

*Rustamov Feruz Ravshan ugli**Uzbekistan State world languages university*

THE IMPORTANCE OF FORMING MORAL-ETHICAL IMMUNITY IN ADOLESCENTS IN THE CONTEXT OF GLOBAL INFORMATION SPACE

Abstract :Modern digital technologies, with their direct participation and influence, have the ability to transmit diverse information accumulated in the information environment in uniquely attractive, vivid forms. Teenagers, faced with the tempting world of overwhelming information, are not able to navigate this environment correctly and rationally. This poses the task of pedagogical science to develop that will effectively form the spiritual and moral immunity of adolescent students against the onslaught of information transmitted through social networks due to globalization. This is what the article is about.

Key words: immunity, moral and spiritual immunity, teenager-student, formation, formation of moral and spiritual immunity in adolescent students.

In the global information environment, emotionally susceptible adolescents whose worldview has not yet fully developed and who lack sufficient life experience are frequently exposed to virtual deception, cyber fraud, immorality, and content devoid of both universal human and national values. Unfortunately, adolescents do not possess the necessary social-ideological “shell” that would protect them from such negative information — a shell based on a well-developed moral and ethical immunity. Therefore, in the context of globalization, the formation of moral-ethical immunity in adolescent students becomes a matter of urgent importance. The relevance of this issue is grounded in two main aspects: Firstly, adolescence is characterized by the psychological complexities of the so-called “difficult transitional period,” including the imbalance between biological growth and psychological development, adolescents’ struggle to accept these changes, their desire for recognition of the “self” by others, their tendency to be influenced by minor incidents, and their preference for following the advice of peers with material and physical superiority rather than the guidance of elders such as parents or community members. Secondly, the information environment, with its vivid and diverse content, attracts adolescents — who are often thrill-seekers and tend to overestimate their capabilities — and draws them into a vortex of deception and fraud. In such a situation, **moral immunity can act as a barrier against ineffective socialization** and serve as an influential mechanism enabling the individual to protect themselves and integrate into broad networks of social relations. To fully understand the essence of the problem, it is necessary to theoretically analyze the key concepts of “immunity,” “moral-ethical immunity,” and the “formation of moral-ethical immunity in individuals.”

According to the methodological guide “Formation of Ideological-Immunological Protection in Adolescent Students” , the term “**immunity**” is derived from the Latin “immunitas,” meaning “freedom” or “exemption from something.” In medicine, it denotes the process by which the organism defends itself from various diseases. Many sources support the idea that immunity refers to the body's ability to protect itself from external and internal threats, such as bacteria, viruses, fungi, parasites, and even mutated cells. In essence, immunity is the system that helps the body resist harmful influences and adapt to the external environment, thus ensuring its stable internal functioning . Just as a

biological immune system protects the human body, a **psychological immune system** is required for the individual to maintain stability and adapt successfully to social relations. In today's world — where informational attacks aimed at manipulating consciousness are widespread — the development of such a psychological immune system is of critical importance. From a pedagogical and psychological standpoint, “immunity” implies the ability to resist and overcome both social and biological negative factors, and to avoid succumbing to their influence. Modern educational literature interprets “immunity” in various social contexts, such as:

Social immunity

Ideological immunity

Doctrinal immunity

Emotional-willpower (or psychological) immunity

Moral-ethical (or simply ethical) immunity

The **concept of social immunity**, being broader in scope, refers to a person's ability to accept societal transformations caused by technological factors, adapt to ongoing changes, and resist threats such as moral decay, cultural homogenization, consumerism, injustice, and lawlessness. It also implies having strong willpower and a firm moral stance. Z.A. Zhapuyev highlights that social immunity provides a protective mechanism enabling society to regulate the level of threats and maintain a stable and adaptive internal environment. While some authors treat **ideological and doctrinal immunities** as separate concepts, we consider it more accurate to combine them into one — **ideological-doctrinal immunity**. This refers to the individual's ability to resist alien ideas and propaganda, to uphold their moral and spiritual beliefs, and to protect themselves, their group, nation, or society from harmful ideological influences. As previously mentioned, any form of social immunity is fundamentally linked to the individual's psychological resilience against negative influences. Therefore, we believe that isolating “psychological immunity” as a separate category is unnecessary.

Based on the theoretical analysis of literature, **immunity within a person can be classified into three major forms:**

Biological immune system – connected to physical and physiological defense mechanisms.

Ideological-doctrinal immunity – related to the psychological and mental defense of one's consciousness.

Moral-ethical immunity – reflected in the individual's speech, behavior, and actions.

It's essential to note that ideological-doctrinal and moral-ethical immunities are interrelated and cannot exist independently. In fact, a deep analysis reveals that even biological immunity is interconnected with a person's moral-ethical state. For example, persistent sadness and pessimism can weaken one's biological immune system, while joy and gratitude can strengthen it. **Moral-ethical immunity** is the individual's ability to protect their inner world from harmful influences while preserving the integrity

of their values across time — rejecting alien ideas and spiritual phenomena that contradict their worldview . Simply put, it is one’s loyalty to high moral ideals and rejection of destructive attitudes and behaviors such as moral nihilism, aggression, criminality, addiction, irresponsibility, racism, and other negative social patterns. According to D.A. Kudzilov, moral-ethical immunity includes the qualities that help an individual resist harmful psychological influences and function harmoniously within their environment . The formation of moral-ethical immunity should begin in early childhood, through exposure to universal and national values within the family and small social circles, supported by play and interaction. These interactions gradually instill societal moral norms.

The stages of forming moral-ethical immunity, based on age-specific characteristics, include:

Introduction to moral-ethical concepts (Preschool)

Internalization and development of moral behavior (Primary school)

Transformation of values into habits and moral behavior patterns (Adolescence)

In organizing pedagogical activity, the focus should be on helping adolescents develop **resistance to negative influences** and **a stable moral stance** toward themselves and others .Psychologist V.N. Ivanov points out that the **lack or weakness of moral-ethical immunity** is reflected in behaviors such as:

Deviance from accepted social norms

Inability to adapt socially

Legal violations

Aggression

Ongoing family conflicts

Disregard for education

Early manifestation of antisocial behavior [1, p. 134]

In essence, an adolescent’s possession of moral-ethical immunity can be observed in their:

Positive attitude toward learning

Respectful and compassionate behavior

Efforts to contribute meaningfully to society

Interest in personal development and career choice

Awareness of responsibilities to family and community

Alignment with national and universal values

The formation of moral-ethical immunity must be implemented as a comprehensive pedagogical system, influenced by multiple factors, including:

The moral-ethical environment in family and society

Rule of law

Recognition of moral principles in society

Intolerance to immorality

Harmonization of personal and public interests

Promotion of ethical values through culture and art

Awareness of personal duties and responsibilities

Taking these factors into account in educational activities will help adolescents develop strong moral-ethical immunity.

CONCLUSION

Under the influence of globalization and its negative consequences, long-established moral values within national societies are being eroded. Adolescents — whose worldview is not fully formed and who lack sufficient life experience — are at growing risk of falling victim to these influences. Hence, forming moral-ethical immunity in adolescents is a crucial pedagogical task. Understanding the essence of this concept and identifying the contributing factors to its development are of vital importance for addressing this challenge.

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