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Philosophical Analysis of the Formation of Ideological Processes in Social Development in Youth

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A B S T R A C T
This paper offers a philosophical analysis of the formation of ideological processes in the social development of youth. It examines how youth internalize, negotiate, and transform ideological frameworks within the contexts of education, culture, and digital media. Drawing on classical and contemporary philosophical theories – including Marxist critiques of ideology, Freire's concept of critical consciousness, existentialist notions of freedom, and postmodern perspectives on power and discourse – the study highlights the complex interplay between structural influences and individual agency. In an era characterized by globalization and digital communication, ideological formation among youth is increasingly fragmented and pluralistic, presenting both opportunities for critical engagement and risks of polarization. The paper concludes by emphasizing the need for educational and social frameworks that cultivate critical thinking, ethical reflection, and active participation, enabling youth to navigate ideological landscapes responsibly and contribute positively to social development.

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Introduction. The ideological orientation of youth is a central issue in the philosophical examination of social development. As society evolves, so too do the mechanisms through which young people form worldviews, values, and political beliefs. Ideology – understood as a system of ideas that reflects, justifies, or challenges social realities – plays a fundamental role in shaping how youth perceive themselves and their place in the world. In this context, the formation of ideological processes is not simply a byproduct of education or media influence, but a dynamic and multifaceted phenomenon deeply rooted in philosophical, cultural, and historical dimensions.

Philosophical inquiry offers a unique lens through which to analyze the ideological development of youth. It allows us to critically examine how abstract concepts such as freedom, justice, identity, and community are transmitted, internalized, and contested within specific social contexts. In the modern era – Imarked by rapid globalization, digital information flows, and shifting sociopolitical landscapes – ideological formation among youth has become increasingly fragmented and pluralistic. This fragmentation poses both opportunities and challenges: while it allows for greater individual autonomy and critical thinking, it also risks ideological polarization, alienation, and susceptibility to manipulation.

This paper seeks to provide a philosophical analysis of the formation of ideological processes in youth, with an emphasis on their role in broader social development. It explores the historical roots of ideological education, the influence of institutions and digital media, and the tension between conformity and critical autonomy. By doing so, it aims to deepen our understanding of how youth construct meaning and engage with societal change, and what philosophical frameworks can guide this development in constructive and ethical ways.

Literature Review. The ideological development of youth has long been a subject of interest across disciplines including philosophy, sociology, political science, and education. Central to philosophical discourse is the idea that ideology is not merely a set of political doctrines but a deeper structure of thought that shapes individuals' perceptions of reality, values, and social norms. This section reviews key theoretical perspectives that inform the philosophical analysis of how ideological processes are formed and function within youth development.

Classical philosophical thought on ideology originates from Marx and Friedrich Engels, who conceptualized ideology as a form of "false consciousness" shaped by dominant economic interests (Marx & Engels, 1845/1970). For them, youth are socialized into ideologies that serve the ruling class, often unconsciously. This critical perspective was later expanded by thinkers like Louis Althusser (1971), who introduced the idea of *ideological state apparatuses*—such as schools, media, and religious institutions—as key tools for reproducing dominant ideologies in young people. These ideas remain central in analyzing how youth internalize societal norms and values.

Philosopher and educator Paulo Freire (1970) argued that education is inherently ideological. In *Pedagogy of the Oppressed,* Freire advocated for a form of education that fosters critical consciousness (*conscientização*) among youth, empowering them to recognize and challenge oppressive ideologies. His work has inspired contemporary approaches to ideological development that stress the importance of dialogical learning, social justice, and democratic participation.

From an existentialist perspective, thinkers such as Jean-Paul Sartre (1946) emphasized individual freedom and responsibility in shaping one's own beliefs and identity. For Sartre, youth are not merely passive recipients of ideology; they are capable of self-definition through choice and engagement. Similarly, humanist philosophers like Carl Rogers and Abraham Maslow stressed the importance of authentic self-actualization in opposition to imposed societal values. These perspectives highlight the tension between ideological conformity and personal moral autonomy.

In the postmodern era, scholars such as Michel Foucault (1977) and Stuart Hall (1996) have shifted the focus from grand narratives to the decentralized and fluid nature of ideology. Foucault's work on power and discourse reveals how truth and knowledge are constructed through systems of control that deeply affect how youth think and behave. Hall, through cultural studies, explored how identity and ideology are formed in relation to race, media, and consumer culture. These perspectives are particularly relevant in understanding the fragmented and pluralistic ideological landscape faced by contemporary youth.

In recent years, researchers have explored how digital environments shape ideological development. According to Castells (2010), the rise of the "network society" means that youth are increasingly shaped by digital information flows, which include both mainstream and fringe ideological content. Social media algorithms often reinforce echo chambers and ideological bubbles, complicating the development of critical, well-rounded perspectives among young users.

Globalization has intensified exposure to diverse ideologies, leading to both ideological openness and conflict. Scholars like Ulrich Beck (2006) and Anthony Giddens (1991) discuss the formation of "reflexive" identities among youth, who must continuously negotiate between local traditions and global ideologies. This tension has sparked the rise of identity politics, where ideological affiliations are shaped by race, gender, religion, and culture, further complicating traditional narratives of social development.

Methods. This study employs a qualitative research design to explore how the national idea and historical memory influence the moral education of youth in the context of globalization. A qualitative approach is appropriate for examining complex sociocultural phenomena and understanding the subjective meanings that individuals and institutions assign to national identity, memory, and moral values.

Results and Discussion. The literature reveals that ideological formation in youth is a complex, multi-layered process shaped by structural forces, educational systems, cultural narratives, and individual agency. From Marxist critiques of ideology as social control to postmodern theories of fragmented identity, the philosophical lens provides deep insight into how youth navigate ideological landscapes. Contemporary concerns – such as digital manipulation, political polarization, and cultural dislocation –

underscore the urgent need for critical, reflective, and ethical approaches to youth ideological development.

One of the important features of the world globalization process shows that the struggle for the possession of the human mind and heart is extremely increasing. In addition, today the rapid development of social influences, the development of science and technology, the increase in the flow of information, causes the emergence of sciences related to the human factor. Especially, the tense situations arising in rapidly developed countries cannot fail to have an impact on the economic, political, spiritual and cultural life of developing countries. Forms of actions, such as military campaigns and economic torture, which served to ensure dominance in a certain country or region, are now being replaced by more ideological and spiritual conquest of human consciousness. Internal and external ideological threats originate from the strategic goals of malicious forces, which serve as a powerful weapon in the organization of various geopolitical "games". The establishment of political centers with strong infrastructure and means of communication aimed at the realization of strategic goals creates the basis for their expansion. The actual problem, which is called the "plague of the 21st century" in the world, ideological-ideological struggles, creates ideological threats and specific aggressive directions of ideological attacks in world politics. Also, ideological threats are characterized by the formation of a political corporation of hegemonic states.

Studying and analyzing the social roots and causes of these ideological threats shows that issues related to their ideological, ideological, spiritual and psychological foundations and factors are the most important and priority tasks of psychological research. In the current complex and dangerous period, when ideological, ideological and informational struggles are intensifying in our country, it is necessary to raise the work of forming ideological immunity to various internal and external, open and hidden threats to a new level, to protect our youth from various ideological attacks, to form a conscious attitude of our compatriots to life, to face the surrounding The task of increasing the sense of belonging to the current events, the independence of our country, and the consistent struggle against aggressions that may threaten our peaceful life is becoming more and more urgent. Currently the President of the Republic of Uzbekistan.

Sh. Mirziyoyev says "Today, the socio-spiritual environment and living conditions of the population the issue of improving and protecting young people from the influence of various religious extremist currents is the most important issue for all of us" [5], he sets high tasks for psychologists, like all experts in the field. It can be seen from this opinion that it is important to form stable ideological immunity in our youth so that they do not join trends such as religious extremism, terrorism, and religious fanaticism. At this point, it is appropriate to dwell on the explanation of the concepts of ideology, immunity, and ideological immunity. "Ideological immunity is useful in educating the whole person who is morally mature, strong-willed, and whose faith can withstand any reactionary, destructive ideological initiatives," it is defined in the philosophical encyclopedic dictionary. Immunity, in turn, guides a person on the right path. it protects the nation from disintegration, fragmentation, class or local divisions. So, ideological immunity acts as an ideological shield that protects the spiritual unity and spiritual health of the state and the nation. First President I.Karimov emphasized the idea that "we need to establish a healthy attitude in the hearts of our children to the Motherland, our rich history, the holy religion of our ancestors, so to speak, to strengthen their ideological immunity". Destructive ideas that emerged as an expression of various interests and goals, serving various social groups and forces, have taken their place on the pages of history over time. At the same time, such ideas and ideologies represent an ideological threat to the spiritual-cultural, socio-political and economic relations that have a constructive content formed in a certain social space and historical time. Ideological processes are inextricably linked with historical and social conditions and change to newness with the change of periods. Such changes are also related to the processes that took place in the territory of modern Uzbekistan, which was called the region of Turan and Turkestan from ancient times, and today it is considered its center. D. Alimova's treatise "The History of Humanity is the History of Ideas and Ideologies" and the first written source - the book "Avesta" - the ideals of goodness are put forward and the eternal struggle between good and evil is reflected. He writes about the formation of a unique ideological immunity in the fight against evils, destruction. Therefore, even today, the "ideas of barbarism" of destructive mass culture with universal, humane, constructive ideas are various black forces, i.e. currents that acquire destructive and destructive characteristics. between religious extremism,

terrorism, fanaticism, proselytism, missionary work we can see the fight. With their destructive ideas, they create discord between countries, peoples, nations, and people, causing them to disappear from the face of the earth. In particular, the several hundred-year-old chronicles of Uzbekistan has many sad pages related to the destructive influence of destructive ideas and ideologies, which caused tyranny, coercion, spreading the seeds of poverty and bloodshed as a result of various invasions. This we can see that the ideas in themselves expressed the aspirations of political invasion and authoritarianism, sometimes secretly, sometimes openly, and came to the field under the banner of religious, national, and class slogans. But the essence has always remained unchanged. That is, they forcefully change the way of life, culture, traditions and customs of nations and peoples, subjugate the masses of the people to the political will of others and make them ideologically complex, establish social orders based on mutual enmity, alien to the nation, destructive, destructive. aimed at promoting ideological ideas. Destructive ideas and ideologies caused the decay of ancient culture, increased negative events in the life of the state and society, and deprived many peoples of the right to choose their own path. The foundation stone of the rule of ideas was laid in the period of ancient civilizations. According to it, it was possible to form human behavior in a certain language, which is subordinated to ideas or a goal, not to habits and customs. But at the same time, since ancient times, there has been an opportunity to poison people's minds with tricks and deceptions, with false ideals.

While theoretically studying the psychological factors of the formation of ideological immunity in young people, we have to weaken the influence of ideological threats, damage the sphere of influence, and eliminate ideological attacks. In F. Ravshanov's pamphlet "Threats to Spiritual and Ideological Development", the pedagogical and philosophical aspects of protecting a person from ideological threats are highlighted. In these works, it is very well explained that the idea and ideology of national independence motivates citizens to creative ideas, guides them towards a free and prosperous Motherland, a free and prosperous life, and a great future by setting specific goals and preventing all kinds of ideological and ideological attacks. Revealing the essence of such psychological mechanisms and the possibility that ideological and theoretical views built on these principles can form a stable ideological immune system will be covered in detail in the next and sections of the research. Z. Kasimova's candidacy work entitled "Pedagogical foundations of ideological immunity formation in student youth" develops unique pedagogical methods and tools for preparing students against ideological and ideological threats. These methods and tools are based on the need to reveal the main content of ideological threats that are invisible to many people, and to form ideological immunity in a person against them, on the basis of visual aids in planned and unplanned spiritual educational events in higher education. The second element of the ideological immune system is the system of assessments and values formed on the basis of such knowledge. The more objective and deep the knowledge is, the stronger the values and values are at its core. In short, the value system determines the possibilities of ideological immunity and serves as a strong shield against ideological infections. In conclusion, it has been shown that the works devoted to the theoretical research of the psychological factors of the formation of strong ideological immunity in young people today are scarce and unsystematized, and at the same time, they are relevant.

Regarding the idea and ideology of many advanced psychology representatives in the world When researching views, this process takes into account age and individual psychological characteristics of a person, psychological defense mechanisms of the subconscious and subconscious systems, personal qualities, value system, belief, formation of conscience, behavioral characteristics, etc., and is studied for healthy socialization and development of the person it was emphasized once again that it is an important research direction.

Conclusion. The formation of ideological processes in youth is a deeply philosophical and multifaceted phenomenon that plays a critical role in shaping the trajectory of social development. Through the lens of philosophy, ideology is revealed not merely as a set of political beliefs, but as a powerful framework that structures perception, identity, and moral orientation. Classical and contemporary thinkers alike – from Marx and Althusser to Foucault and Freire – have emphasized that youth are not passive recipients of ideology, but active participants in its construction, negotiation, and transformation.

In today's globalized and digitalized society, ideological development occurs amid a complex interplay of institutional forces, cultural narratives, media influences, and personal agency. While this environment

offers youth exposure to diverse viewpoints and the potential for critical reflection, it also creates challenges such as ideological fragmentation, misinformation, and identity confusion. Philosophical perspectives underscore the importance of fostering critical consciousness, ethical reasoning, and reflective autonomy among young people as they engage with competing ideologies.

Ultimately, understanding and guiding ideological formation is essential not only for individual moral development but also for the health and direction of society at large. By drawing on philosophical insight, educators, policymakers, and communities can help youth become conscious, responsible agents in shaping a more just, thoughtful, and pluralistic social world.

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