially covers this topic, as a high level of socio-pedagogical literacy is considered an educational force that ensures any threats pass without negative complications (constructively), an important structural component of ideological immunity.

In order to form ideological immunity in young people, studying its socio-pedagogical characteristics acquires not only theoretical but also practical importance, requiring the ability to use scientific methods. Therefore, expert surveys (scenario approach), questionnaire surveys (monitoring public opinion), modeling (including modeling socio-political issues), symptomatology (sign study), visual psychodiagnostics, testing, content analysis, comparative analysis, sociometry, retrospective analysis and case studies are recommended.

In the science of pedagogy, the scientific support of this issue is just beginning. In particular, in the analysis of scientific literature, well-known scientists - A. Azizkhujayev, N. Juraev, R. Jumaev, V. Karimova, Q. Nazarov, A. Ochildiev, M. Kuronov and others have addressed the issue of ideological immunity in one way or another. Therefore, based on the opinions of the above-mentioned scientists, it can be stated that "a student's ideological immunity is a complex of ideological knowledge, skills and abilities that is formed through education and is manifested in an attitude that resists the influence of foreign ideas in accordance with his or her age and mind."

The developed countries have accumulated rich opportunities and various examples of ideological education in practice. The issue of educating young people in the spirit of the ideology of their state and country is being actively studied within the framework of social and humanitarian academic disciplines, including problems of pedagogy and psychology, and is being rapidly modernized.

"In the 1960s and 1970 s, attempts were made to de-ideologize social life in the USA and Western European countries. But this way did not justify itself. Because the ideological gap in education began to show its complications. Worried opinions began to be expressed about the issue in authoritative German publishing houses: "The behavior of the so-called "youth culture" which manifests itself in the form of indifference, lack of spirit, unconscious discontent, unstable moods is increasing among our youth today. This is a sign that young people are estranged from the social and cultural values of their ancestors,"[3.10-24-26]. As a result, there was a strong need for "ideological renewal", "re-ideologicalization" and to correct the mistake of lack of ideology. In this way, positivity pedagogy of the USA and Western European countries developed and implemented the concept of "political indoctrination of students at school", which includes attention to social values and ideological education.

In US pedagogy, the goal of ideological education, that is, the concept of "political socialization" is to Americanize young people. This is a scientific-pedagogical system of perfect assimilation and conversion of the political system and spirituality of their homeland - the USA. Students are practically prepared to fulfill their moral, ideological tasks and duties as future "model citizens" of the American society through adaptation courses and various games for ideological education. Youth societies, associations, "open-door houses", professional clubs also serve this purpose.

The military and political interests of the USA demanded that the schools develop an ideological education program aimed at educating the American way of life and educating its active guardians. The main task of ideological education of young people in those years was to ideologically arm them against communist ideology. For this reason, ideological tasks were assigned to the history, geography, and social sciences of the educational system. If until the 1960s they did not say anything about the communist dictatorship, then from the 1960s, a different approach was taken. Edgar

Hoover, director of the Federal Bureau of Investigation, justified this way: "In order to effectively fight against the pressure of communist ideology, to protect the values and ideals of our nation, American youth need to know why we are fighting against it" [3.10-24-26].

We were surprised by the results of the literature review on the implementation of ideological education in American schools. That is, the United States views ideological education as a means of protecting its national interests. This is understandable. After all, the ideological unity of today's young generation means the ideological unity of the American people tomorrow! Therefore, the US 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" [1.1.74].

At the current stage of our 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, intolerance against foreign ideologies. After all, "A person who considers himself a child of this country must fulfill his duty to his country, his people, to the society that brought him up with great hopes" [3.15]. Therefore, in the education policy of our government, special importance is attached to the individual and his responsibility to the Motherland.

It became clear that the priority of healthy faith, trust and national values in the student's outlook is an important factor in training immunity against foreign ideologies. Therefore, the knowledge that is the basis for students to understand the laws of ideological development:

- the idea of national independence: arming with basic concepts and principles;
- getting used to analyzing and evaluating life events based on the principles of secularism and scientificity;
- should be taught to defend their views.



It is necessary to raise the ideological consciousness of students so that they are always and everywhere intolerant of destructive ideologies, strengthen national ideological propaganda, and be ready to practice and defend our national ideals.

In solving the issues of ideological education of students, the effectiveness of this education in many cases depends on the fact that the future specialist is engaged in useful work for the nation and for this, he has certain spiritual and moral qualities. Therefore, the readiness for work useful for the nation is not only an indicator of ideological confidence, but also an important factor that forms it. The close contact of professors and teachers of higher educational institutions with families and work groups, implementation of various forms of coaching, competitions, and sponsorship ultimately helped the ideological education of young students in every way.

The successful solution of the issue of formation of ideological immunity among students depends on the ideological-theoretical and methodological preparation of the pedagogic personnel, as it is specifically defined in the brochure "The Idea of National Independence: Basic Concepts and Principles". Each professor-teacher is, first of all, a propagator of the ideas of national independence. Each of his words will become an important pedagogical tool in the effort to convey national ideas to the minds of every student, and to educate intolerance towards foreign ideologies.

Formation of ideological immunity is a phenomenon that is directly related to the most delicate aspects of society's life, national feelings, goals and aspirations, spiritual-educational and psycho-moral level of young people. After all, ideology guides and directs a person only when he is connected to the feeling associated with his thinking and psyche. Students of the higher education institution should be able to understand what lies behind the "kindness", "impartiality", "neutrality", "pleasantness", "friendliness" of the propaganda of foreign ideologies. That is, it is necessary to teach them to

understand that at their core lies the result and practice of vigorous fanatical propaganda, which regularly changes its tactics depending on the development of Uzbekistan, and that it "revives" traditional fundamentalist theories and ideas in modern ways.

Propaganda of religious fanaticism and its slogan - Caliphate, that is, "huge lie" - is the main trap for hunting Muslim youth. This trap contains all the false and fabricated views that their "ideology departments" have developed over the years. This is typical of all destructive ideologies, and in its time fascism was to some extent wrapped in a religious mask and relied on many repetitions of the big lie. The "big lie" called "Caliphate" is also intended for this.

Religious fanaticism does not hide its subversive goals, on the contrary, it tries to justify the fanaticism that our Prophet abolished with "Jihad". they are trying to inculcate their ideas in the social life of the independent countries of Central Asia, in the minds of young people with all the methods of modern propaganda. As a result, most of the peoples of the Central Asian countries have become conscious bearers of their ideas and are arousing a feeling of dissatisfaction with their governments. With this, their evil intentions are realized and they want to change the system of these countries without using force. For the same purpose, they are waging a real psychological war against the youth of Muslim countries. Such an ideological struggle aimed at devaluing the values of national independence is aimed at our youth as well.

The successes of independence scare our enemies. That is why they are desperately trying to destroy the achievements and experiences of independent development in the countries of the commonwealth. For this, they are using not only leaflets, oral calls, and radio broadcasts but also denouncing our expanding inter-state relations and cultural and economic cooperation. For this reason, our ideological enemies are attacking us by openly promoting some socio-economic difficulties in our country to the whole world.

This phenomenon happened especially in the valley sides of our republic, where religious values are strongly preserved. For example, we can cite cases in the Fergana and Namangan regions. H. Madaminov, senior assistant to the prosecutor of the Namangan region and 1st rank lawyer, writes about this: "Teaching of religious lessons has intensified everywhere. As a result, it is not a secret that in the recent past, a group of young people left school and attended mosques, received religious education illegally, and ill-educated mullahs openly propagated superstitions on the streets. Even the workers who did not attend prayers in the neighborhoods were insulted.

It is obvious to everyone that people's peace is disturbed by religious lessons being taught through loudspeakers from early morning until midnight. Usually, religion gives spiritual nourishment to our people. Religion plays a big role in cleaning society from various kinds of evil and making a person honest, pure, and pious. Because every citizen is physically healthy and spiritually refreshed 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 the regions of the Fergana Valley, citizens have a strong religious inclination and faith. The pure trust of the people here was the most favorable condition for the implementation of the malicious goals of some unscrupulous people. They planned to build an "Islamic state" first in the Ferghana Valley and then in the entire republic. The saddest thing is that "chalamullas" (people who claim they have good command of Islamic knowledge, but in reality they do not), who have not fully understood the religion, carry out counter-propaganda among the population" [3.21]. At the same time, the negative processes and crisis situations occurring in countries living on a religious basis are being blamed.

At the moment, Uzbekistan has not accumulated much experience in ideological education of young students in higher education institutions, as well

as teaching them to carry out propaganda and counter-propaganda work. However, our youth should understand the essence of this and be ready to fight for the realization of our national ideals.

At the same time, it should not be overlooked that some students accept various foreign ideas as a source of unbiased information. A favorable ground for the blind acceptance of foreign ideologies is an excessive desire for domestic comfort, excessive devotion to external beauty, materialism, luxury, and unconscious use of the advantages and blessings that have become commonplace in the national way of life, not being able to fully understand them as spiritual values. The current complex ideological situation in the world requires the need to activate the education of ideological immunity in students in modern higher educational institutions. This is the President of the Republic of Uzbekistan's "Formation of confidence, independent, creative thinking in our youth, and the development of a sense of responsibility for the destiny of the Motherland." And, of course, it is to create a firm belief in the customs and views that are foreign to us" [1.1.4-14].

In order to turn Uzbekistan into one of the leading developed countries of the world in the 21st century, we, our children, must have a strong ideological belief and national unity. The new subject introduced in higher education institutions - "The idea of national independence: basic concepts and principles" serves as a very important and relevant tool aimed at forming this unity and faith.

In addition, it is of great pedagogical importance to determine the ways of applying educational orientation, scientificity, consistency, systematicity, comprehensibility, demonstrability of the activities, as well as students' awareness, activity, solid assimilation of knowledge, methods of individual approach when conducting activities dedicated to the idea of national independence with students.

Student age has its own individual characteristics. These include: striving for self-improvement, linking education with one's future (entering education, choosing a profession); in the instability that sometimes occurs due to inexperience in behavior, in the rise of self-awareness to a new level, to understand the shortcomings of one's "I" along with the achievements, to suppress the leadership of emotions, to start looking for the role model that was previously looking for peers among adults, not to be a teenager, is manifested in the beginning of a tendency to feel like an adult, a sincere search for consensus, etc. Taking these features into account and relying on them, "How to inculcate the idea of national independence in the minds of students?", "How to cultivate ideological immunity in students?" it is difficult to find the right answers to the questions.

It is known that "the formation of the idea of national independence: the basic concepts and principles does not happen suddenly in the minds and hearts of students." All the studied information in it is explained from the point of view of national interests and students acquire new, objective historical knowledge. In the teaching of social and humanitarian sciences in higher educational institutions, by illuminating such scientific knowledge that expands the worldview of a person, professors and teachers form the political views of students and they cultivate active intolerance to the manifestations of ideologies.

In the experience gained during the years of independence, a specific experience of using historical materials in arming students with the idea of national independence and forming an active point of view and immunity against foreign, destructive ideologies, and educating political vigilance is being gathered.

The purpose of the educational subject "National idea: basic concepts and principles" is aimed at educating young people's ideological immunity, in which the study of the works of the President of the Republic of Uzbekistan I.A.

Karimov is important. The works of our president and his entire activity are an example of uncompromising, consistent and firmness in defense of independence. The lectures of the President of the Republic of Uzbekistan on ideological struggle, careful approach to social events, teach young people to understand the absurdities and harm of the propaganda of foreign ideologies, to criticize their views. For example, in the 3rd year of teaching the subject "Idea of National Independence: Basic Concepts and Principles", the teacher wrote in the notebooks of students on the topic of "Ideological Immunity" in the preface written by the President of the Republic of Uzbekistan Islam Karimov to the booklet "Idea of National Independence: Basic Concepts and Principles", which is extremely relevant for our time. offered to write down his thoughts about the irreconcilable struggle between ideologies: "As long as there is a nation, as long as there is a nation-state, there is a threat to its independence and freedom, traditions and customs, to take it under its influence, to rule over it, to benefit from its wealth." It is inevitable that striving and actions aimed at using it will remain as a constant danger" [1.1.43-4]. Because at the beginning of the 21st century, the victory of the national independence ideology over the foreign ideology is a cross-cutting issue.

In the process of teaching the subject "The Idea of National Independence: Basic Concepts and Principles", it was confirmed that the personal example, spirituality, and ideological-political attitude of professors play a major role in educating students' ideological immunity.

The purpose of teaching the subject "The Idea of National Independence: Basic Concepts and Principles" should be directed to the ability to expose the propaganda of religious fanaticism, to defend one's own beliefs, and to accustom them to be intolerant of foreign ideologies and ideas. In the process of teaching this subject, students should first of all receive from the teacher clear and reliable answers to the questions they have about the ideological subversive,

gossip and defamation of enemy propaganda, quick information from other biased sources.

In the study of the theme of "Ideological Immunity" in the treatise "National Idea: Basic Concepts and Principles", there are opportunities to criticize cosmopolitical theories based on pluralism (denying one's own national culture and worshiping the traditions of other nations). It is necessary to start the conversation with Article 3 of the Constitution of Uzbekistan, which is legally defined as the general principle of the national idea. Aggressive nationalist propaganda and bigots are under strong criticism of this principle. Students can be asked to think about why this is happening. During the conversation, it was found that such criticism is carried out by misinterpreting pluralism and praising it as an example of the political structure of the state.

For this, it is of great importance that the teachers of this subject know the general goals and intentions of modern foreign ideas and ideologies. This helped prevent a shallow approach and simplification to the criticism of foreign ideological views. It made it possible to take into account the features of the modern ideological struggle, the hypocrisy of the enemy's ideology, and to expose with evidence the bases on which the destroyers rely.

Therefore, using the opportunities of the higher educational institution's spiritual-educational work system to educate students in the spirit of loyalty to the idea of national independence is an important condition for the formation of ideological immunity in them.

The criterion of mastering the idea of national independence of each student and study group was studied, evaluated and improved on this basis in five levels:

the first, lower level - students are not aware of the idea of national independence;

second level - aware, but the idea of national independence is not deeply understood, it has not become a daily action;

third level - have ideological knowledge, but they are theoretical, and students have difficulty applying them in everyday life;

the fourth level - who understands the idea of national independence, can evaluate the situation correctly, based on the principle of the harmony of his own and national interests: a justified negative attitude against internal and external political and ideological influences - immunity is formed;

fifth level - students who have made the idea of national independence their life motto and apply it everywhere, always actively fight against destructive ideological and political ideas.

The first component of the national training model is the individual. A true individual has the potential to re-educate himself. He gives up his useless and harmful habits for himself and the nation. He understands the interests of the nation as his own interest, and his own interests as a condition for achieving the interests of the nation. He sees his task in making the nation happy and lightening its burden. That is why he rises out of his personal shell and works harder and more effectively than others to improve himself for the benefit of the nation, through the welfare of the nation. The national idea, believes in the goal, defends it. These qualities do not appear suddenly in a student. First of all, he is brought up in the family by encouraging the educational environment between parents, outside the family, among relatives and neighbors, and then in the university - by acquiring ideological knowledge. Therefore, this process should be considered as one of the priorities of social pedagogy.

When talking about the special approach to the student youth group in terms of ideological education, the more effective forms and methods of organizing the educational process, the factors that cause negative situations in the minds and behavior of some of our young people should be eliminated. Unfortunately, in most cases, it can be seen that the issue of educating students against foreign ideologies is not being carried out properly. The analysis of practical activities in higher educational institutions showed that the students of



the 1st-2nd level cannot always clearly understand ideological relations, therefore they face various difficulties in their manifestation. Often they cannot defend their point of view and beliefs. Also, religious fanatics cannot correctly interpret and destroy the influence of informational attacks and fabrications. They are indifferent to them. These shortcomings in students are the result of the fact that their activities outside the classroom are not directed to the defense of high beliefs, and they are not specifically taught to be intolerant of ideas and views that are contrary to the ideology of independence. As a result of this, "Social indifference, political indifference, neglect in the spiritual sphere, ideological inadequacy - all this is a serious obstacle to the formation of the idea of national independence and its absorption into the social outlook and consciousness of citizens", A. Mavrulov states [3.19].

Fulfillment of the tasks aimed at eliminating the above-mentioned defects depends more on the degree to which the students of the higher education institution were able to direct the formation of a scientific, independent worldview and, in particular, ideological views, which are an integral part of it.

The youth of the 21st century live in conditions where the aggression of various ideologies is increasing. In such a situation, the science of pedagogy should be able to ensure that a certain attitude against any foreign ideological influence is always manifested in our youth. As long as this very important socio-pedagogical problem is not solved, it is natural that in the future our youth will not be able to respond against the influence of foreign ideologies. This cannot be allowed.

M. Kuronov, Doctor of Pedagogical Sciences, stated that "ideological education envisages not only the student's simple acceptance of spiritual, educational, political, economic knowledge, but also their conscious understanding, and the formation of the skills of expressing attitudes based on the reality of ideological struggles from this knowledge to modern social events.

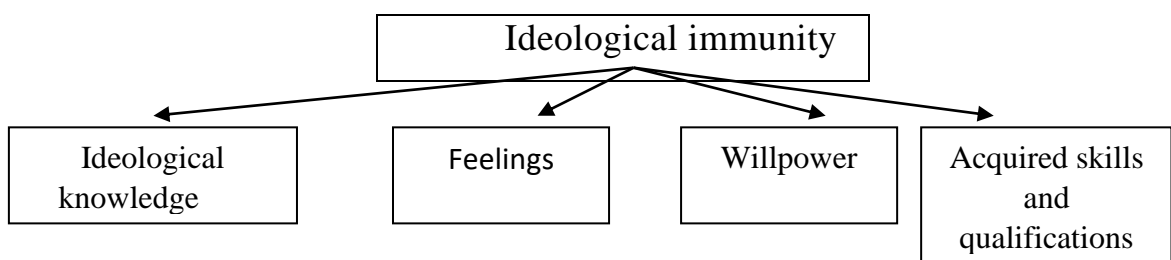
These skills are provided by gradually enriching the student's worldview and knowledge in terms of the idea of national independence - development of the Motherland, peace of the country, people's well-being, a perfect person, social cooperation, inter-ethnic harmony, inter-religious tolerance" [5.4-33-34] .

Immunity has general and specific aspects, and it occurs in a situation-related manner. Ideological immunity, which has a special quality, is manifested and triggered in certain ideological situations. Because ideological immunity is the result of a thought process, it is scientifically based and built on evidence.

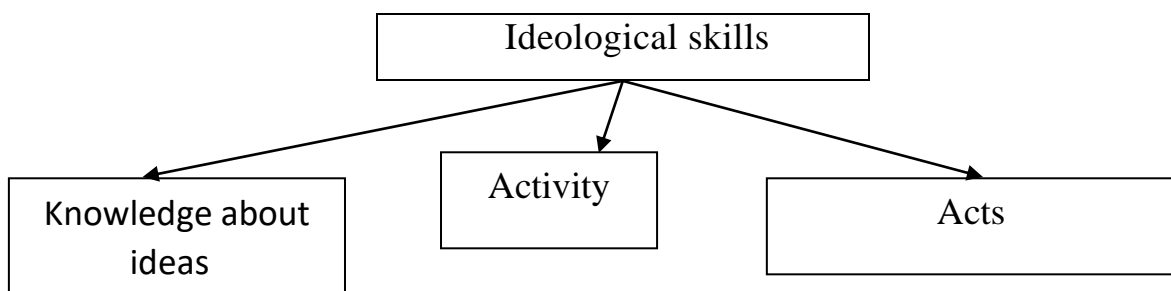
So, in conclusion, we can say that students' ideological immunity is formed with the help of ideological knowledge about the essence and difference of destructive and constructive ideas, his feelings (F), will (W), skills (S) and qualifications (Q). Ideological skills are manifested in the unity of knowledge, activity and behavior.

Skills are automated attitudes, adequate ways and methods against the influence of foreign ideas. Thus, ideological immunity (II) can be expressed as follows:  $II=IK+F+W+AS+Q$  (see graphs 1.1. and 1.2).

**Graph 1.1.**



**Graph 1.2.**



As these graphs show, the formation of the student's ideological immunity is a process related to his feelings and will. One of the important

sources and methods of developing a student's worldview, feelings and will, as well as action and practical direction is to educate the attitude to the national goal. Due to the realized national goal, students gradually become initiators and direct organizers of all kinds of work useful to society.

The second signaling system of human nervous activity plays an important role in the formation of ideological skills and competencies. It can be considered that the competence of ideological immunity has been formed if a specific action is taken in practice without paying particular attention to what to do when seeing an ideological threat.

Therefore, formation of ideological immunity means practical training of skills to attack foreign ideas based on the unity of the interests of the student himself, his people, and the Motherland in a specific ideological situation.

In order to ensure that young people are not affected by various threats, it is necessary to form ideological competence in them.

**Ideological competence:**

- increases the level of awareness of threats in order not to be affected by threats;
- develops the qualities of determining the purpose of threats, the time of transition to the threat form, the speed and area of impact;
- ensures the development of skills to maintain attention, its stability, concentration and orientation;
- covers the assessment of the threat level, provides formation and strengthening of perceptions;
- increases the qualities of maintaining threat resistance.

Because information, in addition to its attributive properties, has a personal or collective, cultural value for the consumer. Although the properties of information are conditional, the level of its usefulness is determined by the level of influence on the perceiving subject. If the young people receive the necessary impressions and knowledge from the message contains in the information, they can

correctly formulate their goals and create an acceptable example of behavior. As a result, young people, who are consumers of information, can engage in an effective relationship with the object. If the transmitted negative messages relate to the spiritual world of the consumer, that is, if the perceiver of the information gets emotional satisfaction from it, the information can be considered useful.

In this case, information "enters" the spiritual world of a person with an idea embodied in it, prompting him to express a pattern of behavior, manifesting in the material world, and acts to adopt a certain way of action accordingly, i.e. in the form of imitation. As a result, a person, a situation (state) that is related to the scope of reflection, collides with a problem such as a worldview, a lack of social experience, and its "solution" is determined by the side that aims to influence in the form of a specific lifestyle model. Only then do ideas enter the subconscious and turn into feelings. Emotions become the main motivator (M) for young people, and in the form of reactions (R) the promoted (expected) behavior is manifested.

The student's love for his close relatives, his homeland, his people, his belief in the idea of national independence, and his strong will are the source of his ideological immunity. It was found that a person with such ideological immunity is not influenced by foreign ideologies.

The level of ideological immunity in a student can be formed by organizing various educational situations. In particular, it was effective to test and evaluate the student's ideological stability and immunity through the organization of pedagogical situations.

Studying and summarizing the experiences of the higher educational institution, youth organizations, creative pedagogues, spirituality and enlightenment work made it possible to determine the main directions of formation of the foundations of ideological immunity in the youth during the educational process of the higher educational institution. Of course, this was, first of all, an educational activity that helped students to develop the skills of analyzing ideological processes. It was found that academic subjects in the socio-

humanitarian cycle are of primary importance. These educational subjects have the ability to turn the national idea into a system of generalized concepts and conclusions by sufficiently pedagogically processing ideological-political and social information.

Here is the text with some minor proofreading:

Independence requires awareness, and awareness requires a series of activities that reinforce it. For this reason, the legal-educational weekly newspapers "Diyonat" of Namangan regional law enforcement organizations, "Ogoh" of the Tashkent City Internal Affairs General Department were founded from April 3, 2001.

In the years of independence, a new direction of "awareness education" emerged in the education of students. This direction includes aspects such as the education of high human qualities and social duty. According to Abbas Mirrahimshoev, a veteran of public education, the foundation of awareness education is independent thinking. He justifies this as follows: "It is no secret that some young people fall into an unhealthy path, without thinking seriously about the nature of the events they have encountered, but blindly following the unclean people who have studied the psychological characteristics of young people and mastered the methods of influencing them, occurs due to sinking deeper and deeper into the swamp. The main condition for not falling into such a trap is to reflect on the consequences of the actions that seem attractive in such cases, to observe the spiritual image of their 'advisors'."

"Ideological immunity of the student is built on the basis of belief in the advantages of independence. And this confidence comes from a proper understanding of the concepts. For example, Uzbekistan is a secular country. The main principles and advantages of the secular state's activity can be fully understood only when they are compared with the religious state. The knowledge that the students get during their training will lead them to

understand the nature and advantages of a secular, national, democratic state. This allows them to compare and understand the general laws of the development of the 'Uzbek model' of development, as well as the processes and events occurring in other countries" [5.4-33-34].

Students received socio-political knowledge, summarizing personal and national goals, and also learned to analyze social phenomena and events. They got acquainted with the legal norms that represent the interests of the citizens of the society and guarantee their right to work, material security and rest, and at the same time they demand respect for all the laws adopted by the government. As a result of this, their ability to think freely developed, their political outlook expanded, their interest in socio-political and ideological information was awakened, and their skills of independent work with various sources and periodical media were formed.

If the artistic image of the hero of the work, the product of the writer's creativity, is studied together with literary studies and socio-political and spiritual problems of the present society, then it was found that literature lessons help to avoid foreign influences, the formation of ideological intolerance, and ideological education.

Another important direction that helps in the implementation of ideological and political tasks is the organization of students' ideological activities. In this way, students learned to apply knowledge in the process of education, participate in socio-political activities and apply them in practice. As a result, at the same time, students became interested and eager to regularly participate in the work of the group, university and youth organizations.

In ensuring the physical, spiritual and psychological development of young people the following must be carried out:

- **First**, the threat is a socio-pedagogical situation aimed at disrupting the lives and activities of young people for a certain period of time, confusing its purpose and scope. They are divided into two types: internal (expressed in the form of a

look, imagination, attitude, or assessment) and external (behavior materialized in a concrete action pattern);

- **Second**, the semantic space of "mass culture" is unlimited; it does not depend on nationality, age, gender, place (region, territory), or socio-cultural standards, and at its core, it expresses the idea of turning creative, free youths into youths that need to be managed.

- **Third**, ideological immunity means information of various contents in the form of a socio-cultural complex, aimed at the psychology of young people (emotional-volitional, intellectual, needs, etc.) individually, in groups, and collectively, and in the content aimed at derailing the social, economic, cultural, and political spheres of society. It is necessary to understand the state of protection from influencers (ideas).

The social-ideological practice of students outside the auditorium is especially important. The unity of the spiritual and educational environment of the higher educational institution, the relationship with life, and mutual support are of leading importance in the ideological education of the student. This can be clearly seen in the articles published in the Republican press dedicated to the formation of ideological immunity in young people.

"However, if the problem is approached seriously, a complex chain of questions arises, the solution of which concerns the issue of life and death: under what circumstances and conditions does this or that young person fall into the net of such groups? What "educational" methods are they using at the stage of forming a feeling of sympathy for their views and activities among young people? What evidence, persuasion system, and "educational" technology are they using to train fanatics?

If we do not find answers to these questions, it will be extremely difficult for us to create an ideological immune system against the ideological speed that has begun to pose a real threat. And they can be answered... After all, such a group would have thoroughly studied the psychological

characteristics, worldview, and level of religious knowledge of the young people who were brought up as above, what beliefs, rules, and principles were instilled in them, and would have come to clear conclusions and developed concrete recommendations. And, most importantly, only then will we be able to clearly imagine the shortcomings of our ideological and political education and their real scope, develop a system of concrete measures aimed at ensuring ideological security, and establish the ways, means, and mechanisms of ideological education in the right way. As long as we do not follow such a path, no matter how much we condemn the activities of extremists, no matter how much we call our citizens to be vigilant, these will remain general statements, and the real danger of our youth falling into the trap of fanatics will remain" [3.26].

It became clear that familiarizing students with ideological and political views, works on the lives and activities of today's heroes, official and normative documents of our government, and political and artistic works that ensure the implementation of the idea of national independence has a great impact on the formation of students' ideological immunity. From this point of view, it was found that conducting theoretical seminars and conferences with students is also important. The ideological and political views of students were formed through club activities. For example, there are historical materials in the museums of higher educational institutions through which scientific research was conducted on inculcating the national idea in the minds of young people. For this reason, discussions, lectures, and readings were organized between students and their parents on the exhibitions in these museums in some higher educational institutions. It should be noted that activities outside the auditorium form not only the ideological basis of the national worldview in students but also ensure that it becomes a practical action. In this case, the student does not remain in the role of a listener or observer but begins to acquire knowledge independently and freely and tries to understand scientific and political information. In doing so, he begins to actively promote the ideas he has mastered among his peers.



"Today's ideological threats are aimed at instilling distrust in the future among students, discrediting state policy, making people withdraw from the protection of the motherland and the nation, and achieving indifference. Also, they generalize private evidence and compare it to reality (extrapolation); make a big lie out of a small problem; repeat something over and over again, putting emotion over reason, personal interest over the interest of the people, showing the government bad to the people, and arousing feelings of compassion and sympathy towards the enemies of the nation; they use such things as spreading rumors and false slanders in ideological struggle. Disarming these methods is an important pedagogical task.

How is this done? At first, their goals were openly and objectively studied, and it was shown that this goal is directed against every Uzbek citizen, regardless of nationality. After that, their methods were studied, and it was emphasized to the students, "Those who use such methods to save you are our enemies." The following methods used by religious fanatics to deceive our simple people were explained: the enemy behaves as if he is talking to his peer and friend. If we take into account the many types of knowledge, the knowledge in the ideological immune system should be objective, enrich the individual's spirituality, serve the development of the nation and society, or, in other words, serve to form an emotional unity in the society in the form of "We are Uzbeks." Without such a system of clear targets, an individual, nation, or society is likely to be affected by threats, overt or covert. A threat is a socio-political situation that occurs due to the intrusion of regional, regional, and global factors aimed at a specific goal in a certain historical period, that is, to weaken and erode the political foundations of the state as a social system, as well as to derail human life and complicate life in general. will be If we take into account that the purpose of the threat is to derail human life and activities, this issue from a socio-pedagogical point of view covers the system of relations such as "the spiritual world of a person: ethnocultural environment, professional environment, social environment, spiritual environment,

cultural and technical environment." If we take into account that each concept performs certain functions in the system of relations, a socio-pedagogical deformation will appear in the system of relations "Man-Society-State." In particular, emotions, stereotypes, and psychotypes with different colors are created as a result of the introduction of concepts, images, figures, roles, and other "additions" about objects. In this way, there is an expansion of the scope of threats (that is, migration based on imitation, counterfeiting, striving for similarity, and other actions), and socio-psychological problems such as national identity, cultural affiliation, and the disintegration of the "I" system arise. If we approach this issue from the perspective of socio-psychological aspects of the formation of ideological immunity in young people, threats can be divided into two groups in terms of manifestation, that is, internal and external:

- Internal threats include:
  - dysfunction of the personal value system based on the conflict between basic and acquired values;
    - erosion of family values and traditions;
    - the rise of imitation in the way of household and social life;
    - the state of being indifferent to national traditions;
    - to follow the dominance of tribalism in social and professional relations;
    - indifference to ongoing socio-economic processes;
    - performing actions on the basis of hypocrisy in pursuit of interests in social relations;
    - non-compliance with social and cultural norms;
    - inability to appreciate oneself as a person;
    - inability to show one's talent;
    - such as relying on the opinion of others (managers) when choosing a personal life strategy.

Such threats can intensify the personal conflict (at the level of I-I or in the form of real I and ideal I) and cause the emergence of deviant behavior patterns

such as personal enmity and disagreements, which is confirmed by the results of a number of studies conducted within the framework of deviantology.

External threats:

- membership of international terrorist groups;
- being influenced by the ideology of religious extremism and fundamentalism;
- expression of localism and nationalism;
- spreading messages against national interests;
- non-participation in public affairs;
- may be manifested in the form of illegal activities (drug trade, human trafficking, etc.).

External threats can be aimed at:

- to publicize various foreign ideas, behavioral patterns;
- to damage national values;
- to violate household and social norms;
- to damage social ideals;
- promote intolerance;
- popularize separatist ideas;
- to recognize indifference as a model of acceptable behavior;
- expressing dissatisfaction with the authorities and the government and others.

Researchers show that the materialization of threats can lead to deformation of the system of social relations. P. Belyaeva also studied the importance of forming ideological immunity in the example of ensuring the psychological safety of children of primary school age, empirically studying the fact that educational information (exercises, examples, stories, etc. - Z.K.) expresses a clear idea and that children of primary school age follow it unconditionally. justified the necessity of psychological protection. This situation, in turn, requires a comprehensive approach to the issue of ideological immunity,

taking into account the periodicity of age characteristics. Because information is used as a tool to convey certain negative ideas. Therefore, in order to know whether the information transmitted by various communication channels is dangerous, it is necessary to pay attention to the purpose of the source of danger. Theoretically, the presence of a target in the source of risk is divided into separate groups. For example, a specially formed (planned) risk to affect the object; naturally occurring hazard; risks arising as a result of extraordinary (man-made, natural) conditions can be distinguished. Theoretically, it is necessary to classify the sources of danger, to damage it, or rather, to form an ideological immunity against it.

Actions carried out in order to deliver information to individuals and groups using various methods, influencing their lives, interests and worldviews, creating the error and skepticism of the chosen path, are called threats. In order to psychologically open the mechanism of protection against them, it is necessary to determine the purpose of the threats. Taking into account the goal orientation, sector orientation and structural structure, threats can be classified socio-psychologically as follows:

- threats in the social sphere;
- threats in the economic sphere;
- threats in the political sphere;
- threats in the spiritual sphere;
- threats in the fields of science and technology;
- threats in the field of ecology;
- threats in the field of education;
- threats in the field of culture;
- threats in the field of food;
- threats in the field of management, etc.

Transitional economic problems that are now present in all CIS countries are called "transitional problems faced by everyone!" not that, but, on the contrary,

"It is only in Uzbekistan." Zinhor does not say that Uzbekistan is superior to many countries in the world in terms of development. This gives hope that it is possible to create a wrong attitude in some apathetic young people who are empty of ideology" [5.3–52–54].

A student with a strong ideology is a student who demonstrates his personal social activity, is full of elements of initiative, and is able to find approaches that are in line with the national interests in the final solution of the issue. It is known that in the formation of ideological consciousness in a person, his independent thinking, knowledge, and skills about national development play a big role. In this case, we give an example of the student's ability to analyze ideologically, the possibility of a creative approach, and ideas that express the unity of his interests and those of the motherland.

One of such purpose-oriented events can be the "International Friendship" club organized in the neighborhood and educational institutions. The club summarizes the socio-political and international knowledge of students, teaches them to mutual cultural enrichment, to recognize wrong thoughts, to turn back from them, to turn back others, to form organizational abilities and skills, and to increase interest in society and the life of the motherland. It forms thinking about the lives of world nations, their culture, and art in young people, increases their ideological activity, and teaches them to be patriotic. These clubs can be established in higher education institutions, dormitories, and spiritual and enlightenment centers. The main purpose of organizing this type of club is to expand students' outlook, increase their socio-political activity, and strengthen their ideological immunity. They are not limited to imparting knowledge to students, but they play an important role in creating the great future of Uzbekistan in the organization of a democratic society and self-government in the country, in further strengthening interethnic harmony, in accelerating economic reforms, and in bringing them into the process of cultural and spiritual reforms [5.3–52–54].

In defining the strategy of ideological immunity education, one of the current problems of the time should not be ignored. Otherwise, a void may appear in the minds of young people under the influence of propaganda of foreign ideologies and ideas regarding this issue.

We determined students' reactions to any foreign ideologies that might be influencing them by the opinions they express in conversations, the questions they ask, and the way they behave in meetings.

Some of the respondents we interviewed encountered foreign ideas. They were influenced by these foreign ideas, whether they left their mark or not. During the conversation, it became clear that the students were interested in determining the goals of foreign ideologies, their content, and trying to understand how to look at it. This reflected their natural need for new, unfamiliar information and knowledge. (See Table 1.1.)

**Table 1.1.**

**Criteria for the formation of ideological immunity among young people**

<b>Components of ideological immunity</b>	<b>Levels of exposure</b>		
	<b>Strong</b>	<b>Moderate</b>	<b>Weak</b>
1. Knowledge of ideologies, ideas.	In addition to classrooms, they often manifest themselves in everyday life, in actions, thoughts, and relationships.	In some cases it appears.	It appears only in class or when the teacher asks. It does not appear in life situations.
2. Knowing the purpose of destructive ideas and resisting them.	They always and everywhere actively oppose destructive ideas.	They know the essence of destructive ideas, but do not show activity in exposing them.	They do not distinguish between the purpose and essence of destructive and constructive ideas, they show indifference even when they see and hear destructive ideas.

3. To know the purpose and essence of creative ideas and to express and encourage them.	They clearly and reasonably know constructive ideas, actively use them in their speech, actively demonstrate and encourage them in life.	They know the difference and importance of creative ideas from destructive ideas, but they cannot connect them with life.	They know the purpose and essence of creative ideas, but they do not try to support and protect them.
4. The ability to prove an independent opinion with evidence.	In each situation, they give their opinions, while justifying reasons.	They express their correct opinion on events, but cannot justify it.	They do not react personally to events.
5. Socio-political activity.	They actively respond to the ideological processes taking place in the world and in Uzbekistan, and keep their fellow students informed about the news.	They are aware of the ideological processes taking place in the world and Uzbekistan, but they are more listeners, not active in reacting.	They are indifferent to ideological processes.

Taking into account these features, we have developed the criteria of ideological immunity formed in students and determined the levels of their manifestation.

For example, "Why don't some radio stations stop propaganda against Uzbekistan?" What do they want to achieve with this? Who are the reporters with Uzbek surnames? They say they are involved in politics. Is that right? How do they know the opinion of the Uzbek people? Why is the slander against Uzbekistan given together with Uzbek music?", "Why do they say that someone whose name is not mentioned said important and scandalous things for them?" such questions were asked by the students who spoke with us.

It is worth mentioning that some students reacted to such questions with a sharp mind. They understood the purpose and essence of foreign ideologies with proofs. An environment of internal unity in the team, respect for the right of students to ask any question plays an important role in this. It also encourages young people to ask questions about the problems of their communities.

Students do not understand the growing need to understand phenomena that are new to them in all communities and families. For this reason, they

cannot always help to correctly evaluate the behavior of students in this regard. Sometimes pedagogues who are group leaders do not dare to engage in open communication with students, or shy away from asking and discussing awkward questions. In the current environment, such an approach is not only ineffective, but also harmful, because it prevents students from gaining experience in impartial evaluation of information. As a result, it weakens the student's immunity against foreign influences. At the same time, it leads to the growth of thousands of arguments necessary for the ideological defense of national independence. Such indifference to pressing issues, unanswered questions, can only be used by our ideological enemies.

Ideological life cannot be imagined artificially or only theoretically. Students constantly live in a vortex of complex and conflicting ideas. Because they often seem to stand at a crossroads of ideological influences. It is necessary not to block them from foreign influences, but to confront them, to encourage, teach and train them to independently analyze life events and situations, to think carefully.

That's why an important condition for the effectiveness of the formation of ideological immunity in students is, first of all, the ideological and political awareness of group leaders, professors and teachers, their analysis of social life events from the point of view of the idea of national independence, and answering the ideological questions of students with convincing and reasonable arguments.

One of the important tasks of forming ideological immunity in students is to form their worldly, scientific outlook. On the basis of these, students independently understand the development path of historical-national development, various social events, and express their reactions. Therefore, it is necessary for social humanities to give convincing answers from an ideological point of view to the questions of modern life that excite young people.



This situation requires the development of a special research program in consultation with pedagogues and psychologists in order to solve the problem of the impact of current ideological upbringing on psychological laws, including the formation of national identity.

Within the framework of our research, we also studied the issues of determining the necessary pedagogical conditions for the formation of the components of ideological immunity in students - knowledge, skills and qualifications, as well as the justification of methods of pedagogical influence through ideological situations. Basing the methods of ideological orientation means creating an opportunity for ideological analysis of social events, personal behavior goals and tasks.

It was based on the assumption that ideological orientation of students will allow them to determine their personal ideological and behavioral goals, that is, to connect their intentions with the national goal of creating a free and prosperous Motherland.

Because if the activity of students is not pedagogically directed, they themselves will not be able to understand it spontaneously. And they cannot always use their acquired scientific knowledge to define a "project" of personal direction and behavior. Certain means of accelerating ideological activity will not be enough here.

New means of pedagogical influence, for example, teaching methods of solving ideological issues, creating pedagogical situations that include the difference between the content of problematic, constructive and destructive ideas, using educational opportunities for students in specially organized community activities, were envisaged.

### **1.2. Practical foundations of formation of ideological immunity among youth students**

"In all times, a nation with a strong ideology has been one body, solved problems quickly and efficiently, and was a leader. Nations whose ideological

unity was broken from inside or outside were defeated and colonized. A historical example of this can be seen in Bilga Khagan's appeal to the Turkish people written on stone 1266 years ago. This scripture describes the sad consequences of lack of ideology. Bilga Khagan laments how many disasters have befallen him as a result of the mistake of the Turkish people. "The words of the people of Tabgach are sweet, and their silk is elegant. This is how they bring distant people closer by deceiving them with sweet words and elegant silks. After being close, they showed their evil knowledge there... Many Turkish people, deceived by sweet words and elegant silk, died. O Turkish people, you are dead..." [3.10-24-26].

This historical example is also the President of the Republic of Uzbekistan's statement: "Without ideology, a person, society, and state will inevitably lose their way. Secondly, it shows how right his thoughts are that "where there is an ideological gap, there is bound to be a foreign ideology" [1.1.4].

Studying the 20-year experience of ideological education abroad confirms once again how relevant and modern the thoughts of our head of state are: "It is necessary to establish a practical education that inculcates the national ideology in our minds" [1.1.4]. One of the important tasks today is to urgently solve the content, form, means, organizational pedagogical conditions and methodological issues of ideological education.

Ideological immunity is considered a social-psychological system that ensures the stability of young people, and it is necessary to protect the youth mind from external and internal conflicts and negative indicators such as alienation, unpleasant impressions, and instability. This, in turn, requires the classification of all threats in terms of their actions and manifestations, which is a prerequisite for the formation of ideological competence in young people. According to the structural organization:

-simple (one-component) threat;

-complex (multi-component) threat.

It should be noted that the threats used to have a psychological effect on young people are considered complex (multi-faceted) and differ in the fact that they affect different areas. Having information about them ensures the speed of responding to them [26; 288-b] .

- When approaching the formation of ideological immunity in young people from a socio-psychological point of view, the following phenomena can be distinguished as the causes of threats:

- political disputes;
- socio-economic relations;
- forms of political communication (diplomatic relations);
- demographic situation;
- political institutions and interpersonal relations;
- economic and cultural situation;
- socio-psychological literacy;
- socio-psychological shock factors (stressors);
- existence of criminal (criminal) groups.

It should be stated that the issue of socio-psychological literacy in society needs to be researched separately. Our scientific research partially covers this topic. Because the existence of a high level of socio-psychological literacy is considered an educational force that ensures the passage of any threats without negative complications (constructive), and is considered an important structural component of ideological immunity. In order to form ideological immunity in young people, the study of its socio-psychological characteristics is not only theoretical, but practical, and requires the purposeful use of scientific methods. Therefore, on the basis of expert survey (scenario approach), questionnaire survey, that is, monitoring of public opinion, modeling (including modeling of socio-political problems), symptomatology (study of signs), visual psychodiagnostics, testing, content analysis, comparative analysis, sociometry , retrospective analysis

and case studies are recommended.

Ideological immunity includes a system of views on the prevention or elimination of negative effects on the psychology of an individual, group, mass and population from information-psychological threats, ideological dangers.

It is very important to have unity and harmony between the ideological education of students and public activities. Otherwise, students may be ideologically conscious, but sluggish in community service, or vice versa. That is why every spiritual and educational event in a higher educational institution should have a clear practical result.

When ideological education and public tasks are interconnected, active consciousness and experience are formed. As a result, students learn the goals, factors, moral rules of activity and, in general, mature as ideological, socially active citizens. The ideas formed in the process of education are manifested as factors of action, and become a guide for their action program and a basis for evaluating the events of ideological life.

Every student should be involved in ideological and socially useful labor activities. After all, the social orientation of collective work is an important tool that supports ideological trust.

Ideological activity is of decisive importance in the socialization of a student's personality. Such activity is seen not only in special activities, political events, participation in meetings, but also in labor, education and organizational work.

In essence, the idea is involved in all activities of the student. Otherwise, i.e., the student cannot understand the duty of excellent study, which is not based on ideological content, to the level of patriotic duty. If its organizational activity is not ideologically ensured, it may deviate in social activity.

Ideological consciousness of the student can be formed in the process of socially useful work (if this work is aimed at the common good). For this

purpose, it is necessary that socially useful work, regardless of whether it is mental, organizational or physical work, must be necessary work for the society.

One of the forms of education of students' ideological immunity was the "Young ideologues" club. Here, they are taught to evaluate political events objectively, to struggle with lack of ideas, to be far from politics. In order to form critical approach to foreign ideologies and counter-propaganda skills, experienced professors and teachers who are leaders of political clubs used various methods and tools of educational work. One of them is the "forward pass" method. The essence of this method is that the head of the club introduces issues for the discussion of the club members and comments on the most important current events related to the international and domestic life of the country. In this way, it is achieved that the students themselves have an independent opinion about this or that event. The word of the teacher is accepted and remembered. The student expresses his opinion based on the opinion of the teacher. This is especially important in the current environment, when there is talk of building immunity against manifestations of religious fanaticism.

When organizing the work of the Young Ideological Club, it should be remembered that all its activities should be independent. Otherwise, it causes a superficial assimilation of ideological ideas in young people. When defining the goals of the club, it is necessary to choose relevant tasks of social importance, meeting the interests of the club members, and applying their knowledge and life experiences. The Regulations of the Young Ideological Club are given in the appendix (see appendix 1).

It was determined that ideological education should form students' sense of responsibility towards their people, country, nation, their family and the higher educational institution where they are studying. In particular, meetings on the theme "The courage of our grandfathers and fathers are in our hearts" with the participation of students and their parents were organized. Long before

the meeting, the students compiled their family trees (stages of their family's life before independence, life in the first ten years, etc.)

Studying family history gave students a deeper understanding of the idea of inheritance, continuing the work of ancestors, the responsibility of continuing the labor traditions of the people, and studying the connection of family history with the history of the nation allowed them to feel the responsibility before them. Teaching family genealogy to students in familiar, extensive, examples-rich materials made it possible to understand the value and achievements of national independence, to expose the propaganda of foreign ideologies through evidence. All this has been confirmed as a strong driving force in attracting students to socially useful work for national development.

Students get to know their family's family tree, historical monuments, perform at parents' meetings, organize excursions to enterprises, observe the life experiences of their ancestors, and participate in work activities together with their parents. The concept of national duty encourages a sense of personal responsibility for the future of the country, country, city, village. These are the factors that give strength and content to ideological immunity.

Combining socially useful work and ideological-educational process prepares students for active social action for the benefit of society. The harmony and unity of ideological and labor education creates an opportunity for students to connect the qualities of creativity with ideological immunity.

Pedagogical analysis of the statements of those investigated for the crime of being a member of the religious-extremist stream "Hizbut-Tahrir" revealed the reasons for our ideological immunity.

For example, "The history of Namangan goes back to the distant past. The people of Namangan, who have earned respect among the country for their master craftsmen, hospitable, kind-hearted and honest people, were proud of their compatriots Boborahim Mashrab, Usman Nasir, Fazli Namangani, Nadim Namangani. Especially the flower lovers, who are considered the devils of

beauty, turned this country into a city of flowers and made its name legendary. However, in recent times, there have been people who have tarnished the name of Namangan, as a result the people mention their names with endless hatred. Although the ardent terrorists Juma Khojiev, Tahir Yoldashev, Abduvali Yoldashev, who tried to destroy the peace of the country, did not achieve their dark intentions, the seeds of ignorance they sowed began to sprout in the hearts of some individuals. When the true nature of these fanatics under the guise of religion was exposed, the events of Namangan and the terrible consequences of the February 16 tragedies wounded the hearts of our compatriots and led to the victims of innocent people.

In February-March 2002, a group of individuals who were members of the religious-extremist movement "Hizbut-Tahrir" operating secretly in Namangan region were identified. Bahodir Kahhorov, Ergashali Satorov, Olimjon Ahmedov, Rustam Rahimov, Fazliddin Mamajonov, who fully supported the ideas of religious separatism and fanaticism of the current movement, changed the current state system of the Republic of Uzbekistan in violation of the Constitution, and committed criminal acts in order to seize power, answered before the law. [3.25]. The statements of some criminals are given in the appendix (see appendix 2).

It became clear that the tasks of developing students' immunity against foreign ideas include a quick and deep explanation of the modern international political situation. It was intended to train students to be ready to attack any threat of foreign ideologies and to be politically aware, to cultivate high patriotic attitudes in them.

Another important task of ideological immunity training is the use of various information prevention tools against information attacks. Therefore, active counter-propaganda and ideological protection work was organized in every higher education institution. Materials necessary for propaganda and counter-propaganda were regularly collected. Their collection and processing

was carried out continuously. The teaching staff was selected from among experienced science teachers, as well as from advanced students. In the educational process, through the content of socio-humanitarian cycles and natural sciences, as well as in the process of spiritual and educational work, the essence of the socio-economic and national policy of Uzbekistan, the advantages of democracy, and the all-round prosperity of the material and spiritual forces of the society were clearly and convincingly shown to the students.

Strong formation of students' ideological immunity is related to teaching them to have an active negative attitude towards some scandalous behavior. This should be managed by "Kamolot" youth organizations of the higher educational institution. The main direction in this process is prevention, in which actions are taken by group leaders to prevent the influence of foreign ideologies. Including:

- to provide students with preliminary concepts and basic knowledge about the meaning of ideological immunity;
- to encourage the use of various sources to collect information in this regard;
- study of counter-propaganda issues; preparation for clear and persuasive speech;
- should be taught the methods of ideological debate and struggle.

Professors and teachers teaching in the areas of social and humanitarian sciences created the basis of students' knowledge and theoretical-practical imaginations on ideological problems. For example, in the framework of the subjects "National Independence Idea: Basic Concepts and Principles", "History", "Cultural Studies", "Sociology", "Literature", students enlightened and enriched the essence of the goals and tasks of the concept of "national idea", its characteristics. At the same time, they adopted the definitions given to this concept in the works of the President of the Republic of Uzbekistan I.A.



Karimov. They realized that our national ideas cover all the most important activities for society.

Also, in the methodical meetings of group leaders and science teachers on the topic "The role of humanities in forming the system of students' moral values", "Methodology of forming the main concepts and principles of the National Idea in the process of studying the works of the President of the Republic of Uzbekistan I.Karimov", students' ideological immunity from the content of the subjects in the "Sociology" cycle they exchanged opinions on the content and methods of formation, concepts of the idea of national independence in the system of interdisciplinary relations, ways of formation and other topics. At these meetings, spiritual hours were planned for the promotion of national ideas, as well as lectures, conversations, conferences, discussions, question-and-answer evenings were organized in groups; Questions such as "Political informants, the method of organizing the "Preachers' Circle"" were discussed. The description of the procedure of the "Preachers' Circle" is given in the appendix. (See Appendix 3.)

When preparing a lecture, students' national way of life, national and local characteristics, modernity, spiritual values, beliefs, nihilism, manqurism, traditions, etc. the following situation should be taken into account when mastering the terms.

The methodology of forming historical and scientific concepts is being developed in pedagogical research, especially in the direction of the methodology of teaching social sciences. According to experts, "...Difficult to master terms include international historical terms. If students are not introduced to their dictionary meaning in the Uzbek language in time, formalism (superficiality) occurs in their knowledge, that is, students blindly memorize the dictionary meaning of historical concepts without understanding them. This leads to the strain of memory, that is, the brain, due to which such terms are quickly forgotten, that is, they are not kept in memory for a long time..." [2.5].

Works of art can also be the subject of a separate lecture. In this, events and incidents that are the basis of certain ideological views are discussed. "...Art helps to clean the window of the soul. In this, the role of theater art is small. At the end of the 19th century and the beginning of the 20th century, it was not for nothing that our enlighteners, who were concerned about the future fate of our country, started their work with education and its most powerful tool - the theater," writes art critic U. Saidov [3.27].

Documentary films about the struggle of geopolitical interests, international tensions, and ideological struggles have also become the subject of independent performances. Foreign and national radio, television reports, interviews of public and political figures, and press materials were used in lectures on documentary film.

The abstracts helped a lot to make the lectures convincing and demonstrative. In them, first of all, the essence of the questions collected for the attention of the listeners was briefly and concisely stated.

It was determined that the regular participation of upper level students in lectures on the topic "Destructive and constructive ideas" should create a positive interest in propaganda work. In our experiments, the development of these relations was observed in several stages: from interest in the studied ideological issue to the realization of the importance of participating in the promotion of this knowledge, the need for an active, dynamic struggle against destructive ideas, and finally, the transformation of interest in propaganda activities into practical actions. As a result, elements of organization began to appear in students.

The formation of organizational skills in students begins with their responsible approach to their performance in classes. During the experimental work, among the members of the Preachers' Circle, the most important principles that serve this purpose have emerged. These are:

- interest the equal audience;

- full coverage of the topic of the lecture;
- be ready to answer questions;
- additional sources should be indicated.

The content of the speeches of the participants of the column on the topic "Destructive and constructive ideas" is the internal life of the country and its international policy, public peace; the destructive nature of religious extremism, the struggle for a healthy faith, national traditions, duty and freedom of conscience, considering the experience of students, striving to improve the spiritual world of young people in Uzbekistan, to the Motherland may include service, devotion to the idea of national independence.

"Spirituality and Enlightenment Day" (Monday) introduced in experimental groups was observed to be effective as one of the rapid forms of analysis of ideological issues. This formed the students' active outlook on life, the internal need not only to know important socio-political events, but also to independently understand and illuminate their ideological essence. On the "Day of Spirituality and Enlightenment", students had the opportunity to discuss the actual issues of ideological struggle. The essence of this dialogue was expressed in the quick answers to the students' questions.

The themes of the "Day of Spirituality and Enlightenment" at the higher educational institution are: "Your peer abroad", "Youth of Uzbekistan is fighting for peace", "Protection of the Motherland is the duty of every Uzbek", "State and us", "National idea is our idea" , "USA: the tragedy of September 11, 2001", "Uzbekistan is a flag bearer of international friendship", "The root causes of the Iraq problem", "How to love the motherland?", "Art of Uzbekistan" were invited and held.

On the eve of the celebration of the national independence day, the official and regulatory documents adopted by the government of Uzbekistan on the spiritual and educational sphere were studied, the theoretical and practical aspects of the country's social and political life and its international policy were

mastered. Therefore, it was determined that the jubilee dates related to important events in the country have great ideological and educational significance. A calendar of anniversary dates is attached. (See Appendix 4).

Participating in debates is an active method of learning to acquire knowledge and experience in specific situations related to issues of ideological struggle. Actual problems of exposing the entrances of propaganda of ideologies "What does it mean to be modern?" topics of debate such as The results of our observations in this regard showed that it is necessary to pay special attention to the opportunities created during the years of independence for the ideological development of a person. A conversation with students can be started by studying humanitarianism, social cooperation, strong faith of Uzbeks in the great future, the opportunities and conditions created by independence for the realization of people's hopes. Because the truth about the Great Future has an attractive power and charm. The contribution of the national idea to solving the problem of human rights can be seen in three important signs:

- 1) the national idea not only recognizes the equality of rights, but also serves to realize it in practice for groups of the population, all nationalities and different peoples;

- 2) independence pays special attention to economic, social, cultural and political rights as necessary factors of citizens;

- 3) independence creates conditions for the regular expansion of human rights in accordance with the development of society.

Independence is a great responsibility. Maintaining independence is a more difficult task than gaining it. It is known that there are many examples in the history of the world, which show that after gaining their political independence, the people became dependent again due to the inability to maintain it, to mobilize the people for this responsible work.

We all know that there are external and internal enemies who do not see the independence of Uzbekistan. The most dangerous is the threat posed by

internal evil forces to the life of our society. Such attempts took place in December 1991 in Namangan, February 16, 1999 in Tashkent, March 28-29, July 30, 2004 in Tashkent and Bukhara. As a result of the terrorist act organized by political and religious extremists in Tashkent (1999) 16 people, (2004) more than 40 innocent people were martyred, 120 people were injured. In the center of Uzbekistan, religious extremists detonated special cars, homemade bombs made in Afghanistan, Chechnya in front of the most important courts. This terrible disaster clearly showed that the enemy is ready to destroy the President of the Republic, who is serving the independent country earnestly, if possible.

Maintaining the peace and stability of the homeland is the vital duty of all of us. The subversive acts that took place in Tashkent and Bukhara on February 16, 1999 and March 28-29, 2004 encouraged us all to be vigilant and showed that we are ready to defend our independence.

On February 16, 1999, two hours after these tragic events, at the meeting of the Cabinet of Ministers, the President of the Republic of Uzbekistan, Islam Karimov, once again addressed our people with the following words: "I, people, be aware, be aware, be aware. This may seem excessive to some. But when I speak of awareness, of being aware, I mean events like today' [1.2.112–7].

One of the most important principles is the connection of the educational process with life and the practice of strengthening independence in the formation of ideological stability, not to be influenced by foreign ideological propaganda. Ideological knowledge is better understood by students when the goals and foundations of human activities are compared and analyzed with the real life and activities of people under conditions of freedom with the old regime. In this, the foundations for the recognition of national independence values are successfully formed, an active outlook on life, an attitude is formed.

For example, ideological months are regularly held at Fergana State University. Various interesting activities are planned. Students participate in wall newspapers, songs, readings, contests related to ideological information.

Participants of the "Preachers" circle also prepare for competitions. "Connoisseurs of the National Idea" hold evenings, meetings with wonderful people, prepare thematic messages dedicated to the month, day, birthdays and watch videos together.

Before the screening of documentary films, they will listen to lectures on current issues related to the domestic and international life of our country. During holidays, elections to local councils, referendums, students are involved in social and political work. All this gives a combative, ideological, offensive spirit to the ideological immunity formed in students.

It has become a tradition to hold student debates on the idea of national independence in higher educational institutions of the republic. Students had the opportunity to discuss ideological life, how the people of different countries live and work, how they fought ideologically for the celebration of the ideas of peace, development, and independence. In addition, external "Ideological trips" were organized to get to know the life of developed foreign countries in depth.

On the eve of the celebration of the Independence Day of Uzbekistan, the students in experimental groups completed the results of the "External tour through the values of Uzbekistan" "Among the heroes of our time". The materials of this event were included in the "Yearbook of Independence" of Fergana region. In this yearbook, a separate questionnaire was prepared for each participant of the region, in which information was collected about the lives and activities of people who achieved great achievements in creative work during the years of independence. This is still ongoing. This event plays an important role in educating students' ideological immunity.

It was found that the public opinion of the higher education institution and the academic group plays an important role in the formation of students' immunity against foreign ideologies. Because it has a strong impact on team relations. For example, in a team-style conversation, issues such as the formation of the norm of needs, the culture of dressing, how to spend free time

were discussed, and the free time budget of students was studied through experiments. (see table 1.2.)

**Table 1.2**

**Students' free time budget**

	<i>Options for answers</i>	<i>Results (in per cents)</i>
.	I go out to my neighbor's house or my friend's house	14,20%
.	I watch TV	23,80%
.	I read religious books	19,00%
.	I'm going on a trip	2,40%
.	I read fiction	16,80%
.	I do sports	23,80%

The success of forming ideological immunity in students depends more on the environment in which ideological and educational work is carried out. On the one hand, friendly relations between students, on the other hand, between leaders, teachers, group coaches, creating the opportunity to ask any questions that interest them, sharing the doubts that have arisen, and the willingness of adults to give convincing answers - all these are favorable conditions for the formation of ideological immunity in students. creates.

In the conditions of ideological struggles, on the one hand, education of patriotism, awareness of national identity and inter-ethnic harmony should be brought up, on the other hand, education of immunity against nationalism and religious xenophobia should be put on the agenda.

There are great opportunities to solve two aspects of the problem. For example, religious fanatics promote Islamic nationalism and hope to divide the people of Uzbekistan and undermine the unity of the country. Aggressive

nationalism has been a weapon of "divide and rule" in various forms, especially during the transition period.

One more thing should be taken into account when educating Uzbeks growing up in modern conditions in the spirit of inter-ethnic harmony. Our research has shown that Uzbek students have a negative attitude towards nationalism and localism. In the surveys, students said that they themselves have not encountered such incidents, but they know that they "happen sometimes" in our lives. Analyzing the manifestations of nationalism that can still be found, they write: "Relics of the past encountered during the Shura era." Students understand the essence of nationalistic propaganda. The enemies of our independence want to spread the seeds of enmity between different nations and thereby distract them from the national goals. The opinions of students who criticize their peers who are indifferent to such propaganda are interesting.

In order to form ideological immunity in students against aggressive nationalistic ideology, it was determined that it is necessary to use problematic, controversial, research and practical methods in international education work outside the classroom.

As a result, the students were given tasks to logically expose modern nationalist ideas, relying on the knowledge acquired through political information, interviews, political literature and periodical press.

The students, relying on the doctrine of the absence of superior and inferior nations and races in the analysis of national politics, were able to find for themselves the basis that all nations and peoples, and people of all races, have equal rights to a peaceful and free life.

The students were asked the following questions: Why do some people not want to mention the achievements of Uzbekistan in the years of independence? What is the purpose of foreign ideology? Then, together with the teacher, the students searched for and recorded methods such as raising the role of the religious state to a baseless level, belittling the role of independence.



They also emphasized that when it was difficult for us, when the fate of the nation and the country was being decided, some Uzbeks "served" not as friends, but with empty shouts and slogans. The more our achievements increased, the more the opponents spoke negatively about it.

On the example of this material, the students showed another way of providing information about Uzbekistan - that our opponents do not have enough information about our people, our state. For example, it is said that various fabrications are told and reported. This method seems to be impartial, even kind, but in fact, it raises doubts in the listener, reader, and causes various surprises.

Thus, exposing the views of foreign ideologies was also carried out through the study of concrete material and its theoretical analysis. The group leaders followed the logic of the students' ideas and demanded proof of each idea. Asking sharp, problematic questions and solving them developed logical thinking in students, they gained new knowledge, learned to draw theoretical conclusions, and gained experience in making proof statements.

The ideology of religious fanaticism appeals to the youth of Uzbekistan and tries to force them to say that "Generational discord is a disease of the times." According to our ideological masters, young people all over the world live with different beliefs than adults. There are attempts to tell young people that it is not good to be an internationalist, that it is not "fashionable" and that it is irreligion that leads them astray from the pain of the grave.

Also, young men and women should prepare themselves for Jihad, protect the purity of religion, democracy is a "law of blasphemy", so it is necessary to live not on the basis of democracy, but on the basis of Sharia, and only care about the well-being of religion.

During the events dedicated to the "Day of Remembrance and Appreciation", students understood that it is necessary to pay respect to the winners not only with high words of gratitude, but also with concrete actions.

That's why they focused on caring for the veterans living in the neighborhood, establishing a live connection with the war and labor veterans. This requires the coach of the group to always be aware of external and internal events, to respond sharply to them, to have enough new knowledge to explain the events to the students.

The most common forms of forming immunity in students against foreign ideologies and their propaganda are stories, explanations and conversations. At present, threats of terrorism, known as conflicts, can be the topic of conversation in different parts of the world. These include the Middle East, Ireland, Africa, Afghanistan, Iraq, Kashmir, troubled areas in Latin America, Beslan events in Uzbekistan, USA, and Russia.

The level of "contagiousness" of the ideology of terrorism is high. Therefore, the fight against terrorism should be combined with the formation of immunity against its ideology and imitation of this ideology. Unfortunately, there are cases of blind imitation of terrorists by some young people, even schoolchildren, who are given to romantic passions and show ideological emptiness.

"The telephone of the director's reception of the educational institution belonging to one of the districts of the Krasnodar region of Russia rang," Trud newspaper wrote about it in its October 25, 2001 issue entitled "Bin Laden, who graduated from the 8th grade". "Bin Laden" said in Russian that "an explosive mechanism was placed in the school building." Fortunately, the school phone had a dialer. The caller's phone number was clear. Therefore, the police were not informed. When they went to the address of the phone, the terrorist met the 8th grade student of this school in front of the TV with a book of phone information in his hand. Parents responded to their son's "joke". 200-500 of the minimum wage or up to 3 years in prison for providing false information about a terrorist attack in accordance with Article 207 of the Criminal Code of the Russian Federation" [3.24].

Students have a personal, specific point of view, even if it is not always correct. It was also found that some members of the experimental groups had misconceptions. It was natural. At first, some 11% of students believed that "ideology is difficult to explain, boring, far from everyday life." In the future, they want to work in the economy, agriculture, and "there is no need for ideology." In the questionnaire, "Have you encountered nationalist manifestations?" 7% of the students answered: "it does not concern me". In the conversation, some of them also expressed indifferent thoughts: "Our country is big, if there is a conflict somewhere, let it happen, after all, they are very far from us."

The group coach refuted this point of view with the help of logic, evidence, evidence, conviction; offered the student to select and collect materials from the press that tell about the participation and role of every Uzbek in the political life of independent Uzbekistan. This work was carried out for 2 years.

Students get acquainted with these events in political information in the auditorium, listen to political comments on radio and television. A deep and comprehensive analysis of events strengthens knowledge, arouses interest in the events happening in the hotspots of our world. In the end, the students came to the unanimous conclusion that "the national idea is everyone's daily work."

Active students were invited to speak at university and institute rallies. One of them, Dilshod Erkaev, hesitated at first, then agreed. In their words, the propagandists of the foreign ideology spoke passionately and convincingly about how they hope to strengthen people's silence, indifference, and indifference. Dilshad ended his speech with the words, "It is not appropriate and dangerous to live with the question of what is wrong with me today."

The conclusion is that debates and question-and-answer evenings were useful, and students enriched their knowledge about propaganda methods of our ideological enemies, learned to refute and expose them.

In the conditions of the intensification of ideological struggle, ideological education of students depends on the use of modern, scientific methods and forms, and an uncompromising attitude to the influence of ideologies.

The level of ideological immunity in student youth, the results of studying the actions of developed foreign countries in the field of ideological education, made it possible to justify once again that creating the pedagogical foundations of strengthening ideological immunity in student youth at the current stage of protecting the independence of the Republic of Uzbekistan is a very urgent problem.

## **CHAPTER 2. SOCIAL-PEDAGOGICAL TOOLS OF FORMING IDEOLOGICAL IMMUNITY AMONG STUDENTS**

### **2.1. Ways of using mass media in the formation of ideological immunity among students**

The mass media provides a wide avenue for different opinions, diverse views and approaches. It awakens people's conscious response to the renewal and changes taking place in our lives. It quickly reflects various aspects of society's life. It operates based on the principles of originality and integrity, and serves to raise a mature generation.

About this, the President of the Republic of Uzbekistan Sh. Mirziyoev said: "In the future, the role and influence of mass media workers in the establishment of democratic processes, civil society, and the material and technical base of local newspapers, TV and radio channels, and the personnel capacity should be strengthened. The most important thing is that opinions and views are diverse in the press. It is well known to you, of course, that serious work has been done to ensure diversity" - they pointed out their role in the field of social education [1.1.2].

Continuing his opinion: "Today, as we strengthen cooperation with countries far and near around the world, and strive to deepen democratic changes in our country, we understand that we still have to do a lot of work in the field of mass media, as well as in other areas. It is necessary to raise mass media to the level of "fourth authority" not in words, but in practice. This is the demand of the times, the demand of our reforms," he says.

The change in the mindset of the members of the society depends on the extent to which the ideology is instilled in the minds of the youth. This requires an ideological evaluation of the work of factors directly affecting the thinking of young students. Factors affecting the thinking of young students are presented in the appendix. (See Appendix 5.) The most powerful of these factors is the mass media. It can be said that every information and material disseminated

through radio, television, and newspapers is an indicator of the national ideology of creators.

It is known that the ideology of a person is manifested in his practical activities. At this point, the question arises: "Which radio channels in Uzbekistan and their programs are leading in achieving consensus around the national idea and ideology in the thinking of the Uzbek people?" To this question: "Who will win: "Grand" or "Youth?" - if we answer using the conclusion stated in the article. Aziz Obidov, who analyzed the leading programs of the Radio of Uzbekistan: "...The number of Uzbek songs on the airwaves of the radio station, originally called "Moy gorod", is extremely small, and it is impossible to hear Uzbek news. 70-80 percent of the daily program was occupied by Russian and foreign songs... The national spirit has disappeared...» he concludes. How to evaluate this situation from the point of view of national ideology? First of all, this shows that the radio station does not have its own national-ideological concept. As a result, unknowingly, the radio station broadcasts to our youth and compatriots, "Russian and foreign songs are great!" he can inculcate in their minds by repeating the conclusion every day in a catchy way. "Russian and foreign songs are great!" The conclusion gradually became "Great in Russia and abroad!" acquires the meaning. This can create a sad phenomenon in some of the former colonial countries of the world - "spiritual emigration".

Of course, these requirements directly apply to "Grand", "Vadi Sadosi", "Sesam", "Ariyat Dono" and other radio channels, whose broadcasts are propaganda-propaganda, organizational, spiritual-ethical, aesthetic, economic, political according to their content. , has been carrying out cultural and educational tasks. In particular, his spiritual broadcasts, which invite people to spiritual purification and awakening of the heart, enrich the inner world of man, strengthen his will, and make his faith whole, serve as a school for the moral and aesthetic education of citizens, including young people" [1.1.83-3].

In today's society, mass media has an increasing influence on the worldview of young people. Radio, television, advertising and announcements, the press and the Internet have created a unique and most effective system of ideological influence on people today. One of the features of the mass media is that it is designed to distribute targeted social information aimed at the needs of young people with the help of increasingly updated technical tools and information technologies.

The main goal of foreign ideologies is to confuse the public mind, divide the nation, inflame mutual alienation in society, spread slander and destroy the achievements achieved during the years of independence, and regularly support geopolitical and ideological tensions in different regions of the world.

It is known from the theory of social development that information affects not only science, but also the development of a specific person. Today, the way of communicating information is changing, where visualization, computer graphics and hypermedia are taking the same place as traditional information carriers. As a result, the level of exposure to information is also changing. Today, it is impossible to imagine a person's life without using the new information transmitted through computer networks and mass media in one way or another. The impact of information on a person also depends on its distribution channels and the sign forms used. Compared to printed discourse, information transmitted through television has a greater influence on the mind. Television has a high impact because it attracts a wide audience.

"Indeed, today, "popular culture" is trying to take a large place from television. And television, as we all know, is not only a means of disseminating mass information, but it also shapes people's social consciousness and aesthetic taste. In addition, it helps to "solve" the social problems faced by people, it distracts people from the worries of life, more precisely, from social problems, and keeps their thoughts and imagination busy with programs and shows built on light-hearted, dense, sometimes sexual plots.

Radio, television, press are also widely used for commercial purposes. From this point of view, cases of foreign ideologies using advertising, inculcating false religious values and needs, weakening the national consciousness of the people and leading to ideological helplessness were observed through the psychology of pastoralism. Some foreign ideologies spread disinformation with the help of mass media "BBC", "Cen-en" and others: they take over the information fields of independent countries, subjugate the spiritual spheres, strive for ideological leadership, and carry out ideological subversion. For these purposes, they are using radio, leaflets, brochures, audio and video recordings (for example, Wahhabism, Hizb ut tahrir).

The ideology of national independence aims to serve the interests of the mass media in our country, to develop a well-rounded person, to ensure his active informational communication with society, to meet the needs of every member of society, regardless of age and social status, and to unite them. Because according to the international legal norms, the activities of mass media are aimed at strengthening peace and mutual harmony, exchange of scientific and cultural values.

In the speeches of the President of the Republic of Uzbekistan, I.A. Karimov, in the pamphlet "The Idea of National Independence: Basic Concepts and Principles", the "Fourth Authority" - radio, television and the press are important in the work of educating the young generation in the entire social life of the people, and especially in the formation of ideological immunity. given [1.1.43].

In our country, the widespread system of radio, television, newspapers and magazines has proven to be an integral and necessary part of spiritual and ideological education. The media system serves almost the entire population, including students. Because every family receives one or another TV and radio communication. So, now students absorb a large amount of various, including ideological, information.



In particular, it is impossible not to mention that the information received from FM radio networks, television and the press is not only superior to the information received from other sources in terms of volume and variety, but also interesting. This is directly accepted by young people because it is an understandable, popular routine. That is why it is very important to get information "first-hand", that is, directly from political information, skilled commentators, experts in various fields of spirituality and national economy.

We conducted surveys, interviews and interviews with more than 600 students. The results of our observations showed that 71% of students get the basic understanding of domestic and foreign political life through TV shows. After that, there is radio, press, and finally spiritual and educational information of the higher educational institution. Sources used in higher education institutions are naturally created based on newspapers and magazines, radio broadcasting and television programs. It was also found that students' access to information through mass media is of great importance (see Tables 2.1 and 2.2).

However, mass media have rich socio-pedagogical potential and should be used in counter-propaganda.

Today's student youth have a large and meaningful ideological and political information that their peers never had. As stated by the President of the Republic of Uzbekistan I.Karimov in February 2001 in Oksaroy at a meeting devoted to youth issues, today's youth are not the youth of 10-15 years ago. However, the knowledge of some young people can sometimes be connected with an ideological gap. It is important for pedagogues to take this into account.

**Table 2.1**

**The level of respondents' choices of radio broadcasting and television programs**

	<b>Names of broadcast and TV programs</b>	<b>Indicator of respondents (in per cents)</b>
	Political	4,70 %
	Spiritual and educational	4,60 %

.		
.	Films	26,10 %
.	Musical	21,40 %
.	Only ORT channel	12,30 %
.	Only "Yoshlar" channel	30,90 %

**Table 2.2**

**Attitudes of respondents towards TV programs and Radio broadcast**

	<b>The content of the attitude</b>	<b>Indicator of respondents (in percents)</b>
.	I listen to it all day	26,10 %
.	Whenever possible	45,20 %
.	I don't have time	7,20 %
.	Depending on my mood	21,40 %

According to the results of our experimental work, the ideological cave in students is explained by two important reasons related to the means of ideological education.

The first is not to take into account the pedagogical aspect in the materials prepared by publishing organizations and youth TV and radio channels. This is based on deficiencies in the programming of some radio broadcasts and, especially, TV shows.

The second reason is that the importance of mass media is poorly understood in universities and families. This process is considered a very important pedagogical factor, which involves not only the dissemination of knowledge, but also changes the attitude and outlook on national development,

as well as the content of ideological immunity through traditions. In this way, education of socio-political and ideological immunity of students changes according to pedagogical possibilities.

From this point of view, measures are currently being improved in our Republic to establish cooperation between publishing houses, radio and television, press organizations with the higher education system, social education institutes and scientific-pedagogical institutions in the field of ideological education. For this reason, the mass media are focusing their efforts on merging with higher education institutions. We can see this in planning to use the educational opportunities of mass media activities. Even this issue is mentioned in the pamphlet "The Idea of National Independence: Basic Concepts and Principles": "Mass media play a special role in shaping public opinion and instilling the ideology of national independence in the minds of our people, especially the young generation." The process of spiritual and educational reforms is the most effective tool that quickly reflects the problems in this regard, various aspects of society's life" [1.1.43-69].

In some cases, it is observed that most creative employees of mass media rely on feelings and random information in ideological fields in their work. The form of pedagogical phenomena is actively researched, and the essence is weakly researched. Therefore, emotional elements are not used enough or superficially used in them. However, the emotional response is necessary for the student's individual approach to the event, event and character. In most cases, it is emotions that allow the formation of motivation and therefore encourage the student to use ideological knowledge and immune skills in everyday life.

Failure to take into account a number of psychological and pedagogical requirements in the preparation of ideological materials for young people in mass media, failure to comply with the requirements of variety of genres and topics causes the fading of interest of young viewers and listeners in political information. Issues of concern to many students are not covered in time in some

youth newspapers, and local television and radio studios do not broadcast problematic and relevant life broadcasts. As a result, young people are forced to turn to "adult" materials of newspapers, watch and listen to broadcasts for adults. Some of them refer to foreign sources of information. And they make good use of the psychology of the youth audience and the shortcomings of the mass media. In order to compensate for this shortcoming, together with the Department of the Youth Union of the Namangan Institute of Engineering and Economics, we implemented the method of pedagogical processing and use of ideological materials published in newspapers. Sh. Ismailov's "What is martyrdom?" /What about a minority?" On the basis of his article, a debate was held among the students of the Namangan Institute of Engineering and Economics. (See Appendix 6.)

It was obvious that the students' desire for lively communication, far from formality, language and stylistic patterns. Later, editorials of "Turkiston", "Diyonat", "Ogoh" newspapers, and the materials of "My peer in the village" shows were also used. They took into account students' level of knowledge, their quick attitude to current, acute problems, and their interest in the extent to which they demonstrate ideological immunity.

In recent years, the creators of "Yoshlar" TV channel have gained positive experience. Regular work is being done here to create a complex of shows, tests, broadcasts of ideologically problematic type, of actual political importance for young people. Documentary video materials are included in programs for young people. Well-known commentators and famous scientists of the republic, public figures who clearly and convincingly expose the destructive nature of propaganda of foreign ideologies, were invited to the dialogue. These shows encouraged a critical look at the values promoted by ideological opponents. Counter-arguments against slander and fabrications appeared among young people. Such experience also opened the way for students to listen to

complex radio broadcasts and understand television programs, in which immunity was formed against the propaganda of foreign ideologies.

Mass media has made it possible to deliver the great cultural wealth of the nation to every home and family every day. They brought with them a national idea that was scientifically based and developed in the experience of national development. However, at the same time, the advancements in information technology allow foreign ideologies and media to spread their ideas through open air and foreign press. Usually, it is built on a well-thought-out, coherent basis, which affects the minds of people, especially young people, and thus complicates the educational process.

But both the family and the higher educational institution are in ideological landfills, do not take enough into account the changed situation and do not work as efficiently as they should. For example, the study of experience shows that in some higher education institutions, even now, the mass media are considered only as a technical, weak tool that helps to diversify the educational process and provide additional information. Neither professors nor parents are able to look at mass media as a specific fast, important socio-pedagogical factor. Failure to recognize this in the ideological education of the growing younger generation should be considered a serious socio-pedagogical indifference. Also, mass media do not take into account the existence of channels and means of foreign ideologies aimed at young people and the need to resist them.

Sociological surveys have shown that 11% of students are aware of the information on "Voice of America", "BBC", "German Wave", "Radio of the Islamic Republic of Iran" and other radio broadcasts, as well as information on "Internet" sites. It happens consciously or accidentally (through friends). They buy, see and read colorful erotic newspapers published abroad. For example, observations made in November 2001 confirmed this. In the answers of 1260 students, "How do you use radio, television and the press in your family?" 67% of the respondents answered that "The radio plays all day in our house, in the

evening we all watch "Akhborot" or "Dav'r", read newspapers, books and discuss together." However, it was found that listening to broadcasts in the family, reading newspapers to discuss this or that event is rare -12.7%.

"Whose opinion is more important to you?" to the question, the students answered as follows: 9% "After a debate, everyone has their own opinion", or "Various, sometimes my friends', sometimes mine", or "My friends argue, I keep silent", 79% - "The opinion of the leader of the group prevails." Answers such as "We read various magazines and newspapers because we have different interests", "We do not listen to the radio together with our family" were received. 12% of respondents did not answer at all.

The results of the surveys showed that students are interested in domestic and ideological events, receive information from foreign mass media, and discuss it; secondly, most group trainers do not plan for themselves the specific goal of educating students to be immune to the propagation of destructive ideologies. In addition, 69% of group leaders cannot imagine how to carry out this work.

It is known that most parents consider it a good thing to give their children a tape recorder and thereby "help expand their musical horizons". They do not control how this worldview is formed. In practice, many of the young tape recorder owners start listening to cassette tapes with songs that are against our national spirituality.

From the 70s of the 20th century, specialists of external ideological propaganda began to create special programs to use the musical needs of young people for their own benefit. "Music", "For the youth!" music program and others became the first factors of ideological subversion directed against the growing young generations. It is clearly stated in the guidelines of the radio stations: "A successfully composed musical program is an effective tool that makes listeners think that happiness and well-being are abundant in other countries, not in your country" [3.10].

Another important and hidden goal of the mass media hired to serve foreign ideologies is to emphasize the incompatibility of the programs of the older and younger generations through the new fashion music programs and divert the youth from work to entertainment and enjoyment. They are making it their mission to gradually undermine the rich historical heritage, culture, spirituality, national idea, aesthetic, moral, spiritual, and ideological values of the people of Uzbekistan, and to create a negative attitude among the youth towards the older generations. In this regard, they are trying to remove the barrier - the ideological immunity that we are forming in young people.

During the experimental work, the opinions of professors, teachers, group coaches on how students' immunity against foreign ideologies is formed. 65% of respondents indicated that television, 18% radio and press played a decisive role in this process. It should be noted that they "showed films against the slanders of religious fanatics" and created an opportunity to "get to know the ideological enemy and discuss with him". In this case, the mass media only provided theoretical knowledge, concepts and examples that shape the political outlook. Unfortunately, neither the teachers, nor the "Kamolot" youth associations, organizations have specially directed the students' ideological awareness to the education of their immunity to the propaganda of foreign ideologies entering our lives, among the youth.

Strong ideological immunity - requires students to take an active, critical point of view in relation to their socio-political, apathetic, apathetic comrades and equals. That is why, in the circle of comrades, sometimes laziness, ideological inactivity, slanderous information about the achievements of our country during the years of independence, its foreign and domestic policy were presented, and they were indifferent. Students express their indifference to the political slander that is being spread:

"They are good children, aren't they?" (Nigora);

"Everyone knows it's slander, so what's the point of arguing?" (Mahmoud);

"Why should we argue about nothing?" (Sanjar),

"If I start arguing, they get upset with me, they don't understand. It's clear that the fight is going on, our enemies are sly" (Aziza),

Some of my acquaintances justify themselves with statements such as "They tell everyone the ridiculous news broadcast by the BBC to show their political awareness" (Sherzod).

What was the pedagogical interpretation of this? It is a mistake to think that students will automatically move from general political and historical knowledge of international life (these directions are the priority in the system of political outlook) to a new stage - to actively struggle with an ideology alien to us. For this, a wide-ranging special pedagogical program aimed at the formation of ideological immunity in young people should be developed and implemented.

Another effective way of forming students' ideological immunity is to write an abstract on the topic discussed using mass media. The topics of essays can be: "Visit of friends", "Uzbekistan is the initiator of peace", "Youth of the world", "Ideology fields" and other areas. Preparation of essays helps to understand the state of ideological policies, programmatic principles of ideologies and to understand their nature and purpose; expands their worldview; forms an interest in socio-political information, the skills of independent work with various press sources, a desire to regularly participate in the spiritual and educational work of the group, higher educational institution. Abstracts may reflect the results of "Preachers' Circle", one of its branches, a student group, or some student works.

Certain issues of ideological education, including the formation of ideological immunity, can be positively resolved only when the club leader knows well the ideological development and characteristics of students.



In order to determine students' ideological knowledge, level of interest in political problems, political awareness, their attitude to different ideologies, socio-political activity, the head of the club may in some cases use questionnaires, written questionnaires, interviews, study public work of students.

For example, in experimental centers, the leaders of "Preachers' Circles" work on determining the minimum volume of political terms that are understandable for students. From periodical press texts foreign ideologies, concepts illuminating their spread, essence, and content were selected. The list of terms was independently explained and distributed to club members.

Our experiments showed that most of the students know and understand the meaning of the terms that illuminate ideological problems. This was certainly helped by the content of a number of academic subjects: "The idea of national independence and the foundations of spirituality", "History", "Literature", "Geography" learned at school. and in the process of studying them, students acquire the skills of generalizing political terms. Among the students, it was found that the most understandable terms are: invasion, Wahhabism, Hizbut-Tahrir, national idea, subversion, terrorism, missionary, nihilism, ideological threats, ideological struggle, etc.

34% of students could not fully explain the meaning of the above terms and explain the main essence of national ideas.

□ At the same time as studying concepts, flaws in ideological consciousness, a survey was conducted. The questions asked in the questionnaire are presented in the appendix. (See Appendix 7)

The students' level of ideological knowledge, level of political awareness, participation in social activities, attitude to the policy of "big brother" of some countries, club leaders mainly from TV (87%), radio, press (13%), and effectiveness of ideological education:

- students know and understand the essence of the idea of national independence;
- the ability to use this knowledge to analyze and evaluate the ideological events taking place;
- the ability to observe the essence of the ideological policy of other countries, political events, with stability;
- to discuss these concepts and issues many times in dialogue with his friends;
- political information, activity in debates;
- The level of willingness to participate in "Preachers' Club", group, propaganda and counter-propaganda activities;
- the level of activity of participation in other forms of ideological-educational work at the higher educational institution determines the criteria of the level of ideological awareness of students.

The idea of national independence: the consistent and complex implementation of the main concepts and principles in the life of the university community creates a favorable environment for the formation of students' immunity against foreign ideologies. For this purpose, in our experiments, we implemented the calendar of important and memorable events and jubilee dates in the process of ideological education. It was introduced in the program of spiritual and educational work of higher educational institutions. (See Appendix 8.)

Social and humanitarian sciences, including history, are of great importance in the ideological training of students. For example, the program of the subject "History of Uzbekistan" shows the struggle of our people against the invaders, for the protection of the people's happiness, the bravery of the patriots, the labor courage of the multinational people of Uzbekistan in building a new society, a free and prosperous Motherland.

The "World History" course covered information about other countries and peoples, including the formation and development of world national movements and the nature of religious extremism against people and humanity.

So, in the content of history science, in every lesson, it is being tried to take into account all the conditions for forming high examples of ideological awareness, political maturity, nationalism, patriotism and internationalism in students.

The correct organization of the educational process led to qualitative changes in the minds of students: the acquired conceptual knowledge became systematic. It has become clear that they serve as a solid foundation for ideological beliefs that are manifested in concrete actions.

In this case, positive results are achieved only if a number of general pedagogical conditions are observed. The most important of them is the greater use of the theoretical basis of the current programs and textbooks, and the educational opportunities available in them. For this purpose, in the planning of each lesson, it is necessary to describe the ideological ideas arising from the specific materials and to consistently explain their scientific essence in each lesson.

At the same time, it is necessary to draw students' attention to distortions of historical events by foreign ideologies, to compare and expose their conclusions. It should be explained that the promotion of the Islamic state and the caliphate lifestyle by religious fanatics is related to the political goals of the modern ideological struggle; questions, ideas, thoughts that attack foreign ideologies should be carefully thought out, prepared and presented to the students taking into account the characteristics of reception.

It is necessary to familiarize students with the essence of foreign ideologies after they have the correct ideas about events and problems. Because it helps to expose the religious bigotry with proofs, relying on the specific knowledge that the students have. For these purposes, it is possible to use press

materials, social experience and life observations of students, interdisciplinary communication, methods and tools that activate students' thinking, discussion of a number of issues in the form of a debate, abstract, coursework, speeches prepared according to the task of the teacher, the Youth Union of Uzbekistan.

One of the effective means of forming ideological immunity in students is a well-thought-out conversation. For example, at the Faculty of History of Fergana State University, the Youth Union of Uzbekistan has gained an interesting experience in organizing reviews of political talks. This form of work is naturally connected with the entire activity of the university "Kamolot" youth social movement organization. The enrichment of political information content helps to attract more students.

Based on our recommendations, the interviews were structured using questions of a problematic nature. For example, "Fake democracy: who does it serve?" in the conversation on the topic, students were given the task of selecting materials from newspapers and magazines that are examples of ownership and democracy in the countries of the world. In this, the students' speeches based on accurate data revealed the anti-people nature of fake democracy. Thus, students learned the art of rejecting false ideas during the analysis, developed their critical thinking skills.

Special issues of newspapers, political leaflets were prepared for each political conversation, and newspaper clippings were collected from materials about social and political life in Uzbekistan and abroad. The use of visual aids during the political discussion enhanced both the ideological and emotional impact on the formation of students' views and beliefs.

Political journalists who are members of the club gave a speech every week to their comrades with the analysis of political events in the country and abroad. Each session ends with a discussion of the most complex problems of international life, an active exchange of ideas on questions of interest. For these purposes, students collected important and interesting materials and tried to

interpret them independently. Extended meetings were held in the political club, and active students of the faculties were invited to them. These are meetings with international journalists, question-and-answer evenings, press conferences, which were prepared in advance. In them, the fabrications of religious fanatics were exposed. This also helped students to develop the skills of demonstrating ideological immunity in practice.

It was found that one of the practical means of forming ideological immunity in students is a role-playing game in the form of "Press conference".

During the "press conference" the "reporter" asks questions to the students, and the "figures" in the presidium try to give convincing answers and show the destructive nature of foreign ideologies. The "press conference" usually ends with a collective analysis of questions and answers, clarification and completion of some of them. Posing problematic issues, solving them independently creatively helps students acquire additional knowledge, develop worldview issues, and develop the skills and abilities to defend their opinions with evidence.

The study of mass experience showed that in the formation of ideological immunity in students:

- consistent reliance on the principle of scientificity;
- connect the stated arguments with a strong intolerance to any manifestations of religious fanaticism;
- teaching young people to debate;
- arouse interest in political knowledge;
- encouraging social activity of students in every way;
- most importantly, efficiency can be achieved only if the principles of rational consideration of students' minds, feelings, and needs are followed.

Diminished attention to serious issues, lack of promptness, and every unanswered question falls into the hands of propagandists of foreign ideology.

Education of political awareness and ideological immunity among young students is carried out in the system of spiritual and educational work at the higher educational institution.

It is of great importance that Kamalot's associations at the higher educational institution, including international friendship clubs, have wide opportunities and become a center that organizes and unites patriotism and international education in teaching students to be intolerant of the enemies of national independence.

"One of the most important factors of social development is the unity between the nation, which is the source of naming a particular country, and other peoples living in it. On the contrary, failure to understand the importance of this idea can derail society's life, peace and stability" [1.1.43-59-60]. In this regard, it is important to separate the task of forming an intolerant attitude to aggressive chauvinism and nationalism propaganda in the implementation of inter-ethnic harmony education in the higher education institution, and on the basis of this, to help students understand and master the main directions of the peace-loving domestic and foreign policy of our country. In the implementation of this work, we performed the following as the main tasks in the experimental groups: to make students understand the need to expose the peace-loving policy of the Uzbek state and those who fan the flames of regional conflicts; to make students aware that "Friendship is a program for the youth of all nations"; the ability to follow it in life; the importance of the work of the people of Uzbekistan in strengthening independence, regularly monitoring the struggle for peace and democracy using the media from various sources; explaining that every young man or woman should be ready to contribute to this struggle; vigilance, hatred of the enemies of the Motherland; special attention was paid to building awareness of the need to protect the achievements of democracy, peace and stability.

In accordance with the assigned tasks, the organization and direction of the work of the "Friendship Club" should be kept in mind that it is built on the basis of the study of the "Idea of National Independence: Basic Concepts and Principles". - Development of the homeland, national peace, people's well-being, perfect human being, social cooperation, inter-ethnic harmony, inter-religious tolerance.

The study of the above concepts began with the compilation of a dictionary of ideological terms. In order to select and explain complex terms, articles taken from periodical youth press, photographs depicting political events, holidays, "Round-table discussions" meetings held at the university were used, as well as written texts and pictures on ideological topics. It was also observed that the dictionaries are in the form of an album, a tablet, a special issue of the club newspaper, and other forms.

Above, we justified with scientific and practical evidence that the mass media play an important role in the formation of ideological immunity among young students. This indicates that in the future it is desirable to expand the scope of work aimed at forming the ideological immunity of students with the help of mass media.

## **2.2. Artistic and aesthetic means of forming ideological immunity among students**

Threats manifested as a socio-cultural phenomenon have a complex socio-pedagogical structure, and it is very difficult to determine their task, only when the task is determined, the formation of specific components of ideological immunity is successful, while ideological immunity has its own components:

- **Firstly**, emotional component. This component participates in justifying the reason for the displayed actions, performing the functions of "compensation" and "hypercompensation";

- **Secondly**, behavioral component. This component is considered a condition for "choosing a social protection model" and participates in the realization of activity, discussion of conflict situations;

- **Thirdly**, reflexive component. This component participates in the system of personal characteristics to define acceptable and unacceptable characteristics;

- **Fourthly**, cognitive component. This component is manifested in the form of knowledge and skills and participates in ensuring threat resilience.

"It is important not to allow the activities of culture and art spheres to be organized entirely on a commercial basis, and not to allow ideologically and artistically shallow works alien to our national values to take the leading place" [1.1.43].

Advances in the Internet, science, technology, and technology have removed all barriers to the exchange of information, including works of art. Most of its consumers are young people.

Unfortunately, the examples of foreign art that young people can get to know do not always meet high artistic and ideological and moral requirements. Along with meaningful works, we are getting ideas, barbarism, movies and videos of low artistic level, songs, samples of publications, music. Special programs for young people are included in some radio broadcasts and TV shows, and they promote false values and promote inhuman qualities.

In order to inculcate alien aesthetic views on young people, they try to fill their free time with obscene dances, laser discs and audio-video tape recordings. Therefore, not taking into account their influence on young people would be a pedagogical mistake. According to the survey results, 43% of students have musical notes, and 33% record them and give them to others to record. Among the samples of music they listen to, classical music is 1.2%, folk music is 7.2%, and pop music is 9.6%.

Almost all young people are interested in dancing. Dances are a component of public holidays, weddings and parties, and occupy a large place in



the life of young people. It is not only an art, but also a social phenomenon. Why and how to dance is often blindly following foreign status and morals, unconscious blind imitation of foreign examples, which ideas young people follow, the manifestation of their interest, that is, the level of aesthetic immunity. This is especially evident in the popular discos. Contemporary national dances are rarely promoted in their repertoire. The harm of this is rightly confirmed by medicine. If the rumbling power during a thunderstorm is 112 decibels, the sound of a rock orchestra is measured at 117 decibels. For this reason, dancers in the US are prohibited from getting closer than 5 meters to radio amplifiers.

In the conversation on the topic "Songs we are listening to", we discussed the audiocassette of the famous Chechen singer "Saddam Hussein" with the nickname "Mr. Credo", which is often heard in discotheques and on youth tape recorders. The singer's clothing was interpreted in relation to the content of the song (see Appendix 9).

The rhythm dominates in the works performed in discotheques. However, dance has always been one of the indicators of the aesthetic culture of a person, and they tried to bring joy to themselves, their partners and others with the elegance, beauty, and grace of their movements. However, one of the new "achievements" that appeared on some dance floors and discotheques - kung-fu dance - cannot bring joy. Because the "art" of its performance is that a person can strike a partner with a sharp movement of the leg, while he can remain unharmed.

So, what is the ideological and spiritual level of such "aesthetic culture"? We can find the answer to this question from "America" magazine: "This is not jazz or swing, folk songs and blues, not even rock and roll. New rock is a completely different and completely unique phenomenon. In popular music until now, emotions and feelings were known. In them, falling in love at first sight was sung about generally good feelings. New music covers a wider range of

human relationships: it includes topics such as courtship, threats of violence, sex, drug addiction, sexual needs, and the satisfaction of freedom of love»[3.11].

Young people of Uzbekistan love and appreciate the real masters of foreign pop music. But among some of our youth, groups and performers whose repertoire and ideological direction are far from social, spiritual and aesthetic beliefs are also popular.

We successfully screen many films of foreign progressive cinema. But the audience consisting mainly of young people is also showing up at the showing of "Qaltis sayohat" (A dangerous travel), "Asal oyi" (The honeymoon), "Motamning siri" (The secret of the mourning) and other similar low-level films. In all these films, neither the truth, nor humanity, nor artistry, but the romance of invasion, the lifestyle of open immorality are propagated without the viewer gradually realizing it.

Usually, such catchy films attract some of our youth and encourage the emergence of negative situations among them - immorality, laziness, avoidance of work and social apathy, indifference.

Moreover, in the years of independence in the field of pedagogy, in the conditions of democratic freedoms, the development of a perfect pedagogical system of education of aesthetic immunity has not yet been completed. This is due to the mental development of students, or there is a view that "if God wills it will be good". While teaching academic subjects, we do not always pay enough attention to the formation of a holistic vision of the world, including its aesthetic interpretation and the role of art in this process.

If the tasks of aesthetic education are far from national ideas, that is, if the aesthetic field is not taken into account in the ideological formation of the student's personality, then the formation of the whole worldview will weaken. However, the natural unity of understanding the world with mind and soul is the basis of educational work. It is necessary to take into account the characteristics

of students' perception of art. It is typical for students to switch to feelings that include "feeling values" with direct perception. They strive to actively express their personal attitude to the phenomena of existence and art. They form views on a wide range of national and personal interests. Information obtained from various sources on many complex phenomena of life is added to the knowledge acquired in the educational process, and a whole is formed. This strengthens aesthetic immunity, a component of the student's ideological immunity.

Lack of personal, life experience, looking at art as a means of enjoyment, superficial understanding often leads to confused imagining of positive and negative events, putting ideological alien, meaningless actions above real artistic values. As these perceptions are repeated in interpersonal communication, they are strengthened and supported by the opinions of peers. Civil consciousness creates a favorable ground for the slow formation of national ideas, political arrogance, traditional limitations, indifference, indifference, uncritical attitude to ideological foreign works in art, and therefore, weakening of ideological immunity.

Art affects the formation of a holistic worldview in students along with other types of social consciousness and experience. Art serves to illuminate not only human destinies, but also the struggle of ideas. The figurative structure of works of art reflects not only the artist's life experience, but also his ideological and aesthetic principles. It is impossible to be indifferent to society while living in society. Indifference is a clear indicator of lack of ideological immunity.

For this reason, the leading public figures and journalists of Uzbekistan have been constantly paying attention to this issue on television, radio, and press pages. "Our concern is justified," says journalist A. Jonuzakov, "music and dance define the image of the nation in a certain sense." The European spy in the palace of the Bukhara Emirate was revealed by his foot movements. While the people in the Amir's palace were swaying to the music, he

accompanied the music with his feet. Amir's men noticed this and captured the spy.

There is morality and spirituality in the movements of Uzbek dance. Uzbek movements are not included in the noisy and noisy music. Uzbek dance does not like to be original. Because the morals and image of the nation are reflected in the dance. If spirituality and values change, the image of the nation will also change. When the image of the nation changes, its dance also changes" [3.16].

Aesthetic immunity is one of the components of ideological immunity. It becomes the inner confidence of the student and forms the need for real beauty, activities directed to the benefit of the individual and society. Aesthetic immunity helps to resist subversiveness and propaganda in the field of ideology. Therefore, one of the important tasks of ideological education is to familiarize students with the theoretical foundations of national aesthetics, the uniqueness of various genres and types of art, and the means of expression.

According to sociological studies, only 23% of students are able to make an ideologically correct and artistic assessment of films and performances. It is necessary to be able to understand works of art correctly, to understand problems related to the worldview, to learn to understand and analyze the means of artistic expression, their content. But students can achieve this only after they have reached a certain level of aesthetic development.

Reading books, going to exhibitions, watching movies usually happen at different time intervals. It is impossible to measure their total impact. A comprehensive understanding of works of art will be helped by conversations about the works read and seen, viewing and wide discussion of films, concerts as a team, detailed familiarization with foreign and Uzbek films. It is important to use the richness of artistic works of passion.

In the conditions of the struggle of ideologies, art performs the tasks of persuasion and education. For this, the educational process should be organized

in such a way that the student can freely choose one of the real works of art. Care should be taken in this. Otherwise, it is necessary not to damage the things that young people like and that are of artistic and ideological importance in their eyes. It is important to know what to replace with what and how. It is necessary to show the truth, in all its complexity, the events and problems of social life without coloring, but without discrimination, and compare them to the imaginary fabrications used by the propagandists of foreign ideologies.

The second tried-and-tested way to engage students in ideological struggle with works of art is the coordination of activities outside the auditorium. In this case, it is impossible to allow events to be scattered, random, not interconnected: they must be united, in a complex manner. In humanities lessons, they should pay special attention to the compatibility of the historical periods being studied and the works of art that reveal the true nature of foreign ideologies. At the same time, the teacher explains in detail the circumstances that confirm the spiritual beauty of a person, his outlook and beliefs.

The works of art serve to coordinate students' aesthetic social thinking, personal thought, and independent research in activities that are different in terms of content and form in clubs, various associations. In this, the ideological essence of art is understood, all its manifestations create a desire to fight with lack of ideas, pettiness, artistic deficiency, hatred of man and destruction.

A critical attitude towards works of art that promote subversive ideas can be taught by comparing the artistic texture with real life. How similar are the plots in the movie to the everyday life of the characters? For this purpose, it was determined that students should be informed about the characters of movies and video films that are similar in life. Such information was found in the press, scientific pamphlets, documentaries, television, video and radio programs on international topics, speeches of cultural figures. In them, the social problems of the time were covered deeply and truthfully. It became clear that what

determines the behavior of the characters is not the pursuit of pleasure and pleasure, but the struggle for survival.

National ideas deserve to be called high spiritual and aesthetic criteria. It is they who help to protect a person and society from destructive influences, and teach to be aware and sensitive to the works of ideological alien art.

It is necessary to increase the essence of the Youth Union of Uzbekistan to be intolerant to the influence of foreign ideologies and to educate ideologically and spiritually.

First of all, ideological education of students based on youth organization increases the role of socially useful activities in the ideological and spiritual formation of education, travel, local studies, sports, etc.

Observation of students at political events and gatherings showed that it is not always possible to assess the information about ideological views and foreign ideologies formed in them from a correct national point of view. Students are not always able to defend their national ideas and beliefs with evidence. In front of the propaganda of foreign ideas, they are sometimes stunned, even if they have objections, they hesitate to express them.

On the other hand, pedagogues and group trainers do not always take into account the need of students to understand ideological arguments. Surveys conducted among 685 students showed that they often discuss the issues that interest them in mutual communication, in conversation with their friends, at home with their parents, outside the classroom - during a conversation with adults.

Such discussions are rare in question-and-answer evenings, debates at meetings, that is, formal forms of educational influence. Young people cannot always express and defend their point of view openly, they cannot even deny the situation they reject.

Therefore, team-style discussion on current ideological issues of life, active exchange of ideas, outside the audience is not always effective. In other

words, in practice, there is little difference between a roundtable discussion, a meeting and political information, a seminar and a theoretical conference, a meeting and a debate. However, each form of ideological education has certain characteristics. The student gathers a unique socio-political experience, performs a unique task, develops the skills of independent analysis of events, the ability to prove their opinions, and is of particular importance in the formation of ideological immunity in general.

This is why the effectiveness of the process of forming intolerance to the ideology and morals of religious fanaticism in students sometimes decreases because the student union cannot cover all aspects of their life under its influence. Sometimes a student who actively participated in the events held by the Youth Union of Uzbekistan listens to rumors and foreign voices with his friends after the event, and hears destructive ideas from his fellow students. they can't. Because they lack skills and qualifications.

According to the advanced experience of youth organizations, an effective means of ideological formation of a person is related to attracting students to intensive socio-ideological activities and supporting these activities.

For this reason, it is necessary to popularize such experiences as classes in museums, thematic trips, giving advice to students on preparing texts for lectures.

A wide range of activities aimed at the formation of ideological immunity are developing more widely in the Youth Union of Uzbekistan.

In experimental groups, students wrote a chronicle of independence. For this purpose, they collected documents and materials about the violent national independence movement. Based on them, they classified and summarized the evidence, drawing information from the periodical press. They held meetings with compatriots and workers. They published special newspapers of the higher educational institution dedicated to the economic development and achievements of their districts and cities. Constant, personal engagement in such

activities has produced certain skills. He pioneered the use of evidence to support his point of view.

In order to strengthen students' patriotism, leaders and group coaches actively used the method of social comparison in the meetings. The subject is the life of his peers abroad, evaluation of some political events by different countries; their different policies on the same issues were taken.

Ideological immunity was formed not only with the help of positive, but also with the help of negative arguments. According to the experience, it was emphasized that the students should be able to evaluate not only the real achievements of independent Uzbekistan, but also the difficulties at the same time. Experienced pedagogues and group coaches explained to the students that creating a great future of Uzbekistan is a long process, and it is legitimate to encounter problems and difficulties in it. Because these problems are the source of development. They revealed to the students the progressive nature of social development while pointing out the unresolved issues. With this, they tried to create the personal responsibility of the youth towards the nation and the Great Future.

Exposing the slanderous fabrications of our ideological enemies requires special skills, knowledge, and skill on the part of professors, group leaders, and leaders. In this case, the promotion of alien ideas is not only a proof analysis of some false fabrications, but students should be involved in analytical work as much as possible.

Searching for reliable evidence together with adults enriched students' experience of evaluating events, interested in political knowledge.

In conclusion, it was found that mass media play a very important role in the formation of ideological immunity among young students. We substantiated this with the data presented in this chapter of our research, the results of the survey, interviews, and scientific and practical evidence.



Today, it is no secret to anyone that the widespread system of radio, television, newspapers and magazines in our country is an integral and necessary part of spiritual and ideological education.

We also tried to justify how ideological immunity can be formed with the help of artistic and aesthetic means. In this, we also thought about aesthetic immunity, which is one of the components of ideological immunity.

In the experience of the youth movement, many effective methods and tools of counter-propaganda have been collected. One of them is the method of interpreting information, rumors, etc., spread by ideological opponents. This method helps to destroy, for example, the myth of the "beautiful life" in the world of the caliphate. At the same time, it reveals the true goals of those spreading fake information. It is necessary to refute these fabrications with evidence and analyze the essence of negative information. In practice, it happened like this in the experimental work: the student reported the information he heard from his fellow students and expressed his generalizing thoughts, first with the help of the team, and then by himself, to expose the fabrication.

In the next pages of our work, we will dwell on the pedagogical features of propaganda and counter-propaganda in higher educational institutions.

### **CHAPTER 3. PEDAGOGICAL CONDITIONS AND LEVEL OF EFFICIENCY OF FORMATION OF SO/LOM IDEOLOGICAL IMMUNITY IN STUDENTS**

#### **3.1. Pedagogical features of propaganda and counter-propaganda in higher educational institutions**

Promotion of the idea of serving the state of Uzbekistan and the Uzbek nation can be successfully implemented in the process of public works of students. For this, it is necessary to explain the collective character of the activity, socially useful work goals, and spiritual significance while involving students in socially useful, community work. Then its ideological, spiritual

essence, content becomes a powerful tool of ideological education. Orientation to the right public work is the main factor of learning a solid ideological background and conscious immersion in public work.

The content and forms of ideological and labor education are being updated in the modern higher education institution in the conditions of the market economy. It is important to achieve the unity of both processes. For example, ideological clubs have formed the skills of being ready to protect society, individual rights, property, thinking, conducting propaganda and counter-propaganda work. In this context, students engage in utilizing socio-political knowledge, acquiring skills for accurate assessment of political events. They participate in various activities such as club work, discussions, excursions, roundtable discussions, film analyses, debates, community service projects, literary gatherings, surveys, political debates, and preparatory work for ideological tasks independently, contributing actively to the formation of independent, national, and healthy attitudes, thus gaining confidence in their advantages. It is possible to predict to a certain extent the formation of a student as a person, citizen and individual, depending on how much he feels and how he reacts to his personal duties and responsibilities before the society, nation, and Motherland.

Ideological attacks and informational attacks against the independent national development of Uzbekistan are usually carried out by the opponents on a continuous, large-scale, open and secret, direct and indirect propaganda basis, on the Internet.

It is known that subversive activities of all propaganda services and organizations are coordinated. At present, such companies are led first by Internet sites, then by "Ozodlik", "BBC" radio stations, leaflets, rumors, pamphlets.

For example, by the year 2000, "Hizb ut-Tahrir" employed various methods, especially launching a systematic campaign, including targeting young

students, to spread its extremist ideologies. Consequently, Uzbekistan's education system responded appropriately by countering real ideological battlegrounds, psychological warfare, and working against radicalization under adverse conditions. Efforts are underway to intervene in the internal operations of radio and television channels of independent states, combating ideological disinformation and disorientation. Propaganda companies disseminate fabricated information widely and persistently in line with their political objectives.

In conducting operations involving such companies, careful consideration is given to audience demographics: gender, age, education level, social status, economic situation, type of activity, among others. These efforts are particularly rare for certain political groups whose objectives and tasks are shaped by the propaganda campaigns. Broad-spectrum propaganda and advertising organizations coordinate their efforts in preparing and disseminating information content on information leakage and disinformation.

All sources of propaganda and advertising converge on a unified concept in terms of technology. Opposition propaganda systems utilize all means and methods, including gathering, processing, preparing, and disseminating information, to accelerate their effectiveness. The main objective of initiatives aimed at cultivating ideological immunity is: 1) research-propaganda (studying, presenting, and propagating the advantages of our country, its internal and external political achievements, its mode of governance, democratic processes, spiritual values, etc. ); 2) analysis-categorization (identifying and eliminating external and internal threats, social and other factors, combating ideological terrorism, etc.); 3) educational (training students to use methods of countering propaganda in every initiative, developing critical thinking, engaging in political discourse, protecting their own beliefs, and properly evaluating national interests in the face of emerging events).

Counter-propaganda has a complex nature, scope, methods, and forms. It encompasses the unfounded appropriation of the vital interests of independent Uzbekistan, distorting the nature of the overall social-economic policy, both internally and externally, fabricating incidents; distorting the mode of governance and political system of certain countries, destabilizing our national goals; repeating defamatory narratives; increasing tensions among the multinational Uzbek population, encouraging social disruption, and provoking conflicts; exploiting religious sentiments to incite religious xenophobia, among other methods.

Their dissemination of ideological disinformation primarily stems from the lack of political experience among certain youth groups. Therefore, the vital need to eliminate fabricated ideologies that are contrary to our nature, particularly regarding our independence, lies in the system of ideological immunity education. This aims to instill skepticism towards all forms of uniformity, promoting the development of a critical mindset within ideological education.

The occurrence of negative manifestations during the period of independence in higher education institutions in the form of unrealized threats against educational activities calls for attention to counteract verbal threats or temporary withdrawal. Effective opposition to negative trends among students necessitates a proactive and focused approach, with key aspects including avoiding passivity, not succumbing to threats, not taking them personally, remaining resilient, and refraining from complacency. It is imperative to recognize the importance and place of countering negative trends in educational activities in fostering students' understanding of its significance within the educational process.

Moreover, countering negative trends should be approached in a manner that strengthens cultural immunity within higher education institutions, particularly in the context of promoting national independence ideals.

Therefore, all educators and educational institutions should consider countering negative trends as one of the crucial aspects of the spiritual and educational work system.

In the context of educational activities, the experience of higher education institutions in organizing various forms of educational events should focus on shaping students' resilience to negative influences and defining clear objectives and tasks in fostering immunity against created biases. Thus, it is essential to outline and implement a pedagogically based system for fostering cultural immunity.

Further refinement of cultural immunity in higher education institutions requires leveraging extensive pedagogical experience. In many cases, educational activities in higher education institutions tend to prioritize lectures and advice over other methods, forms, and means of countering negative trends. This underscores the importance of refining the content, methods, and forms of countering negative trends to shape the fundamental understanding and solutions of students.

Efforts to enhance the effectiveness of countering negative trends must consider various factors such as specific regional conditions, students' characteristics, and the potential for fostering cultural immunity in higher education institutions during the present or foreseeable future period.

The findings of conducted research suggest that countering negative trends cannot be effectively carried out solely based on a single methodological approach. Various methods and means should be used both inside and outside the classroom to make educational activities more effective. Creating alternative narratives and strengthening cultural immunity against created biases and perceptions play a crucial role in fostering resilience against negative influences.

The educational system's approach to countering negative trends should aim to instill high-level cultural resilience in students, making them less

susceptible to informational manipulations by adversaries of national independence. Successful analysis of events occurring both domestically and internationally enables students to shape their understanding of cultural resilience effectively.

One of the significant directions in organizing countering negative trends in higher education institutions is microclimate, social-psychological conditions, the consolidation of ethical norms, the formation of students' spiritual needs, and continuous orientation towards achieving clear objectives from the environment outside higher education institutions . Achieving this task requires the involvement of parents, organizations engaging in extracurricular activities, group mentors, parent committees, and youth organizations like "Kamolot" in higher education institutions.

Students' involvement in vocal groups, youth clubs, listening to presentations by experienced educators and adults, and possibly participating in countering negative trends activities are all beneficial for shaping students' resilience and skills.

To develop students' cultural resilience and skills, the following methods and approaches are recommended:

- Independent assignments;
- Involvement in vocal groups;
- Mutual teaching among club members;
- Participation in literary and fundamental sources;
- Analysis of peers' outputs;
- Conducting seminar activities;
- Evaluating prepared presentations.

Upon learning about the freedom of speech platforms, the pedagogical practice includes organizing forums on political news, presentations, "roundtable discussions," question-answer sessions, publications in "opinion journals," and engaging in debates on issues of ideological struggle.

The social and pedagogical aspects of organizing countering negative trends among students can be observed through the example of the "Voice of Youth" organized at the Namangan Engineering-Economic Institute. The importance of promoting national independence ideals through countering negative trends in higher education institutions has been elucidated. Participants in these initiatives gained insights into the values and achievements of independence years, the world of opportunities, and the essence of national ideals. They analyzed examples of our national values, events, and narratives, comparing them with past lifestyles.

Cultural immunity education is a clear, logical, and comprehensive program aimed at raising awareness of the need to resist negative influences, fostering independence in the minds of participants, and comprehensively addressing perceived issues with a focus on the cultural essence.

Cultural resistance is refined through mutual criticism processes among students during presentations. These involve students providing feedback according to predefined rules under the guidance of teaching staff. Key aspects of criticism include:

1. The purpose of the presentation (educational, informational).
2. The presenter's main arguments.
3. Attention to the most important points of the presentation.

Students employed various promotional tools in presentations, such as political cartoons, posters, relevant photos, and maps. Clear examples of effective promotion, drawn from central media pages, were used for selection and adaptation purposes. This demonstrates how effective promotion contributes to shaping national independence ideals.

According to our research, conducting legal debates between students and representatives of law enforcement agencies holds particular significance. To this end, we organized a newspaper section on "Religion and Law Q&A." An excerpt from the April 7, 2002 issue is presented in the appendix.

It was emphasized that selecting and analyzing clear materials to foster political awareness and alertness among students is essential. This included understanding that extremist propaganda by Hizb ut-Tahrir is not accidental. It profits from issues related to religious beliefs and freedoms, formally recognizing them and presenting them as significant matters. Their political involvement was highlighted, showing how they exploit our youth's religious knowledge deficit, disseminating false news, and causing anxiety. Thus, preparing reliable materials that instill confidence in students' understanding of these issues was deemed necessary. Real-life examples and current affairs publications were helpful in achieving this.

Critically analyzing issues related to national independence ideals in extracurricular activities and educational hours is crucial. Our observations suggest that a focus on extremist propaganda in these discussions should aim at identifying and highlighting issues that exploit religious sensitivities and freedoms for their benefit. Thus, addressing issues promptly and with conviction is vital to immunizing students against various forms of negative trends.

In conclusion, our educational work must resist the attempts of our ideological adversaries to sow confusion among our youth. This requires quick, vigilant responses to the heartless claims of our ideological opponents, ensuring our youth are not misled. This approach will help establish a clear understanding of countering negative trends among students, strengthening their immunity to various forms of ideological challenges.

### **3.2. Methods of forming ideological immunity among students**

Cultivating methods for cultural immunity among students cannot be confined solely to cultural-educational work. Various approaches to encouragement are possible. However, the deep personal commitment to these studies is realized only through active engagement in social benefit endeavors.



True commitment to national goals, faith, and personal integrity manifests itself in active participation in social life, both in word and deed.

Literary works directly influence young people through pedagogical means. That is, they do not merely discuss literature but extrapolate from it to address art, economics, law, agriculture, and social issues, drawing conclusions from a cultural perspective.

Therefore, cultural immunity education must be based on the foundation of these directions. Economic prosperity and the development of critical thinking constitute a structural part of cultivating cultural immunity.

Encouragement inculcates scientific worldview and the formation of national identity, especially in response to the influence of literary works. It is known that understanding national identity is strengthened through practical engagement. Encouragement, primarily, relies on precise scientific knowledge and authentic analysis of examples. The method of encouragement requires robust evidence.

The accumulation of information alone does not constitute encouragement. Attention and influence on students' perception through their emotions are also necessary. In this regard, the students' understanding of events and their analysis are crucial. Literary works affect the youth by influencing their political views, ethics, and artistic discussions. By utilizing various methods of influence, positive perceptions relative to other values are cultivated.

Various factors are involved in the perception of positive influence: the psychological clarity of information in terms of time and volume, the selection of persuasive evidence, its relevance, and the diversity of verbal and other means of expression. Unfortunately, in practice, the impact of positive influence is not always taken into account. Sometimes, teachers provide more information than necessary from their point of view. For example, after the end of a class, students may go to the assembly hall and wait for 20-30 minutes without paying

attention to what is being discussed. Therefore, negative results are clear. Such a method of communication alienates students from the goals they are taught. Thus, creating a positive atmosphere of communication is easier, and "attractive" goals can be achieved. If the most relevant material is selected for the topic and presented in a thematic manner, such an error is less likely to occur. Then, the emotional and sensory impact on young people's perception increases significantly. Students develop a positive attitude toward cultural-educational work. Consequently, without positive influence, cultural immunity cannot be cultivated.

The relevance and novelty of the information presented to students are crucial. This socio-cultural issue is sharpened through articles, videos, films, and television broadcasts, engaging their interest. Therefore, it is essential to foster interaction among students after such demonstrations, as it encourages mutual exchange of ideas. As weeks go by, new topics for discussion arise during students' class periods. Their impressions from films are now relevant, and service in fostering beneficial relationships is possible.

The involvement of young directors, who are directly engaged in understanding and solving contemporary issues among youth, is valuable. For example, the thoughts of prominent film directors on the educational significance of cinema are noteworthy. Zulfiqor Musoqov, a renowned film director, once responded to the question, "What is your opinion on the educational role of cinema?" by stating: "I think its educational role is almost equal to that of schools and higher education institutions because the teacher's influence in life is law, so whatever the protagonist does in the movie, the child will imitate it. Sometimes the influence of the teacher can be stronger than that of the film. Because what is seen with the eyes affects the mind, unlike what is heard, which only affects those who have heard it. But in recent times, our youth are more interested in foreign action films. I don't have anything against karate or taekwondo or sports in general. But if there are no other positive

characters besides Schwarzenegger in our young minds, it's a problem. Our Uzbek films convey love for the Motherland, respect for parents, and friendship, fulfilling a real educational mission. Personally, in my works, there is never vulgarity, obscene scenes, or incitement of hatred towards another nation; it has never been and will never be."

For students, it is not just what the protagonist or group leader says that matters, but how they say it. The nature of the speech, its emotions, and vividness, its alignment with visual representations and patterns, all play an important role.

The content and method of its presentation must be geared towards educational goals, carefully assessing each emergence (even in the simple act of announcing a piece of news in the classroom) with thoroughness and skill. In doing so, students not only gain access to new knowledge but also develop a specific interest in spiritual states, and, more importantly, they are not immune to knowledge or immunity.

However, even perfectly structured and articulated information cannot shape a person's active immunity, nor can it cultivate cultural or ethical immunity. According to the well-known psychologist B.G. Ananiev, "The task of education is not only to provide ready-made knowledge, but also to educate individuals capable of independently analyzing natural, creative, and social life phenomena, creating new knowledge in cases where they do not exist before society and shaping the personality in the first place" (Ananiev, 1997, p. 17).

The enhancement of educational outcomes through the utilization of informational, discourse, and mutual knowledge acquisition methods is deemed appropriate. Their significance lies in their ability to enable students to independently explore various cognitive information, reinforce their own perspectives and attitudes, and modify their conceptions of life. Moreover, these methods facilitate engagement with peers.

Analyzing the previous educational system critically and refining its objectives and goals, employing certain effective methods and means in achieving national educational objectives, is necessary. In this regard, the President of the Republic of Uzbekistan emphasized, "It is necessary to address the positive aspects of the past. There were times when political education was conducted. What is happening now? Regarding educational issues: what should we do? Who should change and improve education? Who should develop these programs?"

Therefore, to generalize the achievements reached in the field of global education, it is essential to establish a national educational mechanism and ensure its alignment with the goals of nation-building and national unity. All institutions, organizations, and educational institutions should provide national educational instruction, allowing students to develop their topics related to daily life and acquire immunity to internal and external educational threats. This leads to the creation of a psychological and spiritual unity called "WE ARE THE NATION," which enhances the awareness of internal and external educational threats to every Uzbekistani. The overall threat of danger unites the nation.

In organizing educational work with students, it is also beneficial to systematically engage them in discourse and practical activities, confirming their expressed opinions or confirming their work with hand-delivered work. For example, if the consumption of electricity and water is not monitored at institutes and universities, educational equipment and supplies are often tested, and the dining room remains uncontrolled, leading to wastefulness. The environment should nurture students.

As emphasized by Professor V.M. Korotov in his book "Educational Training," "Mutual teaching methods lead to the conclusion of informational and spiritual consensus. It united the youth, introducing each of its members into the essence of educational work. Because the active modifier of latent goals penetrated deep into the student's soul. It introduced them to ethical humans.

Teaching one another - even outside the classroom - also greatly assisted in organizing mutual educational work."

The use of educational methods to instill confidence was employed based on recommendations given to students in the "Education" newspaper on August 11, 2001. Initially, the poem "Be Alert!" was introduced to students: "Be alert, people!" - a call to always remain vigilant. Pride may be possible and necessary qualities - to assert our independence, our security, and to promote harmony among nations and citizens in society. How we handle our freedom, and how we protect it from the complex and sometimes ruthless world's dangers, is relevant to each of us.

Since 2001, the "Globus" political club has been active at the Namangan Engineering and Economics Institute. It is led by the leadership of the Uzbekistan Youth Union. One of the significant directions of the club's work is the preparation and conduct of political information for students every Friday. Club participants gather for seminars led by the teacher of the subject "National Independence Idea: Basic Concepts and Realities."

During these meetings, discussions are held on the weekly press on topics such as "Independence Construction," "Economic Reforms in Action," "MDI in Countries," "History of Namangan" and "Iroq: The Bright Point of Our Region." Seminar participants receive guidelines, topics, and schedules for political news presented in groups, and the discussion of internal and external political issues. Materials are selected based on the relevant issues of internal and external politics. The exit of students from the seminars stimulates them, broadens their horizons of perception in modern conditions, and deepens their understanding of the educational struggle for the perception of cognitive stimuli.

We have developed new forms of student engagement. Students at Andijan State University have established a close connection with Surkhandarya's Oltinsoy District 14th school, where former student and national

hero Soibnazar Ergashev studied, through the “Izlanuvchi” (“Explorer”) club. Students from the university collected materials dedicated to S. Ergashev's bravery and organized a museum in his honor. Surkhandarya's youth expressed their commitment to religious tolerance and peace by inscribing their gratitude for the sacrifices made into poignant drawings and writing on their foreheads. The exploration led to the preparation of a brochure titled "Foreheads of Independence Lions" in 2002, with the third edition of the booklet completed by the end of the year. “Izlanuvchi” (“The Explorer”) initiative has been ongoing for three years.

Debate methods effectively dismantle fabricated abilities that elevate young people in the eyes of the students on both sides of the issue. Unfortunately, this method is underutilized in public practice. Regrettably, in some cases, individuals are hesitant to expose situations where our ideals are compromised and various opinions arise, leading to potentially harmful outcomes for the environment.

It has been determined that contemporary publicist works sourced from Uzbekistan and foreign countries, allocated for debate and discussion, serve as fundamental resources for various sources. Journalists, particularly those involved in global social movements, notably affecting the lives of young students, find particular interest in them. However, the effective utilization of literary works that elucidate and dismantle fabricated scenarios in socio-educational tasks is yet to be fully explored.

Indeed, one of the current societal fears threatening our livelihoods is the desire to integrate young independent states into the former Union [1.1.43-41].

The experience of students involved in debates conducted on the basis of the works "Otamdan qolgan dalalar" and "Ikki eshik orasi" indicates that these books may serve as strong tools for combating adverse attitudes and negative perceptions among young people. Creating a conducive environment for diverting their minds away from negative thought patterns and fostering positive

perceptions, attitudes, and aspirations requires students to critically analyze and understand the quality of education. In debates, young people should be encouraged to create an environment where they can express themselves freely and independently, shaping their own opinions. Any attempt to forcibly impose one's views on them will only hinder their ability to express their opinions freely and openly. Their interest in debates, independent thinking, and willingness to adhere to their educational goals are essential for the development of our national ideals and values among these students.

In the engagement of future students in socio-political activities, mutual learning methods prove beneficial. Young debaters, often referred to as "political journalists," in higher education institutions, emerge as active participants, venturing into public discourse, aligning themselves with their respective national aspirations—advocates of national independence goals.

Groups of debaters organized in experimental sessions established clusters such as political journalism seminars and other club associations. The topics of these debates are diverse and expansive, encompassing subjects like "Exemplary and Contemporary Poetry," "Music," "Art and Fashion," "National Ethical Standards," among others. Typically, several students prepare for each presentation.

For instance, concerning the annual dedication to the memory of the victims, female students from the second year prepared a presentation on "National Ideals and Visual Arts," while male students from the first year curated presentations on the Uzbek folk heritage through songs, sharing insights and information collaboratively. This method of employing essay writing can be utilized as an indicator of the level of students' intellectual immunity. In essays, students express their individual perspectives on current pertinent issues.

Patriotic essays may cover topics ranging from our national traditions, the efforts of our compatriots, to the struggle for the protection of Uzbekistan. Additionally, topics such as "Our Contemporary Heroes," "What contribution do

we make to National Progress?" and "What is Religious Extremism?" could also be incorporated.

One effective method of moral education is through dialogue, where students actively participate in its preparation and execution. Experiences have shown that many students who have read newspapers, listened to the radio, or watched television and been informed about examples that are commonplace, often fail to articulate the ordinary nuances of these examples but instead repeat information. Therefore, it is essential to promote critical thinking and collaborative analysis through group discussions, enriching the discussion with new information and advancing teamwork with analytical work.

Thus, each student's personal engagement with the events unfolding in our society, articulating personal views, and accumulating experience in gathering evidence, is possible. Therefore, not only responding to difficult questions but also shaping a responsible intellectual task for independent thinking is crucial.

Analyzing social events scientifically and guiding the development of moral education requires precise methods and approaches. This, in turn, necessitates the systematic development of the essence of national independence goals through the unique methods of moral education, step by step, in an exhaustive manner.

Furthermore, narrative presentations, heuristic discussions, and other interactive methods also demonstrate their effectiveness. However, until the specialized formation of moral immunity in students is achieved, it is necessary to select pedagogical influence methods accordingly. The educator must be familiar with the nuances of young psychology in this process.

It should be emphasized that educators often encounter difficulties in fully addressing the psychological aspect of these issues. Many educators, group leaders, and heads of departments may struggle to provide a clear-cut response to



the aforementioned question concerning the moral and intellectual affairs of the institution's rector.

On November 3, 2001, students from the Namangan Engineering and Economics Institute engaged in moral and educational work, along with the deans and supervisors, were critically analyzed at the scientific-methodical conference organized in collaboration with the Republic's National Moral Enlightenment Center.

To streamline analytical thinking in experimental groups, a decision was made to focus on adopting a problem-solving approach in challenging situations.

What is the essence of this method? It is essential to familiarize students with which knowledge and techniques should be utilized for their moral adaptation to social events. Besides, it is imperative to instill in them confidence in their creative potential, beyond merely relying on past or present experiences. Thus, creating motivational workshops also led to the emergence of specific pedagogical conditions. In pedagogical conditions, students discern the difference between high and low indicators of personal readiness to use their moral knowledge. For example, students at the Namangan Engineering and Economics Institute were introduced to the diagnostic tasks of moral orientation through examples of incorrect execution.

Our observations revealed that 63% of students have enhanced their readiness for conducting moral analysis. This evidence has underscored the prevalence of interest among students. They have engaged with curiosity, uncertainty, distinctiveness, and admiration, mingled with interest.

Various hypotheses were articulated, and questions were posed: how and why have selected approaches in addressing moral situations, which are currently perceived as relatively straightforward, proven to be erroneous? Why have errors arisen in assessing moral events, disregarding both theoretical and practical knowledge?

Consequently, revisiting the attitudes towards methods shaped for moral orientation among students, reevaluating the approaches for evaluating moral events, and adopting new, more effective methods for assessing them have all contributed to a sense of readiness and benefit.

The significance of this method lies in its utilization of specific issues and exercises in developing students' independent skills and abilities to evaluate moral events.

In teaching with problem-solving tasks differing from the ordinary educational tasks, specific problematic situations related to moral orientation were introduced. They involved practical adherence to rules and principles that guide everyday life. Instances where conditions affected decision-making in moral orientation tasks were noted.

It became evident that some students lacked the analytical ability to independently analyze moral influence methods. However, they were not completely devoid of moral knowledge, nor were they unable to apply it. Yet, some students' exceptional abilities allowed them to adopt these methods or modes of thought effortlessly.

In educational tasks focused on moral analysis, it is not sufficient to simply develop students' intellectual capabilities. It is necessary to connect students' moral knowledge and skills with their personal needs.

Students could acquire practical experience in moral situations by practicing examples in moral contexts, allowing them to engage with personal experiences. Consequently, they demonstrated the need to transfer their experiences from educational situations to real-life scenarios.

To this end, they were encouraged to engage in group discussions, learn about the moral experiences of acquaintances and strangers, and participate in "planning" and debating activities. They were provided with moral orientation tasks. Each student selected their preferred method and explained it. It became apparent that advanced students had a deep understanding of moral orientation,

both intrapersonally and interpersonally. They expressed their thoughts and defended them when discussing different methods.

Following this, they were proposed to voice their opinion on one of the three "projects" to be debated. Assessments were marked as positive, neutral, or negative. After the evaluation, students were suggested to review their planned actions and reconsider them in terms of moral orientation methods if mistakes were identified in their assessments. Those students who had achieved good results gained confidence in the usefulness of scientific reasoning for assessing moral situations in their lives.

The analysis of the supervision results demonstrated that the use of pedagogical methods directed towards achieving educational goals contributes to actively promoting moral orientation among students in social life events.

### **3.3. Effectiveness of formation of ideological immunity among students**

To raise awareness among students about the creation of defamation and disinformation in the lectures they attend, the educators of these higher education institutions have utilized materials purposefully selected from various sources, thereby encompassing a wide range of propagandistic materials. Students were provided with evidence-based resources that could potentially enlighten them about the distortion of historical truths and national values within our country's primary history, as indicated by various publications, journals, and related materials regarding the assignments given to them by their professors regarding the course of their studies.

However, the ongoing struggle against contemporary propaganda, the dissemination of deceptive lectures, and the eradication of misinformation does not receive sufficient attention in terms of achieving the intended objectives in the work aimed at raising awareness among students. Presenting questions about the role of history in shaping national independence, preserving individual security, the distinctive features of national goals, the Uzbek people, and its

grand future construction, proves to be an initial focus for active resistance against the propaganda of our current adversaries.

Institutions of higher education have conducted experiments and trials to identify the connections between moral immunity in students and their academic activity, using problem-based learning and socialization methods. Moreover, research has been conducted on the impact of addressing problematic issues on the development of students' independent critical thinking.

When evaluating the level of students' moral immunity and their ability to assess situations, it became apparent that they lacked readiness in addressing both social events and moral considerations. The objective reasons for this included the lack of a designated mandate for the development of moral immunity, as previously articulated by President Islam Karimov of Uzbekistan (until 1999-2000), within the scope of pedagogical research. Consequently, the task was set to systematically develop ideological immunity and employ various methods to address this issue incrementally through pedagogical inquiry.

The Department of Education and Training, as a result of its inspection, paid separate attention to enhancing students' personal and national interests. In the study of the course "National Independence Ideology: Fundamental Concepts and Principles," the potentialities of problem-based education were utilized, and its elements were integrated into all components of extracurricular activities. Through problematic questions, the ideological nature of events was revealed, and the national significance of historical events, the spiritual aspirations of Uzbekistan's citizens towards society, state, and nation were emphasized.

To develop students' understanding of propagandistic knowledge, pedagogical situations were created to clarify various incidents' (whether they pertain to propaganda situations, their relevance to our independence, the democratic nature of Uzbek citizens' constitutional rights, etc.) significance. This approach aimed to stimulate students' thinking, raise their motivation for

learning, and increase their awareness of the scientific and social importance of propagandistic behavior in society.

Students emphasized the necessity of propagandistic behavior in situations that require consideration of personal and national interests. However, the acquisition of knowledge to evaluate situations propagandistically varied among control and experimental groups of students.

The group dynamics, interactions, and attitudes did not always contribute to educational strength. However, fostering mutual support within the group could be beneficial, as each student would then recognize their role, rights, and responsibilities within the group. However, it cannot be concluded that "The student group is inherently a bearer of national moral immunity, provided all students are educated," as this would require specific pedagogical activities. If necessary, what should the content of such activities be? To answer these questions, it is essential to identify the relationship between the group's level of national moral immunity and each student's individual level of moral immunity. In mutual relations, if the group with a high level of moral unity has a significantly higher proportion of students with high national moral immunity than the group with a low level of moral unity, it can be inferred that the group's propagandistic and educational strength does not always automatically reach its peak.

To verify this assumption, a new variant of the experimental method was developed, involving group students' activities, practical observation, discussions with students and group leaders, and collecting descriptions. Within the scope of the meeting, to successfully fulfill propagandistic tasks, students were encouraged to express their attitude towards events independently, choose relationships with different individuals, and prepare for communication if it serves the interests of the nation. This process raised questions about how to consider personal and national interests in expressing opinions.

In analyzing the responses, it was found that some erroneous ideas and actions, personal aspirations, and misunderstandings affected the "ambiguous" factors. In such situations, it became apparent that not every student is capable of acting independently.

Conventional survey methods (questionnaires, essays, tests) did not provide an opportunity to evaluate the didactic effectiveness of methodological recommendations aimed at shaping propagandistic behavior related to social events, as they sometimes barely corresponded to experimental results.

In this regard, a range of socio-psychological, diagnostic methods, and diagnostic methods developed by the psychologist and professor V. Karimova could be effective in pedagogical influence methods. Differing from the survey method, they not only allow conclusions to be drawn about students' knowledge but also about their attitudes. As a result, it is possible to determine how students perceive various socio-political events and how prepared they are to assess evidence and events. This, in turn, enables them to be better prepared for analytical and propagandistic processing of all social events in their social lives.

The assistance provided to students who possess propagandistic knowledge but may not know how to utilize it effectively should be tailored differently. In addition to emphasizing the general importance of propagandistic behavior to students, it is necessary to demonstrate its personal significance beyond academia. Consequently, a student's proficiency in propagandistic skills can contribute to both academic performance and success in life.

Particularly, the second stage involves teaching students about the scientific analysis and evaluation methods of propagandistic events in a specialized manner. This task can be achieved through two approaches. Firstly, embedding the study of topics related to propagandistic analysis methods and providing opportunities for independent evaluation of life events. Secondly, dedicating a few classes of the curriculum of courses such as "National Ideals," "History of Uzbekistan," "World History," and "Fundamentals of State and

Law" at higher education institutions to teach students the methods of propagandistic behavior in real-life social events.

The first approach focuses on introducing students to analytical methods and enabling them to independently evaluate and analyze real-life events, providing them with the opportunity to assess social and political events independently using scientific knowledge. The second approach involves introducing students to independent evaluation methods of verbal and non-verbal behaviors.

Students need to understand the content of propagandistic and non-propagandistic elements, recognize different styles of presentation, assess situations, events, and incidents accurately, and know what to do and what not to do for correct resolution. Special exercises selected systematically for propagandistic orientation help develop the necessary intellectual tools and skills for accurate evaluation and analysis of these events.

The second phase revealed the potential for students who have acquired propagandistic knowledge to engage in independent analysis of propagandistic events, following their exposure to new and more effective methods of social orientation. In this context, students were introduced to fundamental (academic and practical) issues related to propagandistic behavior; they were equipped with scientific analysis methods to achieve success. The tasks assigned allowed students to recognize and select their own strategies and methods in various social-political and propagandistic situations.

This approach to learning aimed not only to enhance students' understanding of propagandistic phenomena but also to cultivate their ability to engage independently and effectively in life activities, actively using their propagandistic immunity.

The third phase's task is more complex, involving the training of students who have learned to use propagandistic analysis methods not only to acquire knowledge but also to develop regular training in all areas of activity,

both in academia and in interpersonal interactions. This approach revealed three levels of propagandistic immunity development in students, and three groups were identified for its formation.

Our experiment results indicate that presentations prepared for students must certainly include specific aspects. The content of presentations should focus on curbing the enthusiasm of youthful zeal for propaganda, weakening their positions, countering excessive confidence, strengthening resistance to deception, reinforcing their principles and perceptions, and dispelling their doubts. Achieving this goal requires presentations to include a well-structured content, selection of practical examples, active forms of interaction with the audience, a focus on propagandistic orientation, and clear scientific perspective in assessing each event, all of which contribute to effective service.

The technology for developing propagandistic immunity in students' essential principles was developed by Dr. Sh.E. Kurbanov, a specialist in pedagogical sciences. For instance, we effectively utilized the "Socially Directed Education Technology" for creative purposes. Consequently, the cultivation of a student's propagandistic immunity involves:

- a continuous process based on the individual's social experience;
- analysis of confrontation models encountered in real-life situations;
- constant exposure to social-propagandistic pressure;
- fostering critical thinking in interpersonal relations;
- encouraging a critical perspective on their own social experiences among young people;
- alignment with the clear objectives of education;
- adherence to the propagandistic direction of each student and professor-instructor;
- consideration of individual and societal benefits;
- active and responsible execution of personal roles;



- integration of training, guidance, monitoring, education, and societal goals [1.1.90].

### CONCLUSION

The results of conducted research confirm the relevance of pedagogical issues in shaping propagandistic immunity among student youth. Analysis of the obtained results reveals the necessity of integrating educational methods that effectively cultivate propagandistic immunity in students, thereby strengthening their independence, resilience to forces that threaten individuality, and enhancing the pedagogical effectiveness of propagandistic education. The identification of the most effective promotion and persuasion methods among propaganda techniques allows for the selection of appropriate approaches, such as working with propagandistic vocabulary, preparing and delivering political information on given topics, writing essays, commemorating heroes of peace for national freedom, organizing national celebrations, and facilitating participation in contests, debates, and other activities.

The engagement of students in various activities, such as group discussions, collaborative projects, creative content creation, and aesthetic socio-cultural reflection, has been confirmed to contribute significantly to mutual understanding and cooperation. Artistic expression has been particularly effective in expressing propagandistic content, where all its forms foster resilience against propaganda by promoting skepticism, critical thinking, aesthetic sensibility, and opposition to hatred and discrimination.

The influence of the Uzbekistan Youth Union on shaping propagandistic immunity is essential for enhancing the positive and moral educational impact in propagandistic education.

During the experimental activities, four main directions for shaping propagandistic immunity among students within the propagandistic education system were identified. These include:

- Demonstrating the advantages of independence, displaying trustworthiness;
- Dispelling the nature of the "State of Caliphate," dismantling "charisma and allurements";
- Critically scrutinizing religious propaganda materials based on evidence, sharp rebuke;
- Clarifying the purpose, mission, and methods of neutralizing their propaganda.

Our observations indicate the importance of assessing the level of psychological readiness of youth to participate in the future formation of the state. It is necessary for students to evaluate their resilience to propaganda by analyzing their internal qualities. Many educators advocate for the use of educational methods that help students "rediscover" social realities in various countries. In this regard, the students' own insights proved to be instrumental.

Students have compiled numerous pieces of evidence regarding the assurance of human rights and the state's responsibility for their well-being. They have documented their families' interesting experiences. Many young individuals, both minors and adults, have shared their stories of suffering during the Soviet era. These insights form the basis for collective analysis, political discussions, and topical conversations. This approach has enabled a purposeful and thorough understanding of current events in society, fostering confidence in the effectiveness of propagandistic immunity.

During experimental group activities, students have constructed narratives of independence. They have gathered evidence and materials on the fervent movements for national independence. They have compiled newspaper articles and generalized current information, demonstrating their understanding through discussions and collaborations with farmers and laborers to contribute to the economic development of their regions. These activities have consistently

fostered personal engagement, creating specific guidelines for individual perspectives and utilizing evidence for argumentation.

They have adopted a method of evaluating certain political events from different countries in the context of the subject matter, examining similar policies pursued by various states.

The formation of psychological immunity has been shaped not only through positive experiences but also through negative evidence. According to the findings, it is essential to develop students' capacity to assess not only the tangible benefits but also the challenges associated with the ongoing development of an independent Uzbekistan. Experienced educators and group mentors have illustrated the significance of Uzbekistan's future development and the legal and social challenges it faces. They have facilitated students' understanding of social development by addressing unresolved issues and have helped young individuals recognize their personal responsibilities towards the nation and the ongoing reforms spearheaded by various political groups in Uzbekistan, thereby mitigating the influence of destabilizing informational campaigns.

Counteracting the baseless accusations of our ideological adversaries requires special abilities, knowledge, and skills from professors, group leaders, and mentors. In this regard, the emphasis is not only on a thorough analysis of false accusations and slanderous statements but also on engaging students in analytical work whenever possible.

The reinforcement of individual personalities against external influences is crucial, as it represents a departure from traditional forms of ideological indoctrination and requires students to actively engage in critical thinking. The effectiveness of debates in promoting critical thinking in counteracting propaganda has been demonstrated in experimental group studies, indicating that the choice of debate topics itself aligns with the pedagogical aims of effective persuasion.

Research on nationalism and introspection has underscored the importance of cultivating psychological immunity among students. One such method is the "Youth Thinkers" club, where students are trained to critically assess political events, combat misinformation, and engage in discussions aimed at distancing themselves from political ideologies. Experienced professors and educators, serving as leaders of these political clubs, utilize various teaching methods and resources to develop students' critical thinking skills and resistance to biased narratives.

Problematic education provides ample opportunities to shape psychological immunity in students. It is essential to incorporate specialized training in dealing with problematic situations and psychological analysis into pedagogical theory as an additional aspect. For example, it can be used to enhance the educational and psychological objectives of teaching.

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