

KNOWLEDGE, ABILITIES, SKILLS ON PSYCHOLOGY OF RELIGION - AS THE MAIN FACTORS OF FORMATION OF PSYCHOLOGICAL IMMUNITY

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ABSTRACT	KEY WORDS
The article is devoted to the analysis of the concept of psychological immunity in the context of modern ideological challenges and the role of religion in its formation. The influence of globalisation and information attacks on the psychological immunity of young people is investigated, stressing the importance of integrating spiritual and moral values of Islam into the educational process. The author proposes a comprehensive approach to the development of psychological immunity, including theoretical training, practical activities and active participation in public life, with an emphasis on maintaining adherence to the principles of secularism and mutual understanding between different religious and cultural traditions.	Psychological immunity, ideological challenges, religion, spiritual and moral values, globalization, interreligious dialogue, secularism.

Introduction

Against the background of globalisation and socio-political, economic, spiritual and cultural transformations, the people of Uzbekistan, having gained independence, have embarked on the path of national self-determination. This process is fraught with a number of difficulties, but it also contributes to the evolution of national self-consciousness, strengthens ideological unity and facilitates the achievement of national goals. Since the first days of Uzbekistan's independence, work has been under way to study and develop methods, forms and approaches to building a reliable ideological immunity among the population against ideological threats. This work has been reflected in the decisions of the President of the Republic of Uzbekistan aimed at strengthening the sense of national belonging and involvement in an active struggle against threats to the independence and peaceful existence of the country [2. 27].

Immunity in the medical sense describes a set of reactions capable of maintaining a constant internal balance of the organism, protecting it from various external influences, infections. In scientific discourse, the concept of immunity is used in various contexts, including diplomatic immunity, parliamentary immunity, etc. The formation of ideological immunity is the subject of interdisciplinary research, which focuses on its structural characteristics, and also includes discussion of such issues as the ideals of education of a perfect individual, the problem of social justice, the importance of historical sources of the spiritual heritage of the people, contributing to the strengthening of a healthy spiritual

and moral essence of society [6. 313]. Our study uses the concept of psychological immunity as a component of ideological immunity [1. 53]; this concept expresses the state of psychological resistance to the influence of various harmful ideologies on an individual, social group, community or society as a whole. Psychological immunity is the ability of an individual to resist negative influences, to preserve the stability of his/her psyche. This concept implies the presence of internal resources that allow a person to adapt to changing conditions, overcome difficulties, and not succumb to the destructive influence of the environment. The development of psychological immunity is based on a comprehensive approach, including the formation of critical thinking, the ability to analyse and evaluate information, stress resistance and the ability to self-regulation. This process requires the active participation of both the individual and society as a whole, through the creation of a supportive environment and the provision of resources for psychological development [4. 26].

Currently, the young generation is facing new challenges due to information attacks and attempts by communities promoting radical religious ideology to influence their worldview [1. 301]. In this context, special attention should be paid to the threats emanating from religious fanaticism, which seeks not only to undermine socio-political and spiritual stability, but also to destroy the universal values underlying national unity and peace. In the face of these challenges, the psychological immunity of young people cannot be limited to defence against external influences; it must also be based on a deep understanding and acceptance of the fundamental principles of their own culture and history [7. 15].

Islam, as one of the dominant religions in Uzbekistan, offers a rich heritage of wisdom aimed at promoting peace, justice and harmony in society. The Koran and Sunnah contain calls for tolerance, mutual assistance and unity, which can serve as a powerful foundation for the formation of ideological immunity. Educating young people in the true, peace-loving teachings of Islam helps to build resistance to extremist ideologies, emphasising the importance of spiritual and moral values in the life of every individual. The history of Uzbekistan shows how Islam has made a significant contribution to the development of science, culture and education, contributing to the prosperity of civilisation. Respect for the legacy of great scholars and thinkers such as Al-Khwarizmi, Al-Bukhari, Abu Reyhan Beruni and Alisher Navoi strengthens national identity and serves as a source of inspiration for young people. Education in the spirit of pride in one's history and cultural heritage fosters a sense of belonging and responsibility for the future of one's country [5. 43].

Thus, in the fight against ideological threats, educating young people about the true values of Islam and its role in strengthening peace and national unity is of particular importance. This requires coordinated efforts of educational institutions, psychological services, religious leaders and the media in the development and implementation of educational programmes aimed at shaping in young people a sustainable worldview capable of resisting the ideological challenges of today. In this regard, it is important to create socio-psychological conditions to counter harmful ideological influence and to promote the formation of ideological stability among young people, taking into account their psychological characteristics. Ultimately, the psychological immunity of young people, among other things, should be based on a deep understanding of and respect for their own culture and religion, which will make it possible to build a society based on the principles of peace, tolerance and mutual respect. Modern experience emphasises the importance of forming psychological immunity among students. The educational system faces the need to create and implement effective methods of ideological education. It is necessary to precisely define the psychological and pedagogical content, indicators, level and criteria of the concept of "psychological immunity" in order to effectively resist ideological

challenges in the conditions of globalisation and information openness. The formation of psychological immunity requires a comprehensive approach, including the classification of threats, as well as the development of methods and practices that promote the development of critical thinking and ideological competence among young people. It is important that each activity in the educational process is aimed at achieving specific practical results that contribute to the strengthening of psychological resistance to ideological threats. The relationship between ideological education and social activities plays a key role in the formation of an active personal position among students, which in turn contributes to their development as ideologically and socially active citizens. Such activity should be manifested not only in participation in special events and political events, but also in everyday labour, educational and organisational activities [1. 35].

The importance of religion in the educational process cannot be overestimated. The spiritual and moral values underlying religious teachings are an invaluable resource for fostering resistance to harmful ideas and ideologies. Islam, like many other religions, emphasises the principles of goodness, justice, tolerance and peace, which can serve as a reliable basis for developing a conscious and responsible attitude to the world around us. The inclusion of the spiritual experience of religion in the process of forming psychological immunity in young people implies not only the transfer of knowledge about religious dogmas, but also the development of the ability to see in these teachings a deep moral meaning relevant to the modern world. This requires from the educational system flexibility and openness, readiness to apply innovative approaches and methods that promote deep understanding of religious principles and their application in life.

One of the successful ways can be the integration of religious education with other disciplines such as history, literature, sociology, psychology, where religious issues are considered in the context of universal values and contemporary social problems. This approach will allow students not only to learn about religion as a system of beliefs, but also to understand its role in the development of civilisation, in the formation of moral norms and principles.

The key to developing psychological immunity and preventing radicalisation based on religion lies not only in training and education, but also in the deep introduction of spiritual practices into the lives of young people. In this context, psychology and religion can play a leading role by offering effective tools to strengthen psychological immunity through the development of the individual's inner resources and spiritual and moral orientations [3. 44]. This may include organising religious and spiritual events such as holidays, lectures from spiritual leaders, meditative and reflective sessions aimed at developing students' inner world and strengthening their ideological stability. The use of psychological trainings aimed at self-knowledge and self-development can become a foundation for comprehension and acceptance of religious values. Such trainings, which include elements of religious psychology, contribute not only to a deep understanding of oneself, but also to the formation of resistance to external ideological influences. Developing specialised counselling and psychotherapy programmes that focus on the religious and spiritual dimension of the human experience can help young people find answers to their concerns based on the principles of their faith. In addition, introducing meditative and reflective practices based on religious traditions into the educational process will help students learn relaxation and self-regulation techniques, which is an important aspect of psychological resilience. These practices may include yoga, meditation, which will allow students to better cope with stress and improve their psychological well-being.

Thus, the formation of psychological immunity through the prism of religious and spiritual and moral values opens new perspectives for the educational process. This activity contributes to strengthening young people's resistance to ideological threats, as well as fosters in them a deep understanding of the importance of moral principles, promotes the development of a harmonious personality, ready for active participation in building a just and peaceful society. As a result, the formation of psychological immunity among young people requires a comprehensive approach that includes theoretical training, practical activities and active participation in public life, which will allow students to grow into ideologically aware, socially active citizens capable of resisting various ideological threats.

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