

EDUCATION OF THE YOUNG GENERATION BASED ON NATIONAL VALUES: AS A MAIN CRITERION IN FORMING IMMUNITY AGAINST IDEOLOGICAL THREATS

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Abstract. This article analyzes the impact of national values on the minds of youth and evaluates the education of the younger generation based on national values as a primary criterion for developing immunity against various foreign ideological threats. Furthermore, special attention is paid to the current state policy implemented in our country regarding national values.

Keywords: value, national value, young generation, ideological threats, immunity, ideological immunity.

Introduction

Today, there is an increasing number of attempts by destructive forces to instill various foreign ideas and ideologies into the minds of our country's youth. As is well known, the primary reason for this is that subverting a nation ideologically has become easier and safer than occupying it by military force. We can counteract these malicious designs through the reforms implemented in our country by educating the younger generation on the foundation of national ideology and values.

To support this objective, several state programs, laws, and bylaws can be cited. These include the Decree of the President of the Republic of Uzbekistan "On the Development Strategy of New Uzbekistan for 2022–2026" and the Resolution "On Measures to Fundamentally Improve the System of Spiritual and Educational Work" put forward by our esteemed Head of State. Additionally, the Law of the Republic of Uzbekistan "On Cultural Activities and Cultural Organizations" serves as an example. As mentioned above, all of these are direct results of the attention dedicated to national values in our country.

Discussion and Results

In today's globalized world, protecting youth from ideological threats has emerged as one of the most pressing issues. To begin with, what do we know about the younger generation? Who constitutes the younger generation? Answering these questions, the young generation is considered the driving force of society. Specifically, we define the population aged between 1 and 18 as the young generation.

(Note: The document references Presidential Resolution No. PP-5040 dated March 26, 2021, and the Law of the Republic of Uzbekistan No. LRU-668 dated January 20,

2021, highlighting issues related to fostering respect for the Uzbek language and enhancing written literacy cultures.)

By nationality, we understand an individual's belonging to a specific nation, as well as their adherence to the customs, traditions, and values of that nation. When defining the concept of "value" (qadriyat), we can unhesitatingly state that its core root is derived from the word "worth" or "appreciation" (qadr). In this context, "qadr" represents an invaluable asset whose worth cannot be measured by any material object. However, we argue that it does not encompass physical objects alone; memories, thoughts, feelings, experiences, and similar cognitive perceptions that leave an indelible mark on human consciousness are also accepted as values. Consequently, national values comprise objects, phenomena, and concepts that hold meaning and significance exclusively for the members of a specific nation, ethnicity, or people.

Regarding the word "immunity," it originates from the Latin terms *immunitas* and *immunitatus*, which signify exemption, deliverance, or liberation. Ideological immunity refers to the capacity to resist various ideas and ideologies perceived as foreign and harmful, to avoid falling under their influence, and to counteract them by adopting constructive equivalent ideas instead.

Regarding the concept of ideological immunity and its essence, J.Ya. Yaxshilikov and N.E. Muhammadiyev state: *"In general, by its nature, immunity is divided into three types: 1) Phylogenetic, 2) Innate, and 3) Acquired immunity."* In our analysis, we rely exclusively on the concept of **acquired immunity** from among the types listed above.

Based on the aforementioned considerations, educating youth on the basis of national values serves as the fundamental factor in forming immunity against ideological threats, which constitutes the core essence of our article. This is because we can achieve our intended goals only by transmitting our values—which have evolved over centuries, withstood the trials of history, and consolidated a harmony of ideas—intact from ancestors to generations.

It is no exaggeration to state that the values of the Uzbek people are primarily built upon humanism, patriotism, and mutual respect. This stems from the fact that our national values are fundamentally rooted in the religion of Islam, which provides simple solutions to everything from the most ordinary matters to the most complex issues. For instance, it is asserted that a person's worth is determined not by their status or reputation, but rather by their beautiful character and manners. Furthermore, the fact that an individual's position in society is determined by their intrinsic value deserves special attention.

In teaching youth that labor lies behind every success and that nothing is achieved effortlessly, it is highly effective to utilize proverbs, wise sayings, and even Hadiths, which may seem simple at first glance. Without looking far, let us analyze the immense wisdom embedded in the simple, elementary etiquette of greeting (*salomlashish*). Greeting instills respect for elders and kindness to juniors across age boundaries. This

signifies that every individual in society must maintain mutual respect toward those older than themselves. In this regard, to form immunity against ideological threats in the younger generation, everyone must understand and teach the core essence of every piece of advice inherited from our forefathers.

In this context, before providing education (ta'lim) to youth, we must first and foremost provide upbringing (tarbiya). The family must serve as the primary source of this upbringing. This is because an individual receives upbringing in the family from the moment of birth, and even prior to it.

The words of Sadriddin Ayni serve as a sufficient example of this. Sadriddin Ayni notes the following in his diaries: *"When I was young, my mother used to sew trousers for me. I will never forget that she did not sew pockets (kista) onto the trousers. As I grew older, I finally understood the wisdom behind my mother's action."* This was because the parents could clearly see and know what the child was bringing into or taking out of the house, thereby protecting the child from theft. Such an admirable method of upbringing is certainly worthy of praise. We often fail to realize that situations we consider trivial actually play a monumental role.

Conclusion

In conclusion, it can be stated that values represent a school of social environment that has been refined over eras and proven its validity. For us, this serves as the primary criterion for upbringing the younger generation and protecting them from ideological threats. Given that the process of upbringing is highly complex, we must remember that it cannot be marginalized under any circumstances. Therefore, in forming ideological immunity, we can achieve sustainable results only by prioritizing our national values instead of blindly adopting Western vices.

To foster ideological immunity by educating the younger generation on the foundation of national values, we propose the following recommendations:

1. **First**, introducing youth to our national, spiritual, and cultural heritage inherited from our ancestors;
2. **Second**, taking the initial step in this direction within the family, since a young generation raised on the basis of values within the family develops strong immunity against any ideological aggression;
3. **Third**, working in alignment with the educational sector to integrate these principles directly into pedagogical processes;
4. **Fourth**, as stated by our Head of State, there is no vacuum in the sphere of ideology; one vacuum is inevitably filled by another. To prevent such a vacuum in youth, it is essential to organize their leisure time meaningfully by widely promoting reading and book culture.



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