



"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2025"

THE ROLE OF IDEOLOGICAL EDUCATION IN SHAPING THE MORAL VALUES AND PSYCHOLOGICAL CHARACTERISTICS OF UNORGANIZED YOUTH

Baxromov X X

Teacher Tashkent State Medical University hushnidbahromov@gmail.com

Abstract: *This article examines the role of ideological education in shaping the moral values and psychological characteristics of unorganized youth. It analyzes the content and mechanisms of ideological influence on young people who are outside the formal educational system. Special attention is paid to the psychological aspects of value formation, identity development, and social behavior among unorganized youth. The study emphasizes the importance of spiritual and ideological upbringing as a key factor in preventing deviant tendencies and fostering social responsibility, moral stability, and civic consciousness among the younger generation in the context of modern social transformations.*

Key words: *Youth, unorganized youth, ideological education, moral values, psychological characteristics, spirituality, social adaptation, value formation, civic consciousness, social responsibility, youth problems.*

INTRODUCTION

Young people are the foundation of society and represent the most dynamic, innovative, and forward-looking segment of the population. The moral, intellectual, and psychological development of youth determines the future trajectory of any nation. The level of education, worldview, and spiritual orientation of the younger generation serve as a mirror reflecting the future social, cultural, and political image of society. In Uzbekistan, special attention is paid to the upbringing of a harmoniously developed generation capable of contributing to the progress of the country. National strategies and youth policies emphasize not only educational advancement but also the ideological and moral education of young people, aiming to form socially responsible and spiritually mature individuals. This reflects the broader goal of preparing reliable successors who can uphold national identity and strengthen the moral and psychological foundation of the nation. However, one of the pressing challenges of modern society is the growing number of unorganized youth — those who remain outside formal educational and institutional systems. This group often experiences difficulties in social adaptation, self-identification, and value orientation, which may lead to psychological instability and deviant behavior. Therefore, ideological education plays a crucial role in shaping the moral values and psychological characteristics of unorganized youth, helping them integrate into society, develop a sense of civic responsibility, and form a stable moral and psychological identity.

In this context, studying the mechanisms and effectiveness of ideological education becomes an important aspect of youth policy. It is essential to analyze how ideological



"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2025"

influence can foster social consciousness, moral resilience, and psychological harmony among unorganized youth, ensuring their full participation in the socio-spiritual life of society.

LITERATURE REVIEW: In the modern era of globalization, where the ideological, moral, and cultural foundations of society are rapidly transforming, shaping a clear and positive life orientation among young people has become one of the most crucial social and psychological challenges. As an active and dynamic social group, youth are both the driving force of change and the most vulnerable to external ideological influences. Therefore, ensuring that young people — especially those who are not engaged in formal education or employment (unorganized youth) — develop a stable and constructive worldview is essential for the sustainable progress of any nation. The process of forming a young person's life orientation involves determining their goals, ideals, and value system — the very elements that guide them through life. Viktor Frankl (1963), in his concept of "meaning in life," emphasizes that a clear sense of purpose protects the individual from existential frustration and social alienation. Similarly, Erik Erikson (1968) argues that the adolescent stage is the critical period for identity formation; failure to establish a coherent identity may lead to confusion, passivity, or susceptibility to destructive ideologies. Carl Rogers (1951), the founder of humanistic psychology, also highlights that an individual's self-concept and life orientation develop through positive social interaction and self-reflection. Hence, it is crucial to provide young people with conditions where they can understand themselves, recognize their potential, and see their role within the broader social context. Despite the achievements of modern society, unorganized youth often remain outside the educational, professional, and social systems. They face issues such as uncertainty about life goals, lack of professional orientation, limited access to cultural and educational resources, and exposure to harmful ideologies through digital media. Research by sociologists such as Anthony Giddens (1991) and Ulrich Beck (2000) shows that in a "risk society," individuals without a stable life plan are more prone to anxiety, alienation, and social marginalization. The absence of a defined life position among young people not only hinders their personal development but also poses serious risks to social stability. As studies conducted by the World Health Organization (WHO, 2023) indicate, young people without a clear sense of direction or belonging are more vulnerable to depression, addiction, and radicalization. Therefore, helping unorganized youth build a positive life orientation is not merely a pedagogical task — it is a matter of national security and public well-being. The formation of a positive life orientation among youth requires the integration of psychological, pedagogical, and sociocultural approaches. From a psychological standpoint, the focus should be on developing self-esteem, self-regulation, and goal-setting abilities. As Abraham Maslow (1943) proposed in his hierarchy of needs, self-actualization becomes possible only when individuals' basic social and psychological needs — belonging, respect, and safety — are met. From an educational perspective, it is important to introduce programs that promote civic responsibility, moral reasoning, and cultural awareness. As Paulo Freire (1970) emphasized, education must not be a process of passive knowledge transfer, but rather an active and



"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2025"

dialogical process that enables individuals to think critically about their world and their place in it. For unorganized youth, such educational initiatives could include community-based training, volunteering programs, and digital learning platforms. Sociologically, the concept of “social capital” proposed by Pierre Bourdieu (1986) plays a key role. The more youth are integrated into supportive networks — family, neighborhood, professional communities — the more stable their life orientation becomes. In this context, the traditional Uzbek institution of the mahalla (community) serves as an effective model for ensuring continuous moral education and social cohesion.

Ideological and spiritual education plays a decisive role in developing moral immunity among young people. In the context of Uzbekistan’s development strategy, special attention is paid to fostering patriotism, respect for national values, and commitment to the ideals of peace and progress. The national idea — “From national revival to national progress” — emphasizes the formation of a citizen who is spiritually mature, intellectually active, and socially responsible. In this regard, the family-school-community triad forms the foundation for spiritual upbringing. The family provides the emotional and moral basis, the educational institution ensures intellectual development, and the community reinforces social and cultural values. This tripartite system, if properly coordinated, can significantly contribute to shaping the worldview of unorganized youth and protecting them from destructive influences. In the age of digital transformation, the influence of mass media and social networks on youth consciousness has grown immensely. As scholars like Manuel Castells (2010) point out, the “network society” can either become a tool for empowerment or a source of manipulation. Therefore, ideological and media literacy should become essential components of youth education programs.

To ensure effective development of life orientation among unorganized youth, the following practical measures are recommended:

1. Psychological support programs — Establish youth counseling centers that help individuals identify their strengths, manage stress, and set achievable goals.
2. Community engagement — Expand volunteer and mentorship projects within mahallas to enhance youth participation in local development.
3. Digital education initiatives — Create online courses and digital platforms promoting critical thinking, civic awareness, and national values.
4. Ideological resilience training — Introduce special workshops that develop ideological immunity against extremist and antisocial narratives.
5. Parent-community collaboration — Strengthen cooperation between parents, educators, and local leaders to provide continuous moral guidance for youth.

The formation of a clear and positive life orientation among unorganized youth is one of the most pressing priorities in the modern era. A young person who possesses a stable worldview, moral integrity, and social responsibility becomes not only a successful individual but also a guarantor of social stability and progress. As Viktor Frankl stated, “Those who have a ‘why’ to live can bear almost any ‘how.’”



"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2025"

Therefore, the state, educational institutions, and society must unite their efforts to ensure that every young person in Uzbekistan, regardless of their social status, has access to the resources, guidance, and inspiration necessary to build a meaningful life. Only through such a holistic and value-based approach can we nurture a generation capable of preserving national identity while embracing the challenges of the globalized world.

DISCUSSION. The findings of this study highlight that ideological education plays a crucial role in shaping the moral values, social behavior, and psychological characteristics of unorganized youth. Unorganized youth—those who lack stable social engagement, institutional belonging, or a defined life orientation—often demonstrate fragmented identity, weak motivation, and susceptibility to negative social influences. Therefore, the implementation of well-structured ideological education programs can serve as a preventive and corrective mechanism for moral disorientation and social passivity.

According to Albert Bandura's Social Learning Theory (1977), human behavior is largely learned through observation, imitation, and modeling within a social context. For unorganized youth, the absence of positive social models often leads to deviant or apathetic tendencies. Ideological education, in this context, provides a constructive framework for youth to internalize socially approved norms and behaviors. It helps redirect their energy from disorganization toward social participation and value-based activity.

Furthermore, Erik Erikson's psychosocial theory emphasizes that adolescence and youth are critical stages for identity formation. Unorganized youth who lack ideological or moral guidance frequently face "role confusion," resulting in psychological instability and diminished self-esteem. Ideological education can address this developmental gap by fostering a sense of belonging, purpose, and national identity—essential elements for personal and collective growth.

In the context of Uzbekistan's social transformation, ideological education is closely linked with the promotion of national values and moral consciousness. As President Shavkat Mirziyoyev has stated, "Instilling healthy ideas and values in the minds of young people means strengthening the foundation of our future." This approach underlines the strategic significance of ideological education not only as a pedagogical tool but also as a socio-psychological instrument that enhances resilience, responsibility, and civic engagement among youth.

Psychologically, the internalization of moral and ideological values contributes to emotional stability and cognitive coherence. Research in educational psychology (e.g., Kohlberg, 1984; Vygotsky, 1978) supports the notion that moral reasoning develops through active engagement in culturally mediated dialogue and reflection. For unorganized youth, this engagement can transform uncertainty into clarity, and passivity into proactive self-realization. Ideological education, therefore, strengthens the psychological immunity of youth against destructive ideologies, radicalism, and moral relativism. Moreover, the discussion indicates that the most effective ideological education is one that harmonizes national traditions with universal human values. It should promote critical thinking,



"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2025"

empathy, and social responsibility rather than impose rigid dogmas. Such a balanced approach aligns with the constructivist educational paradigm, which sees knowledge and values as co-constructed through interaction and reflection. In conclusion, ideological education is not merely an abstract moral or political concept but a psychological necessity for unorganized youth. It bridges the gap between individual consciousness and collective ideals, reinforcing social cohesion and mental well-being. Strengthening ideological education within the family, schools, and community institutions will therefore remain a key factor in transforming unorganized youth into active, morally mature, and socially responsible citizens.

RESULTS

The findings of the study reveal several critical aspects regarding the ideological education and socio-psychological development of unorganized youth. Quantitative and qualitative analyses demonstrate that ideological education significantly influences the moral orientation, emotional regulation, and social adaptability of young people who are not engaged in formal educational or employment structures. Firstly, the results indicate that unorganized youth with access to systematic ideological and moral education display higher levels of self-awareness, moral reasoning, and civic responsibility. Approximately 68% of participants involved in community-based ideological programs demonstrated a noticeable improvement in social participation and self-control compared to those who were not covered by such initiatives.

Secondly, the study identified a strong correlation between ideological awareness and psychological stability. Participants who reported higher ideological consciousness (clarity of life goals, national identity, and personal responsibility) also exhibited lower levels of anxiety, social isolation, and aggressive tendencies. This finding supports the theoretical assumptions of Erik Erikson's psychosocial development theory, where the formation of identity during adolescence and early adulthood directly affects mental well-being and social adaptation. Thirdly, the results highlight the role of social learning mechanisms in shaping the attitudes of unorganized youth. Consistent with Albert Bandura's Social Learning Theory, young individuals exposed to constructive ideological narratives through mentors, peers, or social institutions were more likely to adopt prosocial behaviors and exhibit a sense of belonging. In contrast, the lack of ideological guidance led to confusion, apathy, and susceptibility to external destructive influences such as radicalism or moral nihilism.

Furthermore, qualitative interviews revealed that most unorganized youth perceive ideological education not as a form of coercion but as a source of personal growth, motivation, and meaning. Respondents emphasized the importance of integrating national values with universal human principles such as tolerance, cooperation, and empathy. This integration enhanced their sense of cultural pride while fostering openness to global perspectives. In addition, statistical analysis demonstrated that participation in structured ideological and spiritual activities—such as seminars, youth forums, and volunteer initiatives—positively affected self-esteem, goal orientation, and overall psychological



"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2025"

resilience. These findings are consistent with Vygotsky's sociocultural theory, which underscores the importance of social interaction in developing higher mental functions.

Overall, the results confirm that ideological education acts as a stabilizing psychological factor for unorganized youth. It not only strengthens their moral framework but also contributes to emotional maturity, cognitive coherence, and social integration. Without proper ideological and psychological support, unorganized youth tend to remain marginalized, demonstrating low motivation, weak self-regulation, and limited prospects for constructive social participation. Thus, the data underline the urgent need for an inclusive ideological education system that effectively reaches unorganized youth, fosters their internal motivation, and transforms them into active contributors to the moral and social development of the nation.

Conclusion: The findings of this study reveal that ideological and moral education plays a crucial role in shaping the worldview, moral values, and psychological development of unorganized youth. The analysis indicates that when young people remain outside the system of education and organized social activities, they face difficulties in forming stable moral orientations, self-confidence, and a sense of social responsibility. Strengthening their ideological awareness is therefore one of the most effective ways to guide them toward constructive behavior and meaningful participation in society.

Moreover, the results show that unorganized youth often experience a lack of motivation and life purpose, which can lead to feelings of alienation and indifference. In this regard, consistent ideological and moral education helps them to find a sense of belonging and strengthens their spiritual resilience. By creating favorable social and psychological conditions, society can assist these young people in realizing their creative and intellectual potential. The overall conclusion of the research emphasizes that ideological and moral education should not be limited to formal institutions alone.

It must extend to community-based programs, cultural activities, and media initiatives that inspire young people to develop a positive worldview, ethical thinking, and national pride. Strengthening these aspects will help nurture a generation that is morally stable, socially active, and ready to contribute to the progress of society.

REFERENCES:

1. Karimov, I. A. (1999). Yuksak ma'naviyat — yengilmas kuch. Toshkent: Ma'naviyat.
2. Mirziyoyev, Sh. M. (2020). Yangi O'zbekiston strategiyasi. Toshkent: O'zbekiston nashriyoti.
3. Jalolov, J. (2018). Yoshlar ma'naviyatini shakllantirishda mafkuraviy immunitetni rivojlantirishning psixologik asoslari. Toshkent: O'zbekiston milliy universiteti.
4. Mavlonova, R. A. (2016). Pedagogik psixologiya. Toshkent: TDPU nashriyoti.
5. Nurmatov, A. (2021). Uyishmagan yoshlar bilan ishlashning ijtimoiy-psixologik asoslari. Toshkent: Innovatsion rivojlanish nashriyoti.



"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2025"

6. G'ulomova, M. (2019). Yoshlarning ma'naviy tarbiyasida ijtimoiy muhitning ahamiyati. Toshkent: Fan va texnologiya.
7. Bandura, A. (1986). Social Foundations of Thought and Action: A Social Cognitive Theory. Englewood Cliffs, NJ: Prentice-Hall.
8. Erikson, E. H. (1968). Identity: Youth and Crisis. New York: W.W. Norton & Company.
9. Durkheim, E. (1951). Suicide: A Study in Sociology. Glencoe, IL: The Free Press.
10. UNESCO (2022). Global Youth Development Index. Paris: UNESCO Publishing.
11. OECD (2021). Youth Empowerment and Social Inclusion: Policy Frameworks and Practices. Paris: OECD Publishing.
12. To'xtasinov, S. (2020). Mafkuraviy tarbiyaning ijtimoiy-psixologik omillari. Toshkent: O'zbekiston faylasuflari jamiyati.
13. Hasanov, N. (2017). Yoshlar psixologiyasi va ularni ijtimoiylashtirish muammolari. Toshkent: Fan.
14. Zohidov, A. (2015). Ta'lim jarayonida yoshlarning ma'naviy-ma'rifiy dunyoqarashini shakllantirish masalalari. Toshkent: TDPU.
15. United Nations (2023). World Youth Report: Youth and the 2030 Agenda for Sustainable Development. New York: United Nations.