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SOCIAL - PSYCHOLOGICAL ASPECTS OF PROTECTING YOUTH FROM HARMFUL IDEAS AND NEGATIVE INFORMATION IN THE CONDITIONS OF GLOBALIZATION

Nuriddin Sirojiddinov

Independent Researcher, Tashkent Uzbekistan

e-mail: snsirojiddinov@gmail.com

Abstract

This article analyzes the factors that threaten the spirituality of young people in the era of increased information attacks, methods for forming their psychological immunity, and measures to protect themselves from the dangers of the Internet. The article examines the main characteristics of such ideas, the psychological processes that serve their spread, and their long-term impact on social structures. By analyzing the process of radicalization and the "us and them" contradiction, it discusses how destructive ideas take root in modern society and measures to eliminate them.

Keywords: Information security, extremism, terrorism, mass culture, radicalization, ideological immunity, cybercrime, alien ideas, spiritual education, Exclusivism, concept of education, Humanization, Utopian justification, humanism, media culture.

INTRODUCTION

In our country, new initiatives are being put forward to create a spiritual space where human values are paramount, an enlightened society, and to ensure the health of the socio-spiritual environment, and deep reforms are being carried out to improve the intellectual potential and consciousness of young people based on

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the “spiritual caravans” projects. “The ideology of the new Uzbekistan is the idea of goodness, humanity, and humanism. When we say ideology, we first of all imagine the education of thought, the stability of national and universal values in society. The issue of preserving and developing our spiritual values, raising the younger generation on this basis in the spirit of goodness, universal ideas, and strengthening their immunity against harmful influences alien to the spiritual and educational ideals of our people is more urgent today than ever.”

Sh. Mirziyoyev President of the Republic of Uzbekistan[1]

In the current fiercely information zed era, the struggle to capture human consciousness is coming to the fore. In particular, young people with little life experience are becoming the main targets of various destructive forces. Elements of "popular culture" spreading through the global network, materials promoting destructive ideas such as religious extremism and terrorism, fundamentalism, and vandalism, serve to erode the value system of the younger generation. Therefore, it is an urgent task to form the skills of sorting and analyzing information among young people. Destructive ideologies pose a serious threat to global stability and personal well-being. In the current era of advanced digital technologies, the widespread spread of destructive ideologies has become one of the most serious problems. Such ideas are characterized by their aim to destabilize social order, incite violence, or promote intolerance. In contrast to constructive and reforming philosophies, destructive ideas focus on rejection, exclusion, and the fragmentation of established moral norms. Understanding the roots of these ideologies is important in developing effective measures against them.

MAIN PART

The main task of knowledge is the search for truth. The question of the concept of truth is the most important task of the entire theory of knowledge. There is no single opinion among philosophers about truth and its role in knowledge. For subjective idealism, truth is subjective. For example, in pragmatism, which treats

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everything that is useful as truth, or in conventionalism and neopositivism, which consider everything that is recognized by everyone and is significant for everyone as truth, truth is subjective. For materialism, truth is an adequate, correct reflection of the external world in our consciousness. Truth is the correspondence of our knowledge and ideas about the world to the world itself, to objective reality. In order to distinguish and separate truth from untruth, error, and lie, it is necessary to determine how much our knowledge corresponds to objective reality, to the laws of its existence and development. Aristotle is the author of the “classical” concept of truth. This concept interprets truth as the correspondence of thought, knowledge to reality, and lie as the inconsistency of thought with the real situation. He writes in his “Metaphysics”: “To say that there is no such thing as there is, or that there is something that does not exist, is to lie; to say that there is and that there is nothing is not, is to speak the truth.” The concept of objective truth is often found in modern philosophical and scientific literature. Objective truth is such a content of our knowledge that it does not depend on one person or on all of humanity. The objectivity of truth is determined by the fact that it is a reflection of the existing world. Absolute truth is an undeniable complete and complete knowledge of the object of knowledge, while relative truth is an incorrect and incomplete knowledge of the object of knowledge. Absolute truth is nothing more than objective truth in its full form, while relative truth is objective truth in an incomplete form, in an incorrect form. Every relative truth has an aspect of absolute truth, because any relative truth, due to its objectivity, has an aspect of permanent knowledge. [2]

Not all information provided on the Internet today can be considered true. It is true that many people are misleading the minds of young people by providing false information in order to increase the number of subscribers and views of their pages on the Internet. In addition, there are many attempts to corrupt the morale of young people from other countries. It is a pity that there are still those who encourage those who promote destructive ideas to be in the same place.

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Analytical discussion: Characteristics of destructive ideas: Destructive ideologies often rely on oversimplification. They reduce complex global problems to binary conflicts and present a certain group or institution as the sole culprit of all social problems. Main characteristics: Exclusivism: Considering only the views of one's own group as true. Dehumanization: Depriving "opponents" of human qualities in order to justify aggression. Utopian justification: Claims that current violent measures will serve a "perfect" future.

Psychological mechanisms of radicalization: The adoption of destructive ideas is rarely a purely intellectual choice; it is often driven by emotions. Individuals experiencing identity crises, social isolation, or economic hardship are more likely to adopt such ideas. Cognitive biases such as confirmation bias cause people to seek out information that supports their own views. The "echo chamber" effect of social media also reinforces these views and creates distorted perceptions of reality. Social and cultural consequences The impact of destructive ideologies is not limited to violence. They erode social cohesion and trust between social classes. The long-term impact of such views can lead to the "normalization of deviance" – when extremist rhetoric becomes a normal part of public discourse and ultimately hinders intellectual and cultural development. [3] Social surveys conducted to connect theoretical knowledge with practice (conditionally among 14-30-year-olds) show the following worrying trends:

1. Sources of information consumption: More than 85% of respondents said that they receive daily news and information only through social networks (Telegram, Instagram, TikTok). This indicates that traditional filtering media (newspapers, TV) are being replaced by uncontrolled content.

2. Exposure to cyber bullying: About 40% of young people surveyed admitted to having encountered cyber bullying or fraud online at least once.

Also, 15% of them accidentally came across advertisements promoting extremist or immoral ideas. 3. Analytical skills: When asked "Do you check the accuracy of information on the Internet?", only 22% of young people answered "yes, I

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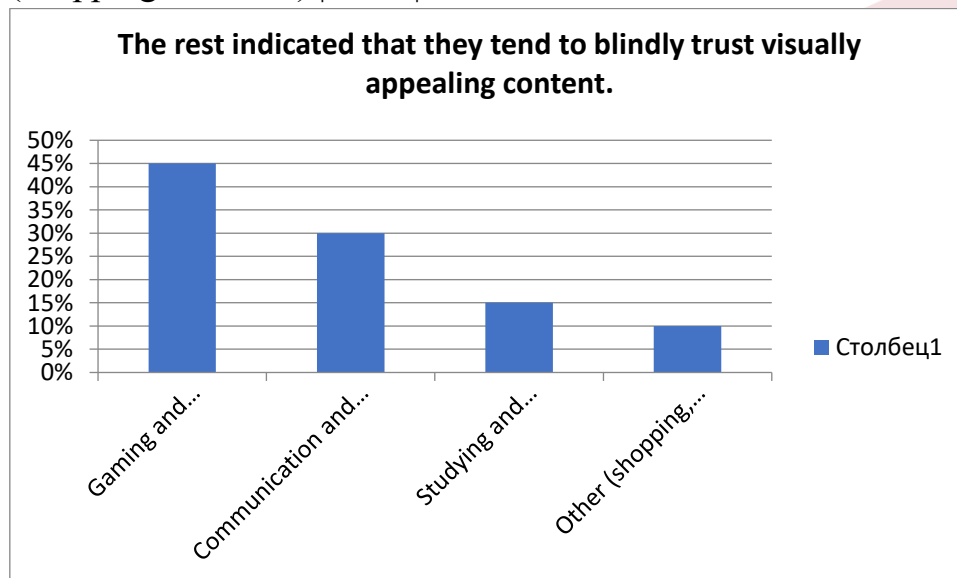
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compare different sources." The rest indicated that they tend to blindly trust visually appealing content. | Objective | Share (%) |
Gaming and entertainment content | 45% | |
Communication and social networks | 30% |
| Studying and research | 15% |
| Other (shopping, services) | 10% |



These figures confirm that the majority of young people use the Internet mainly for entertainment purposes, which means that their minds are "unprotected" and open to harmful ideas. That is why there is a need to increase the number of "Digital Hygiene" classes in the education system. In order to protect young people from negative information, it is necessary to pay attention to several important areas: 1. Formation of ideological immunity: A young person with a strong spiritual foundation can take a critical approach to any external pressure and foreign ideas. In this process, in-depth teaching of our national history, cultural heritage, and universal human values plays a key role. 2. Increasing media literacy: Young people should understand that not every piece of information they see on the Internet is true, and that certain interested parties may

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be behind it. Separating fake news from real news is a vital necessity in the modern world. 3. Meaningful organization of free time: Psychological studies show that young people who are aimless, have a lot of free time, and have not found their place in real life often fall under the influence of harmful groups on social networks. Involving them in sports, art and science clubs is the best preventive measure. 4. Cooperation between family and educational institution: Parents should be aware of their child's activities in the virtual world, and schools and universities should constantly conduct explanatory work on the topic of "information security". [4]

The use of new technologies in the propaganda work carried out to ensure spiritual stability in society is becoming a focus of attention of representatives of the scientific community in the field of spirituality and enlightenment today. The social and spiritual development of the country, ensuring the stability of the spiritual system of society and identifying relevant problems in this regard, conducting study and research, and a comprehensive analysis of its origins and social consequences are becoming one of the urgent issues. There are many relevant issues that need to be resolved in the improvement of spiritual and educational propaganda. Today, in society, research and analytical work, the organization of scientific and technological processes to further enhance spiritual and educational propaganda activities among young people play an important role in ensuring social stability, helping to solve the main problems in this process. In this regard, the "Concept of Continuous Spiritual Education" emphasizes that "the work being carried out on the scientific and technological reform of youth education in Uzbekistan on a modern basis requires its formation on the basis of scientifically based basic competencies and qualities based on today's needs" [5]. Only when a person is aware can he look deeply into his future with reason, and take action to prevent and eliminate possible or imminent intrigues, dangers, and dangers. On the contrary, someone who is heedless, careless and indifferent, does not pay attention to what is happening around him, and eventually suffers various

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troubles and calamities. Every Muslim must be careful of various seditions, corruption, corruption, and religious sedition, especially unlawful acts such as creating division between people living in the same society, spreading destructive thoughts and false ideas. Today, humanity is living in a situation where ideological wars, spiritual conflicts, and the games of a handful of violent ideas aimed at redistributing the world are escalating. Now, oppression and tyranny, terror and corruption, immorality and spiritual crises are becoming more dangerous than ever. In such circumstances, Muslims must be more vigilant and aware than ever, be able to distinguish between friends and enemies, not fall for the plots of enemies, and not become puppets in the hands of evil forces and murderers of their fellow believers and compatriots. [6]

The main and first element of the ideological immunity system is knowledge. But there is a lot of knowledge. Supporters of religious extremism and terrorism also rely on certain “knowledge” and try to instill it in the public consciousness. Therefore, the knowledge in the ideological immunity system must be objective, accurately and completely reflect reality, enrich human spirituality and serve the development of society. This is, on the one hand. On the other hand, this knowledge, by its very nature, must be inextricably linked with the interests of the Motherland, the nation, and humanity.

The more objective and profound the knowledge, the stronger the assessments and values that arise at its core. In short, the value system determines the possibilities of ideological immunity and serves as a strong shield against ideological infections.[7] The implementation of priority ideas in ideological doctrines is supported by state and civil institutions. Ideology is the strategic “spiritual infrastructure” of social development, creating mobilization around common goals and values. It is two-faced: on the one hand, it requires eliminating the risk of manipulation (false consciousness), and on the other hand, it forms a system of values and virtues that realize the spiritual potential of a person. Therefore, ideology serves development, social stability is strengthened, human

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capital grows, and criteria of justice are strengthened only when it harmonizes state policy, civil society, education, and the media on the basis of the principles of openness, informed decision-making, and human dignity. In the conditions of the new Uzbekistan, the main task of ideology is to harmonize national and universal values, strengthen spiritual immunity and innovative thinking in young people. If in Western medieval philosophy the concept of “idea” was understood as a reflection of things of a religious nature, then in the 17th-18th centuries the methods of human cognition were interpreted from the point of view of experientialism and rationalism (empiricism and rationalism).[8]

It is our responsibility to support young people socially and psychologically and to determine who they will become in the future. If, together with parents, a science teacher, and a class teacher, we can show our student the right path, taking into account his interests and cognitive potential, he will certainly take giant steps forward into the future. Also, career guidance should be carried out from a young age. The formation of a person's professional identity, as one of the main criteria for the emergence of professional skills, can be divided into several stages. 1. The period of the emergence of clear-visual ideas about the world of professions. This period includes the period from 2.5-3 years to 10-12 years. During development, various vague ideas about the world of professions are formed in the child's mind. In primary education, during the leading educational and cognitive activities, students' ideas about professions expand further. 2. The period of professional self-knowledge. Having mastered many ideas about professions, the student should be able to apply them in one form or another.

Having mastered the concepts of many professions, the student must be able to apply them in one way or another. Due to the lack of sufficient knowledge, skills and preparation about professions, some students cannot manifest themselves in any professional field. 3. The period of professional self-determination. At this stage, the awareness of professional identity is completed. This period can continue even after graduating from school. The student has a clear direction of

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studying the profession, stable interests, and the formation of personal characteristics that meet the requirements of the profession. Taking into account these same characteristics, the Republican Diagnostic Center is carrying out a number of systematic works to guide young students to a profession. In particular, through the “My Profession-My Future” platform, senior students of our schools have the opportunity to determine their professional directions according to their interests and receive information about this profession. Along with this, there is another issue that cannot be ignored, namely the independent choice of a profession by graduating students - society expands the opportunities for young people to determine their own lives. They have the opportunity to use their strengths and abilities in various fields of activity for the benefit of society. So, there are many types of activities in society, and it is up to each student to choose a profession that suits their talents. In this regard, the basis of the Finnish education system, which has been ranked among the leading in the world in terms of the quality of education, is “Any student can achieve high results, any school should provide quality education, regardless of where it is located.” The main factor behind Finland’s high level of education is, first of all, the introduction of educational standards and curricula aimed at developing practical skills that students will need throughout their lives, the fact that the requirements are the same for everyone, and the existence of an excellent system of training all teachers. In addition, the fact that the main focus of the Finnish education system is not only on gifted students, but also on students who are slow to master, has also proven to raise the level of education. [9] **CONCLUSION**

Destructive ideologies flourish in an environment of uncertainty and polarization. The fight against these ideas requires not only censorship, but also the promotion of critical thinking, media literacy, and inclusive social policies.

By increasing the intellectual resilience of the individual and developing communication, society can protect itself from the influence of destructive ideas. In conclusion, it is not possible to protect young people from information attacks

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with prohibitions alone. The most effective way is to create a strong "filter" (ideological immunity) in their minds. By strengthening national pride, independent thinking and a sense of responsibility in young people, we protect them not only from today's, but also from unknown threats in the future.

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