

OBJECTIVES FOR FORMING THE IDEOLOGICAL IMMUNITY IN THE PROCESS OF GLOBALIZATION

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Abstract: The article deals with the tasks of forming ideological immunity in the process of globalization. After analysing today's ideological and information attacks can have a negative impact on the consciousness of the youth of our country, its spiritual and moral upbringing. Under the guise of "mass culture", phenomena of moral depravity, indifference to the future and moral indifference, the ideas of egocentrism and individualism can be attached to society.

Keywords: Features of ideological influence, ideological influence, information ideological influence, ideological polygons, influences and provision of information and other security threats, certain goals, threats to international security, ideological immunity, strengthening of information influence.

ЗАДАЧИ ФОРМИРОВАНИЯ ИДЕОЛОГИЧЕСКОГО ИММУНИТЕТА В ПРОЦЕССЕ ГЛОБАЛИЗАЦИИ

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В статье рассмотрено задачи формирования идеологического иммунитета в процессе глобализации. Анализируются сегодняшние идеологические и информационные атаки могут оказать негативное влияние на сознание молодежи нашей страны, ее духовно-нравственное воспитание. Под маской «массовой культуры» в общество могут проникнуть явления моральной испорченности, равнодушие к будущему и нравственного безразличия, идеи эгоцентризма и индивидуализма.

Ключевые слова: Особенности идеологического влияния, идеологическое влияние, информационного идеологического воздействия, идеологических полигонах, влияния и обеспечение информационной, и других угроз безопасности, определенные цели, угроз международной безопасности, идеологический иммунитет, усиление информационного влияния.

The emergence of the term "globalization" is associated with the name of Professor Theodore Levit. In his article "Globalization of Markets", published in 1983 in the magazine "Harvard business review" outlined the phenomenon of combining different products produced by transnational corporations with this term. In giving the notion of "globalization" of academic

status and in its rapid spread the role of the American sociologist Roland Robertson, who explained the concept of globalization in 1985, and in 1992 in a separate book laid out the foundations of his concept. He perceives globalization as a "contraction" of the world and an increase in the interdependence of all its parts, which is accompanied by an increasingly widespread awareness of the integrity, unity of the world. In other words, in Robertson's concept, on the one hand, there is an objective process of expanding interaction between different regions of the world, and on the other hand, the reflection of this process in the minds of people. One of the researchers of the modern world, M. Castells, notes that globalization is primarily connected with the globalization of the economy. The concept of "global economy" in the interpretation of M. Castells means that the main types of economic activity (production, consumption and circulation of goods and services), as well as their components (capital, labor, raw materials, management, information, technology, markets) are organized in a global scale, directly or using a branched network linking economic agents. Globalization is a process conditioned by objective factors of intensive rapprochement and interaction of various parts of the whole world. In this context, special attention is paid to integration in various spheres of society. So, at present globalization covers all spheres of our life. Today, globalization as a phenomenon is viewed in several interrelated aspects, the main of which are political power, cultural relations and economic development.

The political side of globalization is the formations of international political and economic communities[1, p. 56]. In this process, some national hegemonies, starting with the decision, all entrust transnational and international institutions, i.e. powers in the economic, political, social, cultural and other spheres are given under the responsibility of the relevant institutions. The cultural and social side of globalization is the localization of universal social norms. In other words, liberal-democratic values are already becoming practices of nations. In cultural thinking, globalization is understood as the influence of Western consciousness, Western customs and traditions on cultural and social life, everyday life, culture, religion, faith, etc. The third and most important aspect of globalization is its manifestation in the economic sphere. Economic globalization is currently the most important form of globalization.

The commercialization of the media, especially television, the most influential of them, has a serious impact on young people, on the formation of their worldview, value orientations. All this undoubtedly influences the loss of their aspiration to creative activity, to search and creativity. And the youth is not only the future, it is a living present, and it is important to understand how the young generation today determines the content and character of the state's future, how much the spirit of the new time, morality and spirituality carry within it[3, p.18]. In this regard, the current process of globalization requires the protection of the people of Uzbekistan, in particular young people, from various forms and types of information attacks and threats that predetermine the negatives of ideological influences. This also provides for continuous improvement of educational processes and pedagogical programs that set themselves the task of achieving the goal of forming immunity against information attacks, which excludes the possibility of the appearance of factors that subsequently adversely affect the life of each person. That is why today the leadership of our country accentuates special attention to raising the level of social activity of our youth, the effective formation of their political, legal and ideological consciousness, allowing themselves to distinguish "white and black." Thus, the process of globalization, which has become more active in the last two decades, along with the positive, contains a lot of ambiguities and contradictions, becomes the subject of heated

discussions. Globalization and the processes it generates put the traditional patterns of behavior, way of life and ways of the worldview, as well as the values and traditions of all segments of the population, to test. Within the framework of ideological struggle, the main goal now is the struggle for the minds and hearts of people [2, p. 24]. The essence of this issue consists in the acute understanding that any idea (creative or destructive, progressive or reactionary) can become a real force, only having mastered the consciousness of people, or more precisely - having penetrated into their hearts. In this case, it becomes a force that calls for action, as well as a program of these actions, becomes an integral part of the spiritual and moral state of both the individual and society as a whole.

Manipulation by mass consciousness is a kind of psychological influence, the result of which is a latent excitation and the appearance of intentions at the addressee that do not coincide with his real desires. Manipulation is created by: using behavior stereotypes; substitution of concepts; creating metaphors; mythologization; distractions. The danger of manipulation of consciousness is in such factors as: loss of an adequate perception of reality on a world scale; leveling of the human person; the use of the masses in various "dirty" political processes. Thus, ideological immunity is a vital necessity [4, p.78]. It is important to protect our people from the corrupting influence of alien and harmful ideas in the education of children in the country morally, spiritually and physically healthy and perfect, in the implementation of these noble objectives [6, p. 35]. To counter such dangers, for example, as Wahhabism and nationalism, it is expected that ideological immunity will be built in the hearts of our people, especially the younger generation. Under the immunity (from the Latin word "free", "get rid") is meant a system of protection that can maintain the stability of public and state systems, protecting them from external negative influences and ideological influences, "infections" from hostile "polygons". People deprived of sufficient immunity can not have a healthy belief and outlook. Such people can not distinguish good from evil, worthy of obscene. They are alien to the interests of the people and the Motherland. A person with healthy immunity warns against bad deeds, will wholeheartedly against evil and injustice, will express his protest. Therefore, hatred of evil, love and adherence to virtue are the main signs of healthy immunity. An important element of the nation's immunity and sometimes personality is vigilance, that is, life with a constant awareness of the world, about the changes taking place around. The people, who have turned their state of vigilance into a rule, can timely solve vital problems in the law of their life, can give a worthy rebuff to any ideological attacks of aggressive forces. Thus, ideological immunity is a vital necessity. It is of great importance in protecting our people from the corrupting influence of alien and harmful ideas, in educating the country's children morally, spiritually and physically healthy and perfect, in realizing the intended noble goals.

In a space where information is freely transported, various cultural codes also become widespread [5, p. 89]. The most revealing example is when mass media and transnational corporations, through mass advertising, show events and other types of pop culture, construct and translate patterns of behavior and styles of life actively cultivated by young people. For example, the slogan "Take everything from life!", The label "Generation of Pepsi" and so on. Much can be said about the influence of the Internet. The following manifestations are most obvious: an increase in the speed of information transfer; erasure of borders in communication, entertainment, acquaintances; increased intercultural exchange; unification of cultural units. All this affects to a greater or lesser extent the daily life of young people. This issue became

especially urgent with the spread of the mobile Internet, which destroyed the attachment of young people to stationary computers and transferred the "Internet life" to public spaces.

In conclusion, we note that globalization, no matter how we evaluate it, is a fact of modern existence. Globalization is an irreversible process, the natural course of world development with all its pluses and minuses. Globalization implies the formation of a single international economic, legal, cultural and information space. And the youth, of course, finds its place in it, acting as an active subject of emerging processes.

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