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The Role Of Ideological Education In Shaping The Moral Values And Psychological Characteristics Of Unorganized Youth

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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.

Keywords: 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 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 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.’”

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, 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. During sleep, the brain processes the data obtained during the day and places it into memory. As noted above, the blue light coming out of the phone screen reduces the production of Melatonin, reduces the quality of sleep. This leads to violation of the consolidation (strengthening memory). As a result, the information I have been recited may not be able to remember the student. The use of the phone before this can negatively affect the process and can reduce the next day and the ability to think.

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. Competence and professional deformation of the educator interconnected as follows: on the one hand, the

development of professional deformation in a professional leads to a decrease in competence, on the other hand, a higher level of professional competence provides an opportunity to correct deformation. From the experience of educational institutions, it follows that it can be said that the emergence of the problem of professional deformation is required from the educator it happens because of the conflict between things and internal energies. Also excessive fatigue and over-normal work pressure call a stagnant negative psychic state, resulting in the personality of the educator, professional deformation arises, and "emotional burnout" occurs in work activities.

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. The amplitude of affective, emotional experiences, emotional distress, emotional distress, hostility to others, clinical manifestations of neurotic psychopathological disorders, enhances maladaptation. salbutamol "changes the concept." DAGGS Lee doesn't understand what to do with the role and how to behave. They didn't officially admit their guilt, they didn't admit their guilt, they didn't admit their guilt, and they didn't admit her guilt.

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 resilience. These findings are consistent with Vygotsky's sociocultural theory, which underscores the importance of social interaction in developing higher mental functions. Children with this syndrome face various problems at all stages of education according to the characteristics of their age periods. Hyperactive children with attention deficit syndrome find it difficult to get an education in elementary grades. Common difficulties can be considered in this process: in the first place, there are difficulties in mastering reading and writing; and girls often have difficulty calculating. These difficulties negatively affect general assimilation, which subsequently interferes with the assimilation of disciplines. In them, a long hesitation in determining the leading hand, speech disorders, ridicule in behavior are observed.

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. Parental support is important at any age, as its lack can lead to severe impairments in a child's mental and physical development, disintegration of attachment as a crucial factor in mental development, maladjustment, and psychosomatic disorders. Hyperactive children are often called ruminant and aggressive. Unlike other similar hooligans who don't know what hooliganism is, these hooligans don't know what hooliganism is and don't know what hooliganism is. After that, Digby can become a guru for children. This band consists of 2-3 bands interconnected by narrow longitudinal grooves. Hyperactivity is 2 times more common in gurtanopsia than in gurtanopsia. This boss was supposed to be Hulagu's successor. Guruvayurappan explicitly states that he does not want his followers to realize that he may be involved in this Hatti yoga. In the same year, Muammar Gaddafi made a speech in which he condemned the actions of Saudi Arabia and accused them of involvement in the incident in Riyadh.

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.

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