

**PECULIARITIES OF GOVERNING DESECULARIZATION
PROCESSES: THE CASE OF THE PROTECTIVE MODEL APPLICATION**

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Annotation: *This thesis develops a comprehensive model aimed at protecting youth from the negative aspects of desecularization processes. The model focuses on strengthening resistance among young people to religious illiteracy, extremism, and destructive ideologies. The study proposes a 10-component system including education, information dissemination, psychological support, parental control, religious cooperation, and legal protection. This approach contributes to fostering a healthy worldview, patriotism, and spiritual stability among youth.*

Keywords: *desecularization, youth, religious factor, extremism, spirituality, education, upbringing, social protection, information environment, model*

Annotatsiya: *Ushbu tezisdagi mamlakat yoshlarini desekulyar jarayonlarning salbiy jihatlaridan himoya qilishga qaratilgan kompleks model ishlab chiqilgan. Model yoshlar o'rtasida diniy bilimsizlik, ekstremizm va yot g'oyalarga qarshi immunitetni shakllantirishga xizmat qiladi. Tadqiqotda ta'lim, axborot, psixologik qo'llab-quvvatlash, ota-ona nazorati, diniy hamkorlik va qonuniy himoya kabi muhim komponentlar asosida 10 bosqichli tizim taklif etilgan. Ushbu yondashuv yoshlarda sog'lom dunyoqarash, vatanparvarlik va ma'naviy barqarorlikni shakllantirishga qaratilgan.*

Kalit so'zlar: *desekulyarizatsiya, yoshlar, diniy omil, ekstremizm, ma'naviyat, tarbiya, ta'lim, ijtimoiy himoya, axborot makoni, model*

Аннотация: *В данном тезисе разработана комплексная модель защиты молодежи от негативных аспектов десекуляризационных процессов. Модель направлена на формирование у молодежи устойчивости к религиозной неграмотности, экстремизму и деструктивным идеям. В исследовании предложена система, включающая 10 компонентов: образование, информационную работу, психологическую поддержку, родительский контроль, религиозное сотрудничество и правовую защиту. Данный подход способствует формированию у молодежи здорового мировоззрения, патриотизма и духовной устойчивости.*

Ключевые слова: *десекуляризация, молодежь, религиозный фактор, экстремизм, духовность, воспитание, образование, социальная защита, информационная среда, модель*

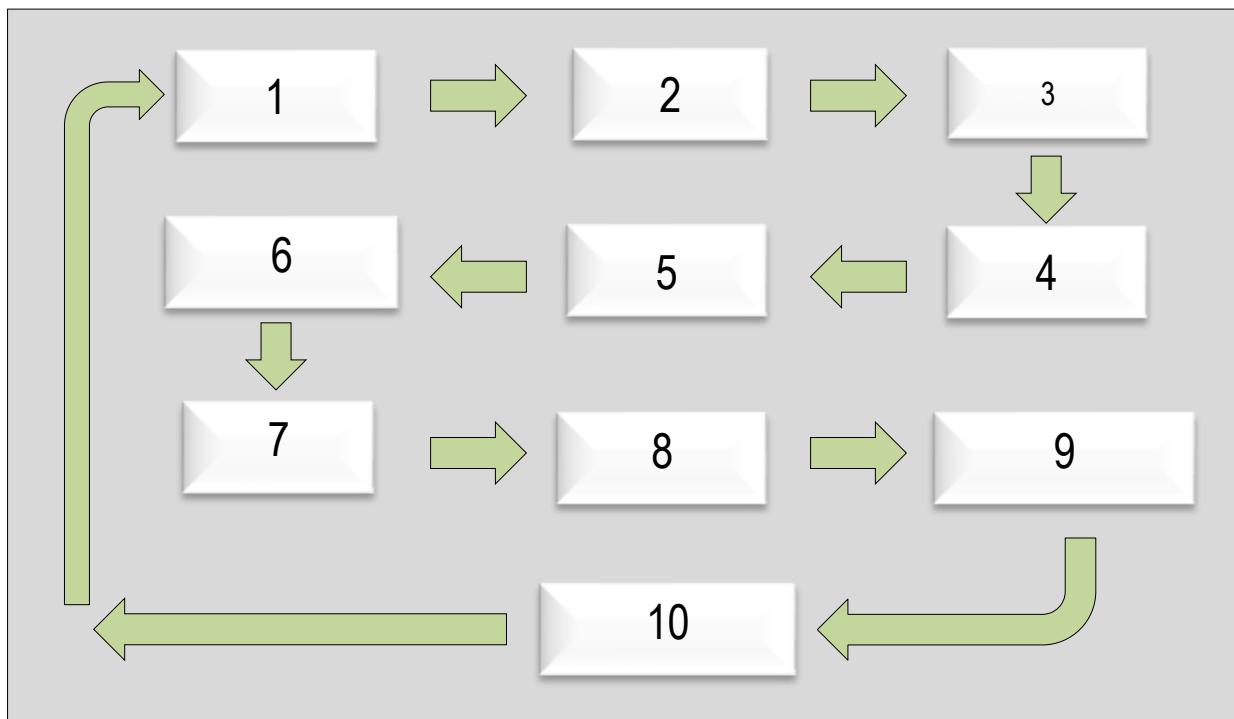
Modeling is considered one of the most effective approaches to problem-solving and serves as a key instrument of systems analysis.

Based on this paradigm, and drawing upon the knowledge acquired within the framework of this dissertation, as well as the reviewed scientific studies and conducted analyses, we have attempted to develop a model aimed at counteracting and preventing

the negative aspects of desecularization processes that are currently emerging in our country under the influence of both internal and external factors.

A TEN-STEP MODEL FOR PROTECTING YOUTH FROM THE NEGATIVE ASPECTS OF DESECULARIZATION PROCESSES

Table



The primary objective of the model (Table) is to develop a systematic framework for studying, countering, and preventing the negative consequences of desecularization processes. In addition, it seeks to systematically educate young people—many of whom today tend to perceive Islam primarily through external practices such as prayer, fasting, adopting Arab-style dress, or performing Umrah and Hajj pilgrimages—about the fact that the core principles of Islam fundamentally emphasize humanism, patriotism, moral conduct, knowledge, and critical thinking.

Adopting a systematic approach to the issue, and in pursuit of this objective, we have developed a model that encompasses a set of tasks, including: the scientific validation of the proposed hypotheses; accurate identification and analysis of emerging problems; assessment and reduction of their negative impact; and the development of effective mechanisms to counter them.

The model includes the following components:

- **Subject:** the individual, society, and the state. It should be noted that while these actors function as subjects in terms of influencing the object, they may simultaneously be considered objects due to their exposure to the negative consequences in question;
- **Problem addressed by the subject:** as elaborated in the preceding sections, this involves the development of mechanisms aimed at preventing, mitigating, and counteracting the problems arising from desecularization processes, which, according to various analytical data, expert assessments, and our own observations, are intensifying not only in our country but also across the region and globally;

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- **Primary object:** the youth, who constitute the main segment of the population (both in terms of number and social significance), including individuals aged approximately 14 to 30, as well as younger age groups;

- **Explanation:** the central idea of the model is to provide accurate and reliable knowledge to young people who may be misled by various negative influences, particularly those who, in attempting to learn about religion, may adopt practices or beliefs that are inconsistent with the authentic principles of Islam.

In this regard, “correct knowledge” refers to the systematic education of children from early childhood (preschool and school age), emphasizing that within Islam, religious practices are considered meaningful and authentic only when grounded in fundamental values such as patriotism, honesty, moral conduct, the pursuit of knowledge and science, proper dress etiquette, good behavior, and healthy parent–child relationships.

1. PROBLEM ANALYSIS

Objective: To determine the necessity of addressing a particular problem, to identify its scope, type, and the factors influencing and causing it. Additionally, to prove with clear and accurate facts the risks, dangers, or threats that the problem we imagine or observe brings to (or generates for) the individual, society, and the state. In general, this involves conducting a systematic analysis of the negative aspects that give rise to desecularization processes and, based on the conclusions, selecting appropriate counteracting mechanisms.

Who implements it: As a rule, any problem is studied by representatives of the relevant field and categories related to it. In particular, as legally authorized bodies, primarily the Ministry of Internal Affairs of the Republic of Uzbekistan, the State Security Service, and the Committee on Religious Affairs carry out this work. In addition, at the extended meeting of the Security Council held on January 12, 2024, tasks were assigned to all structures of the Armed Forces to work with unorganized youth in our country and to study issues of religious radicalism, dogmatism, and youth who are going astray in the process of learning Islam.

Furthermore, at the extended meeting of the Republican Council on Spirituality and Enlightenment held on December 22, 2023, under the chairmanship of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, a number of tasks were assigned to activists in spirituality and culture, representatives of literature and art, as well as the chambers of the Oliy Majlis, the Cabinet of Ministers, ministers, and regional leaders to systematically study youth-related problems and carry out work to counter them.

At the same time, from the perspective of preventing young people from going astray, monitoring religion-related situations in society is also considered the responsibility of every individual (oneself and others), parents, siblings, friends, neighborhood communities (mahalla), and teachers/mentors.

In addition, the scientific study of the problem may be carried out by analytical centers, independent experts, researchers, trainees, and students.

When and how (in what form) it is implemented: The problem requires continuous study. This is because determining the exact boundary at which a child engaged in

religious questions goes astray is relative (it varies for everyone and is difficult to define). Due to their level of immunity, a child may be able to resist foreign ideas and fight against them. At the same time, due to insufficient formation of genuine religious knowledge and thinking, they may easily become a victim.

The peculiarity of such a child is that in most cases they do not consider themselves guilty and believe that what they are doing is correct; even when they realize it, they often conceal it.

In identifying such processes, it is necessary to pay attention to the psychological state of the person (what they like or dislike about religion, what makes them happy or unhappy, how and to what extent they rely on religion in solving their problems, whether they can equally perceive religious and secular knowledge in achieving their goals), as well as to the breadth of their worldview and their level of thinking/analytical ability.

To identify these problems, it is necessary to be attentive to people (especially youth), the environment, national policy, and unfavorable religion-related developments in the region and the world, and to implement observation, reflection, analysis, and reporting methods.

Result: It is necessary to develop a clear understanding and create a model/mechanism for reducing the level of impact of the studied problem and taking measures to counter it. Otherwise, we may not only allow the problem to persist but also contribute to its further escalation in the future.

From the above, it is evident that **PROBLEM ANALYSIS** acts as a locomotive for other stages and ensures the selection of the most effective ways to study, counteract, and prevent the negative aspects of desecularization processes.

Problem: There are no obstacles preventing the study of the problem.

2. EDUCATION AND INFORMATION

Objective: To teach that in religious belief, priority is given to such values as patriotism, human dignity, the development of society and the state, the pursuit of knowledge, and actions consistent with our national values. At the same time, to prevent and eliminate practices that are not inherent to authentic Islam. Additionally, to create the most favorable information environment and provide sufficient religious and secular knowledge to prevent deviation (based on the PROGRAM presented in the appendix).

Who implements it and where: Parents (family), the mahalla, preschool and school institutions, secondary specialized and higher education institutions, as well as, based on the tasks set by the Security Council, the structures of the Armed Forces.

When and how (in what form) it is implemented: On a continuous basis (according to the curriculum), in the form of classes, seminars-trainings, discussions, and excursions, conducted both in group and individual formats. Based on the objectives, educational materials should be developed primarily using the Qur'an (including tafsir), hadiths, laws, and other relevant literature.

Result: To cultivate a generation of young people who prioritize and practically implement the core values of authentic Islam—such as being knowledgeable, patriotic,

contributing to society and the state, as well as possessing purity, honesty, and humanistic qualities.

Problem: The absence of such a program in families, mahallas, preschools, schools, secondary specialized and higher education institutions, as well as insufficient knowledge among parents, educators, and teachers regarding these issues.

3. DEVELOPMENT OF DIALOGUE (COMMUNICATION/RELATIONS)

Objective: Given that in today's information age (and information warfare), the primary object is the human (especially the youth) mind and heart, it is necessary to promptly identify the onset of negative processes such as changes, doubts, and fears within the consciousness of young people.

Who implements it: Parents (family), friends, mahalla, preschool and school institutions, secondary specialized and higher education institutions, as well as, based on the tasks of the Security Council, the structures of the Armed Forces and other ministries.

When and how (in what form) it is implemented: Dialogue should be conducted continuously. It is also necessary to create open communication platforms (with opportunities for questions and answers at any time) involving individuals with broad worldviews and sufficient religious and secular knowledge. Depending on the audience, training sessions and various events should be organized.

At the same time, during such activities, it is important to promote respect for diverse opinions and cultures, and to instill a sense of religious tolerance by recognizing and rewarding individuals who have achieved significant success in this field.

In addition, it is necessary to organize information campaigns and advertisements aimed at countering destructive ideas related to religion and promoting national values.

Result: To establish a strong sense of trust among young people toward the representatives of the above-mentioned categories when learning religious knowledge.

Problem: The relatively low role and authority of state institutions in the provision of religious knowledge.

4. PSYCHOLOGICAL SUPPORT / PROTECTION

Objective:

To determine the level of trust in religion (high, medium, low) among young people in solving psychological or life-related problems. This method is mainly applied to groups whose inclination toward religion is increasing. Additionally, to provide psychological assistance to individuals who have experienced pressure or conflict due to their religious beliefs.

Who implements it: Individuals with well-developed religious and secular knowledge and perspectives.

When and how (in what form) it is implemented: As a preventive measure, it is carried out in the form of training sessions based on a designated program. As a countermeasure, it is implemented in a planned manner through individual conversations on topics directly related to the problem, as soon as an increase in religious inclination is observed, taking into account the specific behaviors or views of the individual.

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At the same time, it is necessary to develop and widely promote a unified, targeted NATIONAL YOUTH IDEOLOGY aimed at countering contemporary ideological threats.

Result: To balance the relationship between religious and secular views/behaviors of young people and ensure their compatibility with the social and political life of the state and society.

Problem: Difficulties in correctly identifying individuals in need of psychological protection, accurately analyzing their problems, and the shortage of qualified specialists capable of effectively implementing this approach.

5. CREATION OF POSITIVE SYMBOLS

Objective (which societal problem it addresses): To create individuals/heroes/ideals whom young people aspire to emulate, and through this mechanism, to motivate them and assist in choosing their role models.

Who implements it: Mass media and authorized state bodies.

When and how (in what form) it is implemented: Such role models are developed/created on a continuous basis and promoted through mass media and social networks in the form of advertisements and short video clips. In particular, it is necessary to promote the image/model of individuals who have achieved significant success in a secular environment and have high prestige among the state and the public. In addition, it is important to widely promote the achievements of historical figures and thinkers who united representatives of different religions in harmony.

Result: Each young person selects a positive role model that they aspire to follow.

Problem: Insufficient allocation of time in mass media and social networks for such content.

6. PROTECTION FROM EXTREMISM

Objective: To prevent and stop young people from becoming influenced by separatist, extremist, terrorist, and religious dogmatic ideologies, as well as to protect them from practices that are not inherent to authentic Islam.

Who implements it: Parents (family), preschool and school institutions, secondary specialized and higher education institutions, as well as, based on the tasks of the Security Council, the structures of the Armed Forces.

When and how (in what form) it is implemented: During educational sessions, it is necessary to demonstrate impactful video materials produced by authorized organizations that clearly show the negative consequences of involvement in separatist, extremist, terrorist, and dogmatic ideologies.

First and foremost, it is necessary to mandatorily create parent groups (for example, via Telegram channels) and regularly share such materials with them, thereby ensuring a strong connection between parents and students.

Additionally, based on Qur'anic verses and hadiths, it is important to explain that such negative tendencies are not consistent with Islam, and to organize planned theatrical performances in schools and higher education institutions aimed at countering extremist propaganda.

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Result: To halt and sharply reduce the growth rate of youth becoming involved in separatist, extremist, terrorist, and dogmatic ideologies, as well as those adopting practices not inherent to authentic Islam.

Problem:

A shortage of experienced personnel capable of conducting such training at the required level.

7. RESTORATION OF PARENTAL SUPERVISION

Objective: To ensure the proper use of parental authority in the upbringing and education of children.

Who implements it: Schools (through the introduction of a tutor position), group tutors in secondary specialized and higher education institutions, as well as, based on the tasks of the Security Council, responsible personnel within the structures of the Armed Forces assigned to students.

When and how (in what form) it is implemented: By monitoring daily academic performance and informing parents of students with low achievement (grades 2 or 3) through the “daily phone call” method, providing clear information about their child and conducting brief discussions on improving the situation.

It should be noted that these daily communications with parents should not be assigned to subject teachers.

Result: Improvement in youth education and upbringing, strengthening declining parental supervision, and reduction of the negative effects associated with excessive immersion in the virtual world.

Potential problem: Some parents may misunderstand or initially resist this mechanism.

8. COOPERATION WITH RELIGIOUS INSTITUTIONS

Objective: To establish a systematic cooperation framework with specialists who possess appropriate qualifications (diplomas) and experience in the religious field in delivering both religious and secular knowledge.

Who implements it: Parents, leaders of preschools, schools, and higher education institutions, as well as representatives of the Armed Forces structures.

When and how (in what form) it is implemented: Based on program topics, lecture texts and teaching materials are developed. According to these plans, various meetings, experience exchanges, and educational-methodological activities (lectures, seminars, etc.) are organized separately for two categories (teachers/leaders and students/children).

Result: To convey secular development and progress through religious knowledge and to develop in youth the ability to distinguish between authentic and non-authentic elements (beliefs, rules, traditions) within Islam.

Problem: The possibility of misunderstandings between older and younger generations.

9. EVALUATION OF EFFECTIVENESS

Objective: To continuously analyze the effectiveness of the “Ten-Step Model for Protecting Youth from the Negative Aspects of Desecularization Processes.”

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Who implements it: Parents, preschools, schools, higher education institution administrations, and representatives of the Armed Forces structures.

When and how (in what form) it is implemented: Through continuous observation and dialogue, assessing youth behavior, conduct, speech, thinking, personal goals, and even aspects such as appearance and dress.

Result: To ensure (maintain) a model (control system) that is sufficiently effective in protecting youth from the negative aspects of desecularization processes.

Problem:

The possibility of negligence or lack of responsibility among implementing actors in fulfilling their duties (dialogue and observation).

10. LEGAL SUPPORT / PROTECTION

Objective: To ensure the systematic legal implementation of this control system aimed at protecting youth from the negative aspects of desecularization processes at the national level.

Who implements it: Proposals are submitted by parents, preschools, schools, higher education institutions, and representatives of the Armed Forces structures, and a draft law is developed by the legislative body.

Result: The formal adoption and enforcement of the “Ten-Step Model for Protecting Youth from the Negative Aspects of Desecularization Processes.”

Problem: Due to various organizational barriers, there is a risk that the proposed model may be delayed or not implemented in a timely manner.

CONCLUDING REMARKS

In summary, the negative phenomena observed among youth today—particularly threats to social security arising from insufficient religious knowledge—require systematic analysis and response. Addressing these issues involves providing appropriate education at the stages when youth are studying in preschools, schools, and higher education institutions.

In particular, it is essential to systematically teach that authentic Islam prioritizes values such as humanism, patriotism, moral conduct, knowledge, and critical thinking.

In designing the measures outlined in the model, special consideration was given to the family, preschool, and school stages, where a child first acquires knowledge and develops thinking. At the same time, the period of study in colleges, lyceums, and higher education institutions—when individuals begin independent life—was also taken into account. Accordingly, the model incorporates topics that develop not only deep understanding of religion but also awareness of contemporary geopolitical factors and the negative impacts of globalization.

Naturally, the model is not absolute or immutable; it may evolve and improve over time depending on spatial, temporal, and contextual factors.



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