

Strengthening National Spiritual Immunity and Combating Destructive Ideologies in New Uzbekistan

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ABSTRACT

In today's world of globalization and information technology, this article emphasizes the dangers of capturing the societal ideosphere through a variety of harmful concepts and social engineering techniques, as well as the part that spiritual and educational struggle plays in thwarting these threats. The significance of the teachings and humanistic values of the Jadid movement in the formation of the national idea is highlighted, and it is acknowledged as a crucial component of development. The article highlights how important it is to begin promoting the national ideology within the family, establish the idea of ongoing spiritual education, produce national content, and widely adopt cutting-edge information technologies and contemporary techniques in order to shield the next generation from negative influences. Furthermore, special attention is paid to the significance of researching historical heritage, enhancing propaganda instruments that bolster spiritual immunity, and drawing on foreign experiences. By doing this, New Uzbekistan's development is given a strong basis for national awakening and enlightenment.

Keywords: Globalization; Development; Society; Ideology; Spirituality; Humanity; Ideological Immunity; Education; Renaissance.

1. Introduction

The national idea is an objective necessity for the country's development and, as a natural outcome of national progress, it must express the goals, aspirations, and ambitions of our people who are building the New Uzbekistan. These issues are becoming very urgent for us in today's dangerous times. "Undoubtedly, the national idea being created will further unite our people towards new goals, strengthen society's stability, add beauty to our lives, and improve our well-being" [1].

At the same time, it is extremely urgent to comprehensively analyze the scientific, methodological, and practical aspects of the coherent system of national-based ideas like the Jadid philosophy of the present era, to fully reveal its contemporary influence, current significance, and possibilities for utilization. Today, there is a pressing need to:

firstly, thoroughly and comprehensively study the Jadid philosophical heritage from both scientific-theoretical and practical perspectives, and on this basis, achieve the advancement of Uzbek philosophy to meet the demands of the new era;

secondly, on this basis, to shape the modern worldview and reformist thinking of our people, as envisioned by the Jadids, in the process of building the New Uzbekistan;

thirdly, there is a need to nurture a new generation of Jadids who are responsive to innovations and to further expand the ranks of reformist intellectuals, thereby raising a new generation of reformist youth [2].

1.1. Study Objectives

This study aims to develop effective strategies to strengthen national spiritual immunity and combat destructive ideologies in New Uzbekistan. It emphasizes the revival of the Jadid heritage, continuous spiritual education, and the creation of national media content to foster ideological resilience. Key objectives include protecting youth from

harmful influences, promoting patriotism, enhancing cultural identity, and harmonizing national and universal values. The study also advocates for innovative propaganda methods, creative initiatives, and the adoption of relevant global practices. Ultimately, it seeks to nurture a generation that is spiritually mature, critically minded, and committed to the ideals of New Uzbekistan.

2. Discussion

Today, information media, social engineering, and influencers have great power and capability to influence human consciousness and emotions, as well as their worldview and behavior. The development of the information sphere today has led to a sharp increase in the scale and scope of ideological influence. In particular, the advancement of the global internet network has removed social, political, and geographical boundaries.

Today, any information that occurs can quickly reach the farthest corners of the Earth at high speed. As a result, destructive forces are using the information sphere as an ideological weapon to achieve their destructive goals. In the modern era, the following can be identified as situations and means that cause the emergence and widespread dissemination of destructive ideas within the ideological sphere of society: virtual games, foreign films, low-quality Western songs, foreign TV channels, the Internet and certain social networks, mobile phones, some magazines, indifference and negligence, migration processes, lottery schemes, certain holiday celebrations, social engineering, and influencers.

According to M. Musayev's research, "evil and ignorance are ideological attacks that lead individuals and society to depravity, inciting people to malicious intentions and vile purposes, and they have always posed a threat to humanity" [3]. Philosopher Sh. To'rayev, researching the dangerous aspects of this, states: "Nowadays, the ideological field that has emerged to disrupt the life of societies has a complex nature; the strategies of existing ideologies are changing, and the advancement of modern ideological propaganda methods and technical-technological means not only affects the consciousness of individuals but also influences the lifestyles of entire peoples and nations, creating conditions to externally control the life of any society and the politics of states" [4]. Indeed, as the mechanisms of social engineering influence expand and strengthen year by year, they are becoming powerful political, economic, and ideological weapons, serving the interests of various political forces and centers.

Certainly, in such a critical situation, protecting the minds and hearts of the younger generation from alien and harmful ideas, strengthening their national and spiritual immunity is essential not only to safeguard the youth and their family members but also to protect our country. In this regard, we must rely on the foundations provided by our national idea, the experience of the Jadids, humanitarian values, and the principles that reinforce the social environment and create a new spiritual space. Taking these factors into account, our state leader Shavkat Mirziyoyev says: "It is clear to all of us that in today's complex era of globalization, strengthening the national idea and ideological immunity in our society, protecting our youth from various harmful ideas and threats, and raising them as independent-thinking, determined, devoted, and patriotic individuals is more urgent than ever" [5].

It should be especially noted that the national idea yields high results only in a healthy environment. Therefore, its realization primarily depends on deeply knowledgeable, spiritually mature, physically strong, and mentally capable youth. Moreover, such youth are not only the recipients of the national idea and its vital concepts but also serve as

a driving force promoting it among members of society. To cultivate this force, it is necessary to use the following innovative tools of ideological prevention in spiritual and educational propaganda activities (Figure 1):

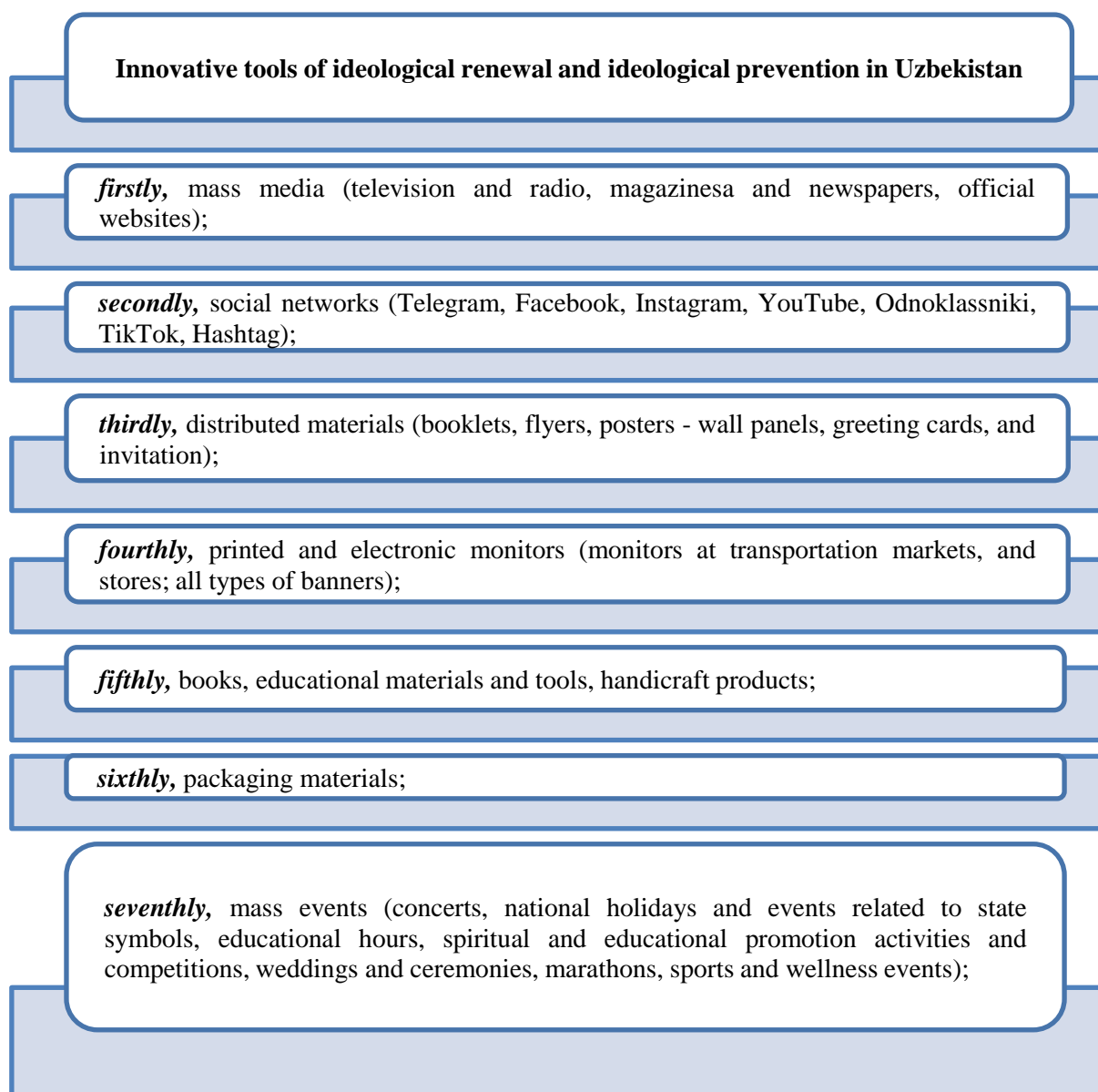


Figure 1. Innovative tools of ideological renewal and ideological prevention in Uzbekistan

3. Results

In our opinion, it is appropriate to carry out the following spiritual and educational activities using the innovative tools mentioned above:

Firstly, the promotion and advocacy of national ideology should begin in the family; since a well-rounded generation grows up in a healthy family environment, achieving this requires primarily conducting spiritual education and advocacy among parents to change their attitude toward their children. Therefore, advocacy and promotional activities must be continuous, just like spiritual education. Indeed, the adoption of the Continuous Spiritual Education Concept on December 31, 2019, became one of the democratic innovations in the spiritual life of our country. This concept encompasses the following four stages:

First stage: within families (from the prenatal period until the child reaches 3 years old);

Second stage: preschool education (from 3 to 6 (7) years old);

Third stage: general secondary education (from 7 (6) to 10 years old in primary grades, and 11 to 17 (18) years old);

Fourth stage: young people engaged in production activities and those unemployed, as well as youth in vocational schools and higher education institutions [6].

Overall, the adoption of the Continuous Spiritual Education concept in our country has created a solid foundation for deep, extensive, and systematic renewal and advancement in the field of education and upbringing. It aims to enhance the knowledge and pedagogical culture of our people regarding child-rearing and to continuously inform citizens about effective methods and forms of implementing continuous spiritual education.

Secondly, striving for excellent education and upbringing; education and upbringing are among the factors that ensure the solidity of the foundation of a state that has chosen the path of sustainable development. Therefore, we need to further deepen, teach, and thoroughly understand and strengthen this foundation, which has been formed over centuries by our national values, traditions, the teachings of our great ancestors, and invaluable scientific heritage. Consistently continuing the “mentor-apprentice” system yields good results in educating the younger generation, shaping their spiritual worldview, and fostering qualities such as respect, attention, and courtesy towards mentors. In foreign universities, special specialized offices have been established for renowned scientists, scholars, and inventors. Talented students and independent researchers are assigned to these scientists in those offices. Lectures, scientific presentations, and roundtable discussions by scholars are organized at the university. It is necessary to systematically implement such practices in our country’s higher education institutions as well. Traditionally, our people have always turned to renowned experts in education and upbringing [7].

Thirdly, the creation of national content; today, foreign ideas are being subtly introduced into human consciousness and worldview through various information sources based on “soft power”, that is, through entertaining topics [8]. First of all, it is necessary to further improve the quality of national content, develop modern information resources that meet the needs of education, science, enlightenment, and youth, and create mechanisms for their promotion. In this context, it is also of urgent importance for industry specialists and PR managers to create national propaganda and promotion channels on social networks (Telegram, YouTube, Instagram, Facebook, Twitter) aimed at eliminating negative trends, as well as to prepare promotional materials and popularize them.

Today, at a time when the content and nature of the information space are undergoing transformation, journalists, influencers, bloggers, and politicians nurtured with a national spirit stand at the forefront of leading the nation toward the unified and independent national idea – the idea of New Uzbekistan – and guiding our people toward the Third Renaissance, which has become their aspiration and goal. It is necessary to study the impact of programs, broadcasts, music videos, songs, poems, articles, and other creative works on our national spirituality, and to establish a system for developing new proposals based on analytical data regarding this impact. It is advisable to form creative teams consisting not only of journalists but also PR managers, directors, artists, specialists from

various creative fields, as well as representatives of literature, art, and culture to enrich the media with national content. The establishment of their activities will lead to an increase in diverse works that meet the expectations of today's listeners and viewers.

Fourthly, the creation and screening of historical films and series; it is important to note that positive results have been achieved today in our country in the field of producing feature and documentary films. In this regard, the production of feature films such as “Avloniy” (2020), “Mahmudxo‘ja Behbudiy” (2020), “Ibrat” (2020), “Armon” (2023), and “Orzumandlar”, which tell the history of Jadidism, have become significant milestones in the history of Uzbek cinema. Now, further developing the activities of creative schools in this field and training young specialists in new directions are among the urgent tasks facing the industry.

Fifthly, honoring national and universal values; today, the reforms being carried out in our country are based on the harmonious development and mutual enhancement of national and universal aspects. This interconnection is explained as the dialectic between national and universal aspects in the process of spiritual renewal. In the development of society, the harmony between national and universal values has sometimes led to significant progress, while at other times, their divergence has caused setbacks from achieved successes, regression in certain areas, and stagnation in the life of the country. Therefore, the recognition of both national and universal values in the promotion of reforms being implemented in our country plays an important role in the effectiveness of the regularly conducted advocacy and publicity efforts.

Sixthly, fostering a love for literature and promoting a culture of reading; this is achieved through artistic literature that influences human emotions. The idea embedded in a literary work has the power to inspire readers or audiences through its actions. Today, it is necessary to use modern innovative methods to promote reading culture. To achieve this, it is important to expand reading through e-books and audiobooks, provide opportunities to read and listen to books via mobile applications and websites, hold book discussions on online platforms, and organize book clubs either online or in-person using various innovative methods and tools.

Seventh, organizing various projects and competitions; today, in order to make a significant impact through propaganda and promotion, it is noteworthy that spiritual, educational, and sports projects such as theaters, museums, parks, visits, book fairs in neighborhoods and educational institutions, reading and literary evenings, as well as initiatives like “Zakovat”, “Ibrat Farzandlari”, “Mutolaa”, and “Besh Muhim Tashabbus” are being held. These promotional activities contribute to shaping the perception among the youth that the reforms being carried out are transforming the face of our country through constructive efforts. These renewals undoubtedly inspire the nation, the people, and therefore the individuals, to remain always awakened, virtuous, and progressive.

Eighthly, studying the historical, literary, and artistic heritage of our ancestors in propaganda work; in this regard, the decree of our head of state Shavkat Mirziyoyev dated October 8, 2020, “On additional measures to further study the heritage of the victims of repression and perpetuate their memory” [9] can be considered a wide-ranging example of efforts to immortalize the memory of Jadid reformers unjustly repressed during the period of the oppressive regime. Indeed, a nation without historical memory, that has forgotten its history and does not honor its

ancestors, has no future. In the New Uzbekistan striving toward a great future, historical traditions are being revived, and national customs and values are gaining respect.

Ninthly, increasing the effectiveness of programs, broadcasts, and events aimed at strengthening ideological immunity; today, in effective propaganda and advocacy efforts, the selection of words, sayings, methods, means, colors, sounds, and tones through visual aids, slogans, advertisements, and announcements plays an important role in instilling a specific idea [10]. Additionally, involving neighborhood activists, respected elders, and intellectually sharp scholars widely in advocacy efforts also has an effective impact. In this regard, it is necessary to establish a practice of identifying our citizens' interests, desires, and continuously growing needs through sociological surveys, anonymous questionnaires, and oral interviews.

Tenth, studying foreign experience in spiritual propaganda work: By examining the main directions, forms, and methods of digital propaganda in foreign countries, modern information resources and digital propaganda mechanisms tailored to the spiritual needs of youth can be developed, which may have a positive impact on implementing fundamental reforms in the field. Today, in the information society, only through social networks and digital propaganda can we increase the influence and scope of spirituality. This innovative approach, in turn, enhances people's natural need to study and understand the content and essence of events occurring in society. Consequently, it increases their social activity and level of engagement in reforms.

4. Conclusion

In summary, the national idea is a crucial pillar of our nation's growth and is crucial in instilling a sense of patriotism in the next generation, bolstering their spiritual fortitude, and maintaining social stability. In the complex global processes of today, with the increasing influence of social engineering, influencers, and information technologies, it is essential to guarantee ongoing spiritual education, a comprehensive educational system, the production of high-quality national content, and the preservation and advancement of the national ideology through the promotion of historical heritage and universal values. Furthermore, it is essential to enhance spiritual propaganda techniques, make effective use of foreign experience, and mold national consciousness through cultural and educational initiatives, contests, theater, and film. The progress of New Uzbekistan and the growth of our young people as self-reliant, well-rounded, and patriotic individuals will be guaranteed by such methodical and creative methods. Therefore, the foundation for the stability and prosperity of our nation will be the strength and broad dissemination of the national idea.

Future suggestions include:

- (1) Creating a national center for ideological research and media literacy,
- (2) Integrating spiritual education into digital platforms,
- (3) Expanding training for ideological educators,
- (4) Supporting youth-led creative projects, and
- (5) Establishing partnerships with international institutions to adopt effective ideological resilience practices.

Declarations

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Competing Interests Statement

The authors declare no competing financial, professional, or personal interests.

Consent for publication

The authors declare that they consented to the publication of this study.

Authors' contributions

Both the authors took part in literature review, analysis, and manuscript writing equally.

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