

**ISSUES OF FORMING AN ATTITUDE OF INTOLERANCE TOWARD
EXTREMISM AMONG YOUTH**

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ABSTRACT	KEYWORDS
<p>This article provides a scientific analysis of the issues of forming an attitude of intolerance toward extremism among young people. It also highlights that protecting youth from extremist ideas, developing ideological immunity, and strengthening an attitude of intolerance have become a priority task in the national security strategies of states, and that this issue has become one of the most pressing topics on the political agenda of the international community.</p>	<p>Politics, ideology, society, spirituality, youth, security, education, prevention, extremism, stability, radicalism, intolerance, immunity.</p>

Introduction

In the 21st century, as a result of the rapid acceleration of globalization, digital communications, and intercultural dialogue, the threat of extremism and radicalism has emerged in many countries as a challenge to political stability. In particular, the ideological susceptibility of young people makes this process even more complex. Therefore, protecting youth from extremist ideas, forming ideological immunity in them, and strengthening an attitude of intolerance toward extremism have become a priority in the national security strategies of states.

Since the early years of independence, Uzbekistan has identified youth policy as one of the central directions of state policy. However, in recent years, especially within the framework of the “New Uzbekistan” concept, this policy has undergone fundamental renewal. Large-scale reforms in state and society building, political transformation, education, and spirituality are contributing to the formation of qualitatively new mechanisms for protecting young people from extremism and radicalism.

MATERIAL AND METHODS.

In the conditions of New Uzbekistan, educating youth in an attitude of intolerance toward extremism requires not only short-term measures but also long-term strategic approaches. In political science, the concept of “strategic direction” is understood as a political program that integrates normative-institutional mechanisms, ideological resources, and social practices to ensure security and social stability. Based on this, the following main directions are particularly significant in Uzbekistan’s experience: ideological-preventive direction (national idea, spirituality, tolerance, moderation), educational and cultural direction (media literacy, critical thinking, global citizenship), information security strategy (digital platforms, fake news, alternative content), legal-institutional direction

(constitutional guarantees, special legislation, reintegration programs), civil society and mahalla-based direction (social responsibility and solidarity), and international cooperation strategy (alignment with SCO, UN, and European Union). Each of these directions is considered separately below[3].

Ideological-preventive policy is one of the main factors in strengthening the ideological immunity of young people. As Antonio Gramsci emphasized, political power is exercised not only through force and law but also through ideological hegemony. Therefore, in New Uzbekistan, the national idea and spirituality are becoming the foundation of political stability.

DISCUSSION AND RESULTS.

In the history of Uzbekistan, values of tolerance are widely reflected in the works of thinkers such as Alisher Navoi, Ahmad Yassavi, Bahauddin Naqshband, and Abdulla Avloni. Their ideas today serve as a theoretical resource for educating youth in the spirit of religious moderation and humanism. From a political science perspective, this represents the formation of “cultural hegemony” in a positive sense. The practical mechanisms of this direction include:

- Educating youth in the spirit of the national idea through the activities of the “Spirituality and Enlightenment Center”;
- Neutralizing extremist narratives not through counter-propaganda, but through positive content;
- Actively involving religious scholars and intellectuals in preventive dialogue processes[1].

However, ideology demonstrates its effectiveness only when it is strengthened by knowledge, thinking, and enlightenment. Therefore, the next stage of ideological-preventive policy acquires concrete institutional meaning through the education and cultural direction.

Young people’s susceptibility to extremist ideas is often associated with a lack of critical thinking and information illiteracy. Ronald Inglehart and Christian Welzel, in their research, demonstrated that a higher level of education strengthens democratic values. In this regard, media literacy and global citizenship education are becoming priority areas in Uzbekistan’s education system.

According to UNESCO recommendations, global citizenship education is considered one of the most effective tools for expanding young people’s worldview, developing critical thinking, and forming immunity against radical ideas. In Uzbekistan, programs aimed at promoting critical thinking, tolerance, and civic responsibility among youth are being developed by the “Youth Affairs Agency” and the Ministry of Higher Education, Science and Innovation[5].

The cultural sphere is also viewed as a strategic resource. Theater, cinema, literature, and works of art play an important role in shaping the identity of young people. However, the effectiveness of education and culture is most strongly tested in the digital information space, as young people spend most of their time online. Therefore, the next direction—information security strategy—represents the most urgent stage in the practical implementation of educational competencies.

According to Manuel Castells’ theory of the “information society,” modern political struggles take place in the digital space. Extremist groups also attempt to recruit young people through the internet and social networks. Therefore, the information security strategy plays a decisive role in shaping attitudes of intolerance among youth.

This direction includes the following practical mechanisms:

- Content monitoring: identifying and removing extremist materials;
- Development of alternative content: creating creative products based on national values that are attractive to youth;

- Media literacy: teaching young people to recognize fake news;
- International cooperation: implementing “notice-and-action” systems in cooperation with social media platforms[6].

For this direction to be effective, information security measures must be strengthened with a normative-institutional framework. Therefore, the next direction—legal-institutional mechanisms—emerges as a central component of the strategic architecture. As Barry Buzan noted, legal state institutions are the main guarantee of stability in the security paradigm. In Uzbekistan, the laws “On Youth Policy” and “On Combating Extremism” have created a normative foundation for the legal protection of young people.

The legal direction has three main components:

- Constitutional guarantees – the dialectic of freedom and security;
- Procedural justice – presumption of innocence, judicial oversight, legal assistance;
- Reintegration programs – re-socialization of youth affected by extremist influence.

However, legal mechanisms are effective only when they function in harmony with self-governing institutions of society. From this perspective, the civil society and mahalla system represent the social support layer of the strategy.

According to Robert Putnam’s concept of “social capital,” solidarity and trust within society are among the most important resources of political stability. In Uzbekistan, the mahalla institution and non-governmental organizations play a strategic role in protecting youth from radicalization[2].

Mahalla gatherings play an important role in the early identification of youth problems, providing social assistance, and carrying out educational supervision. NGOs, in turn, are key actors in directly working with young people, implementing training sessions, and rehabilitation programs. Religious organizations also actively participate in neutralizing extremist narratives by promoting moderate religious views.

When such practical activities of the mahalla and civil society are combined with international experience, they produce even stronger results. Therefore, the international cooperation strategy arises from the need to integrate national resources with global security mechanisms. Since extremism is a transnational phenomenon, international cooperation plays a particularly important role in combating it. The SCO Regional Anti-Terrorist Structure (RATS), the UN Global Counter-Terrorism Strategy, and the European Union Counter-Terrorism Action Plan are important cooperation mechanisms in Uzbekistan’s strategic policy[4].

Comparative analysis shows that, unlike Western organizations, the SCO approach is based on the principles of sovereignty and non-interference in internal affairs; however, it places significant emphasis on strengthening the ideological immunity of youth. Within this framework, Uzbekistan seeks to integrate youth policy with the security paradigm. Thus, the strategy that begins with an ideological-preventive approach forms a unified “integrative model” through the chain of education, information security, legal-institutional mechanisms, civil society, and international cooperation. This model defines the political foundation for ensuring the ideological immunity of youth in the conditions of New Uzbekistan.

CONCLUSION

The strategic directions analyzed above demonstrate their real effectiveness only through practical mechanisms. As noted in political science theory, the success of strategic approaches is closely linked

to the institutional and functional mechanisms that support them. In this sense, in the conditions of New Uzbekistan, educating youth in the spirit of intolerance toward extremism requires multi-level, integrative, and complex mechanisms.

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