

РОЛЬ И ЗНАЧЕНИЕ ДУХОВНО-ПРОСВЕТИТЕЛЬСКОЙ ДЕЯТЕЛЬНОСТИ В РАЗВИТИИ ИДЕОЛОГИЧЕСКОГО ИММУНИТЕТА СТУДЕНЧЕСКОЙ МОЛОДЕЖИ

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Аннотация: В данной статье с научно-теоретических позиций анализируются роль и значение духовно-просветительской деятельности в развитии идеологического иммунитета студенческой молодежи. В исследовании раскрывается сущность и содержание понятия «идеологический иммунитет», а также освещаются социальные, педагогические и духовные факторы, влияющие на процесс его формирования. Особое внимание уделяется формированию у студентов критического мышления, приверженности национальным и общечеловеческим ценностям, гражданской ответственности и осознанного отношения к чуждым и деструктивным идеям посредством духовно-просветительской работы в высших учебных заведениях. В статье обосновываются содержательные направления, эффективные формы и методы духовно-просветительской деятельности, направленные на обеспечение идеологической устойчивости студентов в условиях глобализации и современного информационного пространства.

Ключевые слова: духовно-просветительская деятельность, идеологический иммунитет, студенческая молодежь, высшие учебные заведения, национальные ценности, критическое мышление, гражданская ответственность, идеологическая устойчивость, информационная культура, противодействие чуждым идеям.

THE ROLE AND SIGNIFICANCE OF SPIRITUAL AND EDUCATIONAL ACTIVITIES IN DEVELOPING IDEOLOGICAL IMMUNITY AMONG UNIVERSITY STUDENTS

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Abstract: This article provides a scientific and theoretical analysis of the role and significance of spiritual and educational activities in developing ideological immunity among university students. The study reveals the essence and content of the concept of ideological immunity and examines the social, pedagogical, and spiritual factors influencing its formation. Particular attention is paid to the development of critical thinking, commitment to national and universal values, civic responsibility, and a conscious attitude toward alien and destructive ideas through spiritual and educational activities conducted in higher education institutions. The article substantiates the content areas, effective forms, and methods of spiritual and

educational activities aimed at ensuring ideological stability among students in the context of globalization and the modern information environment.

Keywords: spiritual and educational activities, ideological immunity, university students, higher education institutions, national values, critical thinking, civic responsibility, ideological stability, information culture, resistance to alien ideas

In our country, special attention is being paid to the development of science and spirituality, as well as to large-scale creative and constructive activities. State youth policy is aimed at ensuring that young people develop on the basis of national and universal values. In this study, educating students as specialists who possess a conscious attitude toward information, critical thinking skills, and a well-formed personal position is identified as an important objective. In this regard, the development of such qualities as independent and critical thinking and creativity based on axiological, cognitive, activity-oriented, and integrative approaches is of particular relevance.

It is important to plan spiritual and educational activities in higher education institutions, to develop students' thinking and cognitive activity, and to apply theoretical knowledge in practice [4]. Ensuring the consistency and effectiveness of planned activities and implementing spiritual and educational work in cooperation with teachers are essential. These efforts contribute to the formation of ideological immunity among young people and help protect them from various risks in the era of globalization.

In our country, it is of great importance to organize the educational process in the system of continuous education in harmony with upbringing and spiritual-educational activities. Taking into account the didactic significance of effectively organizing the teaching-learning process on the basis of modern pedagogical approaches, a number of pedagogical scholars have conducted research aimed at the widespread use of innovative technologies in the development of spiritual and educational activities. In this regard, the scientific works, textbooks and teaching manuals, scientific articles and monographs of pedagogical researchers such as V. P. Bepalko, I. Ya. Lerner, B. T. Likhachev, M. V. Klarin, Ye. S. Polat, N. Saidakhmedov, O'. Tolipov, M. Ochilov, N. Azizxo'jaeva, B. Farberman, K. Zaripov, J. Yo'ldoshev, O. Roziqov, B. Adizov, B. Xodjaev, Sh. Olimov, K. Usmonov and S. Og'ae'v were studied.

Among scholars of the Commonwealth of Independent States (CIS), N. K. Baranov, S. V. Kun'shikov, P. V. Kolozaridi, T. I. Oyzerman, E. N. Chekushkina, M. A. Kovalyov, E. B. Boev and M. Turovskaya thoroughly examined issues related to ideology and ideological immunity in their scientific research.

Foreign pedagogical and psychological scholars such as V. Druzin, I. Kolotilova, O. Petrich, A. Rean, R. Cialdini and others attempted to scientifically analyze ideological struggles, ideological threats facing students, manipulation processes, mass culture and its manifestations, as well as various forms of ideological confrontation. In the scientific studies of A. Destutt de Tracy, Slavoj Žižek, George Walford, Harold Walsby, Charles Blattberg, David Minar and Willard Mullins, the theoretical and practical aspects of ideology and ideological immunity, along with their philosophical, socio-political and educational characteristics, are comprehensively explored.

Our analysis of the issues related to "the development of ideological immunity among students in the process of spiritual and educational activities, based on idea-generation technologies, scientific and methodological foundations, pedagogical and psychological

characteristics, and ways of improvement” [3] was conducted on the basis of observations, empirical experiences, and an analysis of scholarly literature.

This process requires the formulation of scientific conclusions that reveal the essence of the topic, as well as the theoretical interpretation and classification of key concepts such as spirituality, enlightenment, ideology, immunity, and ideological immunity. Based on the sources studied and observations carried out during the research, it was determined that the didactic structure of developing students’ ideological immunity serves to strengthen cooperation among social institutions, including educational institutions, the family, the neighborhood (mahalla), and the wider community.

Furthermore, the necessity of analyzing national customs and traditions, the historical and conceptual interpretation of education, and the system of universal human relations within a historical context, as well as aligning the content of pedagogical approaches with educational objectives, requires providing clear and scientific definitions of the key terms of the study. Therefore, special attention was given to the following concepts within the framework of the research.

“Spirituality” is a complex socio-psychological phenomenon that reflects an individual’s behavior, inner world, and attitude toward values and traditions. In a broad sense, spirituality encompasses the internal moral standards, beliefs, ethical norms, cultural awareness, and intellectual development of both the individual and society. According to explanatory dictionaries, the term *spirituality* derives from the Arabic word “*ma’na*” (معنى), meaning “content,” “inner essence,” and “spiritual value.”

“Immunity” (Latin: *immunitas, immunitatus* — liberation, protection) [6, p. 202] refers to the ability of the organism to protect itself against foreign and harmful factors, particularly microorganisms and toxic substances. It is an essential mechanism for maintaining the biological integrity and stability of the organism.

Thus, immunity represents the natural and acquired defense system that protects the organism from infections (viruses, bacteria, fungi), toxins, and other harmful influences. The strength of immunity is closely related to adherence to a healthy lifestyle, balanced nutrition, physical activity, and psychological stability [6, p. 202].

The interpretation of this biological concept within a socio-pedagogical context forms the basis for the concept of “ideological immunity.”

“Ideological immunity” is the ability of an individual to demonstrate a conscious, critical, and stable attitude toward alien, destructive, and manipulative ideas. It is characterized by independent thinking, commitment to national and universal values, a culture of selective information consumption, and the formation of internal protective mechanisms against ideological threats.

From a pedagogical perspective, ideological immunity is formed gradually through the development of students’ critical thinking, social responsibility, civic engagement, and information literacy. In this process, the systematic organization of spiritual and educational activities, along with the use of innovative technologies and modern pedagogical approaches, plays a crucial role.

Scientific and analytical studies conducted indicate that spiritual and educational activities play an invaluable role in developing ideological immunity among university students. Through such activities, students develop commitment to national and universal

values, critical thinking skills, civic responsibility, and a conscious attitude toward alien and destructive ideas.

Based on the research findings, it was determined that the systematic and effective organization of spiritual and educational work in higher education institutions serves as an important pedagogical mechanism for ensuring students' ideological stability. Especially in the context of the modern information environment and global processes, spiritual and educational activities act as an effective means of enhancing students' ideological independence, increasing their social engagement, and strengthening their immunity against ideological threats.

Therefore, by enriching spiritual and educational activities with innovative formats, interactive methods, and modern technologies, it is possible to foster students' ideological immunity and ensure their stable and responsible personal development. This process not only enhances the pedagogical capacity of higher education institutions but also contributes to the formation of a stable ideological environment within society.

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