

MECHANISMS FOR ENHANCING YOUTH'S EFFECTIVE RESISTANCE TO IDEOLOGICAL ATTACKS IN CONDITIONS OF INFORMATIONAL DIVERSITY

M. G. Sayidova

*Navoi State University of Mining and Technology,
Senior Lecturer, Department of Social and Humanitarian Subjects,
Navoi City, Republic of Uzbekistan*

Annotation – National identity and cultural uniqueness of every nation deserve respect and the right to exist. Therefore, educating the younger generation in the spirit of love and respect for their own national traditions, while also fostering respect for the culture and originality of other ethnic groups, and living side by side with them in mutual understanding and peace, is one of the most crucial factors for the survival of a nation in the context of globalization and intense informational flow. This article examines certain aspects related to this subject.

Keywords – globalization, awareness, identity, nation, history, uniqueness, migration, education, generation, youth.

Introduction.

The nation, as a cultural identity of a specific people, is a highly important factor in preserving multiculturalism in the current conditions of global development. In this context, the following question arises: how can culture, spirituality, nationality, values, and customs influence the genetic foundation of a nation?

The answer can be illustrated by the words of Mikhail Skobelev, the governor-general of Tsarist Russia who occupied Central Asia: *"In order to destroy a nation, it is not necessary to annihilate it; if its culture, art, and language are eliminated, the nation itself will soon descend into degradation."* [5, p. 3] This thought, expressed in the 19th century, has proven historically valid, as Russia has not yet abandoned this geopolitical system. In particular, the statement by Russian President V. Putin that *"it is necessary to increase the number of Russian schools and classes in the countries of Central Asia, and that future migrants must become acquainted with Russian culture, values, and laws"* [7, p. 4], serves as a concrete example.

Methods.

The relevance of this study lies in the necessity to establish a comprehensive educational system that fosters the development of a harmoniously developed personality, one that possesses a deep understanding of their own national identity and shows respectful regard for the cultural heritage of other nations.

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Results.

Overall, in the modern world, the possibilities for direct attacks on other states have become significantly limited. This is due to the intervention of international organizations, as well as the prevalence of democratic principles over aggressive state behavior, which leads to the implementation of measures that restrict interference by occupying powers in the internal affairs of other countries. For instance, in the conflict between Russia and Ukraine, it is worth noting the involvement of European states, the application of sanctions against Russia, and thus, the effective actions of the international coalition in countering Russian aggression.

However, this phenomenon is not limited to Russia alone, but rather represents a general strategic approach typical of many developing states—exerting pressure on weaker, underdeveloped, or developing countries by threatening their national sovereignty and distorting their culture and national mentality. The objective behind such actions is to weaken the affected society and thereby maintain a geopolitical system of control.

Z. A. Tolametova explains the factors currently influencing labor migration as follows:

- “A high level of unemployment on an international scale;
- Low wages in most developing countries;
- Inadequate working conditions and non-compliance with labor standards in many developing nations;
- Excessively long working hours in developing countries;
- Lack of opportunities for career advancement;
- Uncertainty in the balance between labor market demand and supply” [12, p. 65], along with other factors, contribute to the increasing flow of migrants.

In short, the issue of labor migration remains a sensitive and pressing problem for countries with transitional economies, and its effects are felt across all aspects of social life. In particular, it would be appropriate to classify national development from the perspective of its spiritual life and cultural structure as follows.

Discussion.

In the process of functional integration among peoples of different cultures, language plays a constructive role, as it enables understanding, recognition, and acceptance of another nation’s culture. Therefore, in developed countries, the policy of a “linguistic missionary” is considered highly sensitive. Shavkat Mirziyoyev describes the linguistic aspect of national symbolism as follows: “The state language must serve to unify the entire society, all citizens, regardless of their language and nationality, into a single nation. In this regard, we all understand that we must think long-term and act with restraint, without succumbing to excessive passion and emotion on the issue of language, which is extremely sensitive for any nation” [5, p. 6]. At the same time, we

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must not remain indifferent. Recently, language proficiency has become a primary requirement of language policy, especially for migrants from Central Asia. All efforts are being made to improve their language skills - particularly in Russia. In this country, "voluntary-compulsory" measures are being developed that have acquired the legal form of artificial coercion to make migrants learn the Russian language. The main criteria applied by the State Duma of the Russian Federation to migrants include:

- Testing the Russian language proficiency of foreign children upon admission to Russian schools, including first grade;
- Development of testing methods by the Ministry of Education of the Russian Federation;
- Legal residency of the child's parents in the territory of Russia, among other similar requirements.

Many migrants who do not bring their families to Russia also face serious work-related obstacles. The key requirements imposed on them include:

- It is considered that citizens of countries where Russian is not an official language should be prohibited from working in client-facing professions such as taxi drivers, shopkeepers, and couriers.

If migrants wish to work in the aforementioned sectors, then their governments must fulfill the following demands:

- Development of a system of Russian-language schools in post-Soviet countries;
- Today, Russian is used as a language of interethnic communication only in Belarus, Kazakhstan, and Kyrgyzstan. However, in Armenia, Uzbekistan, Tajikistan, and other countries, it does not hold such status [8, p. 1]. Therefore, it is deemed necessary to implement such a system there as well.

It is evident that the Russian government, using migrants as a tool, is attempting to extend its language policy deeper into Central Asia. If we do not remain vigilant, there is a high likelihood that Russia will once again demand — as it has in the past - the use of Russian as an official state language.

Therefore, the issue of the mother tongue is sacred to a nation. Whoever raises this issue in the context of interstate discussion is essentially endangering the existence of that nation. As the great intellectual and scholar Abdulla Avloni said: *"The mirror that reflects the wholeness of a nation is its language and literature. To lose one's language is to lose one's nation. If the language lives, the nation lives."* [6, p. 2].

Another pressing issue of today is the dominance in society of a social stratum that considers material well-being to be the core foundation of life, while intellectual potential, scientific endeavors, and creative labor are undervalued. According to statistics, over two million citizens of Uzbekistan (and potentially more, when including undocumented migrants) work in various sectors across Russia as labor

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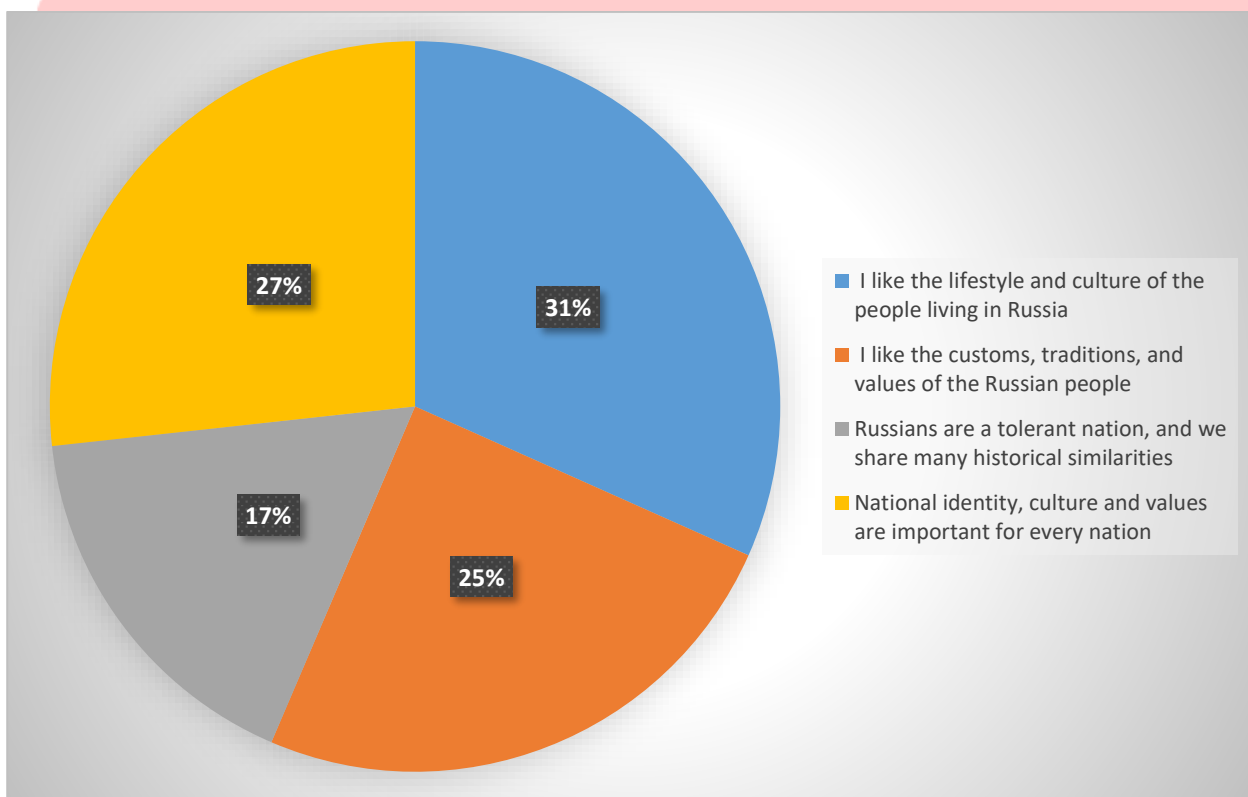
migrants. To assume that individuals working far from their homeland (mostly in low-skilled manual labor positions) maintain a strong sense of national identity, patriotism, self-sacrifice, and ancestral love for their country is, to a large extent, unrealistic. Indeed, while wandering life can strengthen a person’s willpower and teach resilience, it also causes psychological harm associated with personal and cultural detachment. To assess the validity of this concern, an anonymous survey was conducted under the theme: “How important is it for you to preserve your national identity?”*

The survey included the following key statements:

1. I like the lifestyle and culture of the people living in Russia.
2. I like the customs, traditions, and values of the Russian people.
3. Russians are a tolerant people; our historical pasts are closely linked.
4. National identity, culture, and values are important to every nation.

The main purpose of incorporating these questions into the study was to determine how labor migrants living abroad relate to their homeland, its values, and their national identity, as well as to evaluate their emotional and psychological state, and the changes occurring in their worldview. Based on the results obtained, the following diagram was constructed.

Diagram 1



* The survey was conducted anonymously among 1,000 respondents via the Telegram channel "Uzbeks in Russia" (https://t.me/RASSIYADA_UZBEKLARR).

During the course of this study, factors such as the respondents' age, social status, background, employability, marital status, annual income, and other demographic characteristics were not taken into account. Therefore, the research results are generalized in nature, and the findings should be interpreted as relative. However, the relevance of the issue lies in the fact that all survey participants are citizens of Uzbekistan. Only 27% of participants responded positively to the statement: “National identity, culture, and values are important for every nation?” This is a deeply concerning outcome and serves as a clear confirmation of our standpoint.

Thus, a general conclusion can be drawn as follows:

First, the views of our compatriots engaged in labor migration regarding our national moral values remain at an unsatisfactory level.

Second, the responsibility for this situation lies with both the family and society as a whole: while the former may have failed to provide proper upbringing, the latter has not ensured a sufficient socio-economic environment.

Third, an individual's inclination toward the culture and customs of a foreign country does not form over a short period, such as five to seven years. Therefore, it would not be an exaggeration to state that our citizens possess a low level of education and upbringing.

Fourth, when will a person truly appreciate their country, homeland, and socio-political system? Only when they consciously understand and internalize the essence of these values—and realize that they cannot be equated with any material gain—will they begin to value and protect them. Unfortunately, economic needs remain a primary concern in the minds of our people, who are still undergoing a transitional period. As a result, although such concepts as spiritual heritage, national values, and ancestral traditions formally exist, they are, in essence, in a state of gradual degradation.

Conclusions

A traditional approach associated with the status of a nation is considered essential in this context. Ensuring this status will pave the way toward achieving national objectives. However, in the context of an information society occupying a unique position in current global trends, the mechanism for fostering a positive attitude—particularly among the younger generation—toward national identity requires a new and innovative approach. From this standpoint, it is necessary to build an ideological immunity against external threats and against spiritual and cultural deformations that pose a serious risk to the national mentality. To achieve this, the following recommendations are proposed:

First, it is necessary to focus on the spiritual environment within the family at the state level. The family is the most effective setting in which to nurture respect for national values in the younger generation. This includes educating children from an

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early age to respect the history, culture, and traditions of their nation. Thus, it is recommended to revise parental education methods, develop national upbringing manuals, and organize supportive training programs in this direction.

Second, the educational system and youth upbringing should be closely linked with national values, integrating national history, culture, customs, and traditions into curricula. This would enable the development of specialized programs and educational materials that equip the younger generation with historical knowledge. For instance, engaging youth in national history and promoting the great achievements of their people can enhance their motivation to love and defend their country.

Third, in the sphere of public life, it is important to create space for free thought and discussion. In particular, the development of media platforms where young people can freely express their opinions, and where national values are promoted, would encourage debates about youth's role in society. Enriching such platforms with content related to their social, cultural, and academic activities, and organizing educational programs that promote national values, can significantly shape youth attitudes toward cultural heritage. As modern tools, social media and digital resources are highly effective in influencing youth's adoption of moral and national values.

Fourth, it is important to prevent the association of social problems with national customs and traditions and to develop a system for their gradual enhancement. Globalization poses the most significant challenge, especially for vulnerable youth. Therefore, it is crucial to explore new methods of preserving national identity, in particular by protecting youth from moral degradation through the effective use of modern technologies and communication tools.

Fifth, the legal freedoms of citizens should be safeguarded, and the system of social protection should be strengthened. Every individual should feel valued in their homeland and be confident that they will be protected by their state when needed. To achieve this, government bodies must move toward practical implementation of policies that ensure human dignity. In doing so, it will be possible to foster national pride and educate the younger generation in a spirit of patriotism.

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