

## **The Influence of Mass Media on Threats within Youth Ideology**

***Sokhibov Akram Rustamovich***

*Shahrisabz State Pedagogical Institutti, Head of the Department of Pedagogy, PhD., Professor*

***Uroqova Orzugul Abdirazzoq qizi***

*1st-year Master's student, Shahrisabz State Pedagogical Institute*

**Abstract.** *The content of the lessons “National Independence Ideology and the Foundations of Spirituality” and “History of Pedagogy” contributes to the development of moral and human behavior of students and pupils. It has become possible to enrich knowledge about the essence of the preventive work being carried out in our Republic to study the prevention of security threats associated with the use of regional mass media in Central Asia. The article reflects: the theoretical basis for researching regional security in Central Asia, revealing the historical roots of emerging ideological and ideological threats, demonstrating the manifestations of ideological and ideological threats directed at Central Asia, illuminating the process of forming policies to combat ideological and ideological threats in Central Asian states, as well as Uzbekistan's cooperation with international organizations in combating ideological and ideological threats.*

**Key words:** *student youth, ideological threats, protection from threats, mass media, national independence idea, Central Asia, history of pedagogy, modern international relations, intellectual potential.*

**Introduction.** At the beginning of the 21st century, we are witnessing the growing geostrategic importance of the Central Asian region. The states of the region, which gained their independence in the 1990s, deemed the complex process of transitioning to a market economy, while simultaneously pursuing independence from the standpoint of national interests and statehood, to be appropriate.

The Central Asian states, striving to build a democratic, market-based economy, a legal state, and a civil society, are facing threats from extremist forces under the guise of religion, ideological and fundamentalist organizations, and missionary movements, which, in some cases, pose both covert and overt risks to their stability and security.

The Central Asian states—Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan, and Turkmenistan—carry out their activities to combat such threats based on principles of mutual cooperation, solidarity, and mutual assistance. Extremist and fundamentalist ideas can create tension and disagreements among the peoples and representatives of different religions living in the region, which, in turn, may hinder the integration of the region's states.

The statement by the first President of the Republic of Uzbekistan, I.A. Karimov, that “the international community”...is increasingly concerned, and sometimes even alarmed, about such extreme phenomena as religious extremism and fundamentalism” [2] highlights the growing scale of this threat today.

**Analysis of Literature on the Topic.** In his speech at the conference on the topic “Ensuring Social Stability and Preserving the Purity of Our Sacred Religion – A Requirement of the Era,” the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, stated: “The modern international relations system is increasingly characterized by instability and unexpected events. The countries of the Asian continent, possessing immense economic and intellectual potential, face serious threats. These primarily include problems related to ecology, demography, migration, and low standards of living and education. These issues serve as the main sources of social conflicts and create an environment conducive to the spread of extremist and terrorist ideologies. In particular, the process of radicalization among young people is alarming.” [1]

Regrettably, various informal movements and organizations under the guise of religion have entered the Central Asian region from abroad, influencing young people who lack sufficient religious knowledge and have a narrow religious worldview, exploiting them for their malicious goals. In recruiting youth, they use ideas that do not correspond to current realities, such as building a “Caliphate state” or implementing Sharia laws in society to solve existing problems.

In this regard, the statement of the first President, I.A. Karimov, “We will never allow religious invitations to be used as a banner for the struggle for power, nor interfere in politics, the economy, or law” [2] can be seen as the response of our people to such ideas.

Religious extremist organizations, movements, or currents operating in the region are not limited to Islam alone; similar groups exist in other religions, aiming to cause disagreements among the population, interfere with religious freedom, convert people to other faiths, and ultimately seize power. Christian Protestant missionaries and sects pursuing such goals have also been noted.

The Central Asian states, including Uzbekistan, are actively combating the use of religion for political purposes and the expansion of reactionary ideas. Religious-political extremists operating under various denominations and names develop attractive ideas and ideologies to achieve their criminal objectives, posing a threat to the region through policies of expansion. Hence, joint efforts to combat such destructive ideas and ideologies are the most effective means of addressing these threats.

Our research aims to study and analyze the forms and spread of ideological and conceptual threats in the Central Asian region, the measures taken to counter them, and to define and substantiate the main criteria for instilling in the younger generation loyalty to the ideology of our independence.

We approached the study of ideological and conceptual threats to the younger generation, and the political-ideological foundations of combating them, as a theoretical framework to instill awareness in the youth of our country.

The aim of our research is to study and analyze the forms and spread of ideological and conceptual threats in the Central Asian region, as well as the measures taken to neutralize them.

Based on the research aim, we set the following objectives:

1. To theoretically substantiate the study of regional security in Central Asia;
  2. To explain the historical roots of the emergence of ideological and conceptual threats;
  3. To present the forms of ideological and conceptual threats directed at Central Asia.
- To reveal the essence of the gradual development of policies to combat ideological and conceptual threats in Central Asian states;
  - To demonstrate Uzbekistan’s cooperation with international organizations in countering ideological and conceptual threats.

Based on the objectives and tasks, the following contributions are envisaged:

- The theoretical foundations for studying regional security in Central Asia are revealed;
- The historical roots of the emergence of ideological and conceptual threats are presented;
- The forms of ideological and conceptual threats directed at Central Asia are analyzed;

- The essence of the gradual development of policies to combat ideological and conceptual threats in Central Asian states is clarified;
- The purpose of Uzbekistan's cooperation with international organizations in countering ideological and conceptual threats is explained.

In studying the research topic, we analyzed the works of numerous scholars and experts. Several studies have been conducted on the forms of ideological and conceptual threats in Central Asia and methods of countering them. In examining the topic, some research focuses on specific forms of ideological-conceptual threats, while others provide a general overview. Accordingly, researchers, scholars, and specialists can be categorized as foreign and Uzbek.

Foreign researchers include Sh. Akiner, Zb. Brzezinski, B. Lawrence, P. McDermott, P. Marsden, K. Martin, A. Rashid, U. Steinbach [6], among others.

In the Russian Federation, several studies have also been conducted on religious-political extremism and related phenomena, with notable contributions from I. Dobaev, S.B. Druzhilovsky, A. Ignatenko, I. Fadeeva [8], and others.

Among scientific works related to the topic, scholars conducting research in Central Asian states include B. Babajanov, M. Moldaliyev, S. Olimov, and Steinbach.

In Uzbekistan, research on religious extremism, fundamentalism, and various ideological currents, as well as measures to counter them, has been conducted by specialists such as A. Ochilidiyev, J. Najmuddinov, R. Alimov, M. Rajabova, and J. Aliyev.

We considered it appropriate to conduct our research using the following methods: pedagogical analysis, comparative analysis, questionnaires, interviews, conversations, observation, analytical review, historical-chronological analysis, pedagogical experiments, and mathematical statistics.

**Research Methodology.** The theoretical significance of our study lies in the fact that the theory and history of pedagogy have been enriched with the theoretical foundations for studying security oriented toward the use of regional mass media in Central Asia. The basis and main directions for researching security in Central Asia through the use of regional mass media have been substantiated, providing an opportunity to enrich the history of pedagogy with new approaches.

The practical significance of our study is as follows:

1. The content of the courses "The Idea of National Independence and the Foundations of Spirituality" and "History of Pedagogy" can enhance students' and pupils' moral and ethical development while providing knowledge about preventive measures carried out in Uzbekistan to ensure security through the use of regional mass media in Central Asia;
2. Class teachers have been provided with materials for use in both classroom and extracurricular educational activities;
3. The scientific-methodological recommendations developed as a result of the study ensure effective assimilation by students;
4. The scientific-methodological recommendations related to the research topic can be used in organizing moral and spiritual education within the continuous education system. This research can serve as a source for future studies on educational and ethical approaches to safeguarding security from the use of regional mass media in Central Asia.

**Conclusion.** In reviewing the theoretical and methodological foundations of the study, the Constitution of the Republic of Uzbekistan, the Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations", as well as the approaches of Russian researchers, scholars, and experts I. Dobaev, S.B. Druzhilovsky, A. Ignatenko [8] regarding religious extremism and fundamentalism, have been considered. Additionally, conclusions and scientific-theoretical reflections from Uzbek researchers such as A. Ochilidiyev, J. Najmuddinov, R. Alimov, M. Rajabova, and J. Aliyev serve as the methodological basis for the research.

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