



FORMATION OF SPIRITUAL IMMUNITY IN THE YOUTH OF NEW UZBEKISTAN

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<https://doi.org/10.5281/zenodo.18870958>**

ARTICLE INFO

Received: 26th February 2026

Accepted: 27th February 2026

Online: 28th February 2026

KEYWORDS

*Spirituality, spiritual consciousness,
spiritual immunity, national values,
youth spirituality, family*

ABSTRACT

This study, based on philosophical approaches, discusses the theoretical, methodological, and practical foundations for the formation of spiritual immunity in the youth of New Uzbekistan. The research highlights the essence of the concept of spiritual immunity, its socio-philosophical and psychological aspects, and key information on mechanisms for protecting the minds of young people in the context of emerging ideological threats. According to the research findings, the formation of spiritual immunity is a continuous, multi-stage process requiring an innovative approach, and is closely linked to young people's critical thinking, civic responsibility, level of national self-awareness, and commitment to universal human values..

Introduction

At the current stage of development in New Uzbekistan, amidst fundamental reforms in all spheres of public life, youth issues have become a priority of state policy. In the context of modern processes - the expansion of the information space, intercultural integration, and digital transformation - various ideological, doctrinal, and cultural influences on the consciousness of the younger generation are intensifying. From this perspective, the issue of forming the spiritual immunity of young people is of strategic importance. The concept of spiritual immunity is a complex phenomenon formed at the intersection of socio-philosophical, pedagogical, and psychological categories. It signifies an individual's ability to consciously resist alien ideas, harmful information, extremist views, moral decay, and spiritual threats. This process is intrinsically linked to an individual's inner convictions, value system, level of national self-awareness, and sense of social responsibility. Within the framework of the New Uzbekistan concept, the system of working with youth has been elevated to a qualitatively new level. The state is creating broad opportunities to protect the rights and interests of young people, realize their potential, and help them acquire modern knowledge and professions. However, material and organizational conditions alone are not sufficient; unless they are harmonized with a strong spiritual foundation, sustainable development in society cannot be ensured. Therefore, the issue of forming spiritual immunity requires the mutual cooperation of the education system, the family, the makhalla, the mass media, and civil society institutions. Spiritual immunity is interpreted by analogy with biological immunity. However, this process does not develop naturally; rather, it is established as a result of continuous upbringing, education, and social experience. It is

especially important to cultivate critical thinking, information-filtering skills, historical memory, and loyalty to national values in the minds of young people. In the current environment, the boundless flow of information is causing a clash of contradictory ideas in the minds of youth. Although the internet and social networks have become an integral part of young people's lives, the harmful content, radical ideologies, and promotion of immorality spread through them also pose a serious threat. For this reason, increasing digital literacy, ensuring information security, and developing media culture are important factors in the formation of spiritual immunity. The spiritual immunity of young people is formed first and foremost within the family. The family is the primary institution of an individual's socialization, where a child first assimilates a system of values. The influence of parental example, the family atmosphere, and respect for national customs and traditions create a solid foundation in the young mind. If a spiritual vacuum emerges within the family, it creates fertile ground for the faster absorption of negative external influences. Therefore, in the process of family upbringing, special attention should be paid to the development of a child's independent thinking, a sense of patriotism, and human qualities. The education system is a means of strengthening spiritual immunity on a scientific basis. In the continuous system from preschool education to higher education, spiritual and moral education, studying historical heritage, understanding the foundations of national idea and ideology, and educating in the spirit of respect for cultural heritage are of great importance. In this process, it is necessary not only to provide theoretical knowledge, but also to form an active civic position of young people through practical activities, projects, and social initiatives. The role of the mahalla institution is also invaluable. The mahalla serves as an important platform for social support of youth, meaningful organization of their leisure time, and formation of a healthy lifestyle through sports and cultural events. In particular, by targeted work with young people belonging to social risk groups, it is possible to protect them from negative trends. The psychological foundations of moral immunity are connected with the inner beliefs, motivation, and identity of the individual. A young person with self-awareness, goals, and values is more resistant to various ideological pressures. Therefore, when working with young people, it is important to take into account their individual interests, talents, and potential, and to apply a personality-oriented approach. In the conditions of New Uzbekistan, youth policy is developing on the basis of innovative mechanisms. Startup projects, a youth parliament, a volunteer movement, and social projects ensure the active participation of young people in the life of society. This increases their sense of responsibility and strengthens social immunity. As an individual actively participates in the life of society, their spiritual stability increases. In the formation of spiritual immunity, a special place is occupied by the harmony of national and universal values. National values allow a young person to realize their identity, while universal values contribute to their integration into the global community. If the balance between these two factors is disrupted, there is a risk of either extreme nationalism or cosmopolitanism. Therefore, a balanced approach is necessary in the educational process. Also, strengthening spiritual immunity through the means of art, literature, and culture is one of the effective methods. Theater, cinema, reading, visiting museums and historical monuments form a sense of aesthetic taste, historical memory, and national pride in the minds of young people. This prevents a spiritual vacuum. Analysis of the

theoretical and methodological foundations of the process of forming the spiritual immunity of youth shows that this phenomenon has a multilayered and systemic character. First of all, it is necessary to study the concept of spiritual immunity in connection with social consciousness, the system of values, and the moral stability of the individual. Social consciousness is formed on the basis of the historical experience, traditions, ideals, and goals of society. The younger generation, as an active subject of this consciousness, determines its life position. If a person consciously accepts the positive components of social consciousness and elevates them to the level of inner conviction, then a solid foundation of moral immunity arises. Methodologically, the principle of systematicity plays an important role in the formation of moral immunity. Systematicity means that the process of upbringing and education should be carried out on the basis of continuity and consistency. In preschool educational institutions, the first moral concepts of children are formed, their worldview expands at the stage of general secondary education, and in secondary specialized and higher education, the skills of critical thinking and independent decision-making are developed. If the integrity of these processes is disrupted, a gap in moral immunity may arise. A competency-based approach is also an important methodological basis for strengthening the spiritual immunity of young people. A competency-based approach requires a person not only to have knowledge, but also to be able to apply this knowledge in practical situations. When analyzing the psychological mechanisms of moral immunity, the identification process occupies a special place. Identification is the process of connecting a person with a certain social group, nation, or society. If a young person perceives themselves in harmony with national values and universal human ideals, then the mechanism of internal resistance to alien ideas strengthens. On the contrary, individuals experiencing an identification crisis can be more susceptible to the influence of various radical movements. In the context of the New Uzbekistan, a preventive approach is widely used in the system of working with youth. The preventive approach is aimed at preventing negative situations, which involves eliminating social problems before they arise. For example, such factors as unemployment, meaningless leisure time, and social indifference can lead to spiritual weakness. Therefore, ensuring youth employment, vocational training, and involving them in entrepreneurship are important conditions for strengthening moral immunity. In the formation of spiritual immunity, the issue of historical memory and national identity is of particular importance. Historical memory is the ability of society to understand the experience of the past and learn from it. If young people deeply study the rich cultural heritage, scientific achievements, and spiritual values of their people, a sense of national pride and responsibility will grow in them. This becomes an internal factor protecting them from various ideological threats. The development of criteria for assessing moral immunity is also an important scientific issue. In this case, the individual's value system, civic position, social activity, ability to make moral decisions, and the level of critical thinking can be taken as indicators. The creation of a system for identifying and monitoring these criteria based on scientific research will serve to increase the effectiveness of youth policy. The use of innovative pedagogical technologies in the formation of spiritual immunity of youth gives an effective result. Interactive methods, analysis of problem situations, debates and discussions develop independent thinking in young people. Through such methods, they acquire the skills of comparing, proving, and

drawing conclusions from opposing ideas. As a result, moral immunity is consciously strengthened. Creating a healthy spiritual environment in society is an external guarantee of youth immunity. If justice, the rule of law, and social equality are ensured in society, young people's trust in the state and society increases. And faith is the main condition of spiritual stability. Therefore, ensuring openness and transparency in the system of public administration is directly related to moral immunity. Also, the development of volunteering and social projects among young people increases their social responsibility. Young people, directly involved in solving the problems of society, feel themselves as an integral part of society. This prevents indifference and forms a positive social identity. The process of forming moral immunity requires constant monitoring and analysis. Because society and the information environment are changing rapidly. Therefore, the mechanisms for working with youth should also be improved based on modern requirements. An innovative approach, scientific research, and the study of international experience will make this process more effective. In general, the formation of spiritual immunity of young people in the conditions of New Uzbekistan is a multifactorial, continuous, and systemic process, which requires the harmony of the interests of the individual, society, and the state. The success of this process directly affects the intellectual, moral, and civic potential of the younger generation and serves as a reliable guarantee of the country's development.

Conclusion

In conclusion, it can be said that the issue of youth is defined as a priority in the development strategy of the new Uzbekistan, and the formation of their spiritual immunity is an important factor in the stability of the state and society. The research results show that, although spiritual immunity is explained on the basis of the analogy of a psychological defense system, it has a complex structure as a social and psychological process, determined by the inner convictions, value system, and social experience of the individual. The spiritual stability of youth is inextricably linked with their level of national self-awareness, historical memory, civic responsibility, and the ability to think critically. Also, the mutual integration of the family, educational institutions, and the mahalla institute serves as the main basis for the formation of spiritual immunity. The effectiveness of this process is ensured by adherence to the principles of systematicity, continuity, and cooperation..

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