Socio-Pedagogical Bases Of Ideological Preventive Work Among Adolescents

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ABSTRACT

In this article, the ideological preventive work among adolescents has been socio-pedagogically substantiated. The authors have studied the protection of adolescents from destructive ideologically influences as a socio-pedagogical challenge and analyzed the current state of prevention processes in mahallas (neighborhoods). They have also revealed the socio-pedagogical features of ideological prevention processes.

KEYWORDS

Mahalla (neighborhood), adolescent, ideological prevention, pedagogical monitoring, automonitoring, destructive ideas, national idea, ideological education.

INTRODUCTION

One of the global challenges facing the world community today is the danger of religious extremism and terrorism that threatens the peace in countries. Empowered by globalization processes, it is raging all over the world. Therefore, our main task is to carry out educational work on socio-pedagogical prevention of youths comprising more than 2 billion people. Combating religious extremism and terrorism with “cause” rather than “consequence” and prevention of such a
threat by eliminating its risk factors are an urgent task of the world community.

Addressing the 72nd session of the UN General Assembly on September 19, 2017, the President of the Republic of Uzbekistan paid special attention to the growing religious extremism and terrorism in the world, calling for the fight against this threat based on the principle of “enlightenment versus ignorance”, and drew the attention of the world community to the need for the development of the UN International Convention on Youth Rights.

Item 2.4 of the Strategy of actions for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 sets forth such an urgent task as “improving the system of fight against crime and prevention of offenses; strengthening the organizational and practical measures to combat religious extremism and terrorism”.

The existing ideological globalization process requires organization and harmonization of educational and preventive activities of families, state and public organizations in the development and implementation of national ideas on socio-pedagogical basis. For this purpose, strengthening the pedagogical prophylaxis direction of educational work in educational institutions of the Republic and in about 10 thousand mahallas is of great importance.

MATERIALS AND METHODS

During the research such methods were used as studying legal and regulatory framework on the topic, studying and analyzing historical, social, pedagogical, psychological and philosophical literature, studying the ideological preventive environment in mahallas (neighborhoods) and activities being carried out by activists of citizens’ assemblies and subjects of civic institutions against religious extremism and terrorism, holding meetings, making observations, conducting interviews, polls and experiments, as well as mathematical and statistical analysis.

The word “prophylaxis/prevention” is defined differently in various sources. Among them are: [Greek, πρόφυλακτικός – prophylactic] 1. A set of measures aimed at healthcare, prevention of the occurrence and spread of diseases, improving the physical development, preserving working capacity and longevity of the population. 2. A set of measures aimed at protecting machinery and mechanisms from dilapidation and breaking. 3. Prophylaxis is a set of measures aimed at preventing illness, preventing something from being broken down or degraded. 4. An educational orientation aimed at preventing from being broken down or degraded.

Prevention has its own ancient pedagogical history. Examples of this can be found in ancient written sources: “Don’t go near the bad, the talk with the wicked will instantly teach you how to do wrong”, “Whoever drinks alcohol is a bad person. If you want to be mischievous, come and be a drinker!” (Ahmad Yugnaki. “Hibat ul-Haqoyiq” (Gift of Truths), late 12th – early 13th centuries); “The ignorant man closes eyes and falls into a deep sleep, o the brave man, don't be ignorant, be vigilant!” (Yusuf Khass Hajib. “Kutadgu Bilig” (Wisdom of Royal Glory), 13th century).

The old approach to pedagogical prophylaxis was aimed at intimidating into the consequences. This principle has been proven to be ineffective. The current preventive work is focused on eliminating the factors that lead to giving in to bad habits and, on the contrary, reinforcing the role of counteracting factors.” From this point of view, it is possible to acknowledge that the main objective of
prevention is to prevent the emergence of behavior in children and adolescents that is unethical to the general public or to certain individuals as a result of unfavorable social development defined by various negative factors, environment, calls and propaganda. After all, the system of pedagogical prophylaxis is aimed at preserving the existing positive ideas in a particular region, institution, person, group or society and preventing the spread of destructive ideas.

**DISCUSSION AND ANALYSIS**

During the research, we studied the pedagogical preventive activities of 42 mahalla consultants.

Collaborative activities of parents and children play an important role in pedagogical preventive activities. However, studies have shown that there is a deficit of communication in this regard. For example, the surveys conducted in April 2003 with 261 mothers and 213 fathers in Samarkand, Andijan, Jizzakh, Fergana, and Namangan regions show that the time they spend for the upbringing of their children totals 9 minutes per day and 15 minutes at weekends. Parents spend the rest of their free time doing household chores, having a rest, visiting wedding parties, going on corporate holidays, providing hospitality and watching television. These factors are particularly evident in the activities of fathers. Despite the high educational attainment of parents, the motivation for individual or couple holidays remains superior over the motivation for active holidays with children.

78.2% of the respondents said they had to deal with their children episodically. There is no agenda for parents to carry out work together with their children.

84.6% of the respondents answered “Yes” to the question “Can you differentiate religious dogmatism from Islamic spirituality?”, which was asked in order to determine the theological culture of parents. In their view, Islamic spirituality leads to goodness, but dogmatism to inhumanity. What is remarkable here is that our Russian-speaking citizens also had a very good understanding of the difference between Islamic spirituality and dogmatism. The percentage of correct answers recorded in this segment was 61.8%.

The answers to the question “What do you think are the most effective ways to develop healthy beliefs in children?” are illustrated in Figure 1.
According to the results of the research, respondents believe that in order to bring up a person with fixed ideas in a family, a strong emphasis should be placed on “cultivating features of good faith and belief” (58%) in children. Maternal literacy and comprehensive knowledge are essential for carrying out ideological preventive activities among adolescents. Respondents’ answers to the question “What do you think is the reason for some young people being influenced by different groups?” confirm this (Figure 2):
82.8% of the respondents stated that ideological preventive work should mostly be promoted by linking with life experiences in families.

An analysis of the current state of ideological preventive work in mahallas (neighborhoods) revealed a low level of knowledge of families (parents) about historical consciousness, i.e. about ancestors, history of the country of birth and spirituality. These features should be taken into account in measures aimed at improving the effectiveness of upbringing in the family.

As a result of the research, the current situation, achievements and problems were analyzed, necessary scientific recommendations for educators, activists of mahallas and women were prepared, and popular brochures, booklets and manuals in understandable language were prepared. They were used as experimental developments in community-based pilot studies, and to some extent have given the opportunity for socio-pedagogical justification of the content, form, means and methods of ideological preventive work carried out among adolescents. As a result, it partially covered the needs of the population and parents in the sources of ideological upbringing character and in scientific recommendations.

**RESULT**

In the course of the research, such forms and methods were developed for parents and mentors as lecture topics, interviewing, brainstorming, independent learning, irrational thinking, correction, mental activity, step-by-step work, training, focus group, role-plays, conferences and roundtables. They were taught how to use the method of working with adolescents on the basis of pedagogical prophylaxis.

It is difficult to foresee the pedagogical situations that can occur while managing ideological prevention processes in mahallas.

Therefore, the consultants were taught:
- The content of ideological prevention among adolescents;
- Methods, means, forms and stages of ideological prevention;
- Ways to study and improve the effectiveness of ideological prevention.

The conducted research provided an opportunity to develop the content of the knowledge, skills and abilities of consultants on religious, spiritual and moral education. In addition, based on the study of advanced practices, a system of methods, forms and tools of consultants’ ideological preventive work was identified. They include: talks, meetings, cultural and educational activities; mass media reports, literary parties; intellectual shows; cooperation with creative organizations; socio-spiritual map of families; creating a family database; definition and implementation of spiritual and educational activities on ideological prevention; cooperation with governmental and non-governmental organizations in solving the problems of intractable adolescents; individual talks with problematic families; exchange of experience of consultants; popularizing the life experience of exemplary families; distribution of religious and educational booklets, manuals and brochures; ensuring the organizational, spiritual and educational effectiveness of
public festivals, national and religious holidays. The introduction of pedagogical monitoring in mahallas made it possible to observe the quality of ideological education in families and to quickly correct mistakes. As regards an automonitoring, it was one of the tools for self-assessment and improvement that determines the readiness of mahalla citizens to ideologically bring up children in families.

The socio-pedagogical experimental work was aimed at increasing the socio-pedagogical knowledge of mahalla consultants in ideological prevention. According to the established criteria for the experimental results, the following changes were noted in adolescents:

**Figure 3. Results of experimental work**

This, in turn, produced the following changes in the ideological knowledge of adolescents:

**Figure 4. Dynamics of changes in the ideological knowledge of adolescents**
Mathematical expectation, sample variance and mean-square deviation are found from the results based on the diagram in Figure 3 show.

| $\bar{X}$ | $\bar{Y}$ | $D_m$ | $D_n$ | $\Delta_m$ | $\Delta_n$ |
|---------|---------|-------|-------|-------------|-------------|
| 3.8     | 3.4     | 0.48  | 0.39  | 0.07        | 0.06        |

From the results, reliable intervals were recorded for pre- and post-experiment indicators:

$$\bar{X} - t_s \cdot \frac{D_m}{\sqrt{n}} \leq a_x \leq \bar{X} + t_s \cdot \frac{D_m}{\sqrt{n}}$$
$$\bar{Y} - t_s \cdot \frac{D_n}{\sqrt{n}} \leq a_y \leq \bar{Y} + t_s \cdot \frac{D_n}{\sqrt{n}}$$

$$3.8 - 0.07 \leq a_x \leq 3.8 + 0.07$$
$$3.4 - 0.06 \leq a_y \leq 3.4 + 0.06$$

$$3.73 \leq a_x \leq 3.87$$
$$3.34 \leq a_y \leq 3.46$$

Thus, based on the results of the experimental work, the validity of the experiment was established.

Based on the above results, the quality indicators of the experiments were calculated.

We know that $\bar{X} = 3.8; \bar{Y} = 3.4; \Delta_m = 0.07; \Delta_n = 0.06$

The quality indicators are:

$$K_{x\beta\alpha} = \frac{(\bar{X} - \Delta_m)}{(\bar{Y} + \Delta_n)} = \frac{3.8 - 0.07}{3.4 + 0.06} = \frac{3.73}{3.46} = 1.08 > 1;$$

$$K_{y\delta\beta} = (\bar{X} - \Delta_m) - (\bar{Y} - \Delta_n) = (3.8 - 0.07) - (3.4 - 0.06) = 3.73 - 3.34 = 0.39 > 0$$

From the results we can see that the criterion for assessing the effectiveness of ideological preventive work is greater than one and that the criterion for assessing the level of knowledge is greater than zero.

We can also see that the post-experiment indicators are higher than the pre-experiment ones. This means that the experiments carried out on changes in ideological, theoretical and methodological knowledge about ideological prevention of the consultants of mahalla citizens’ assemblies on religious, spiritual and moral education affairs are effective.
Moreover, holding press conferences at schools, colleges and mahallas on such topics as “Egocentrism”, “Hanafism and Hizb ut-Tahrir”, “What is Wahhabism?” and “What is missionary?” have proven to be very effective. It was also found advisable to introduce creative works and essays on such topics as “Do you know your genealogy?”, “History of our mahalla and village”, “My ancestors”, etc.

CONCLUSION

Nowadays various forms and methods of pedagogical prophylaxis are introduced into the life of society, including families. It is important to have reliable and objective information on the effectiveness of this process, and to organize ideological preventive work among mahalla adolescents on the basis of the principle of comprehensive approach. Here, it is necessary to effectively use influential educational factors of pedagogical prophylaxis.

Mahalla ideology is a system of views and beliefs common to members of a particular mahalla, and a set of specific political, legal, ethical, religious, artistic, philosophical and scientific views, opinions and ideas. Its reflection of the spiritual and educational work in mahallas, its reliance on the socio-pedagogical basis and its systematization constitute the basis of the pedagogical prophylaxis of religious extremism and terrorism.

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