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## Forming Religious Psychological Immunity In Young People - Principle Of Peace And Stability

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### Abstract

*This article deals with the formation of religious-psychological immunity as a principle of peace and stability, which is a fundamental principle of world religions. In the conditions of global challenges faced by mankind, this principle acquires special significance. Also in the article the factors of formation of religious-psychological immunity and practical measures to strengthen religious-psychological immunity are given.*

### Keywords:

*psychological immunity, formation, strengthening, peace principle, critical thinking, interreligious dialogue, religious teachings, tolerance*

Peace and stability do not arise on their own; they must be maintained and passed on from generation to generation, laying the foundations of spiritual resilience in young people. Young people today live in a world where religious meanings are often reinterpreted, distorted or even manipulated. One of the most important factors of defence against such threats is **religious-psychological immunity**.

How can we make sure that religion remains a source of inner balance and harmony rather than a tool used for destructive purposes? How can we help the younger generation to remain faithful to authentic spiritual values without succumbing to extremist influences?

The answer to these questions is related to a conscious approach to religious education, the development of critical thinking and a dialogical culture of interaction. Today we will talk about how the formation of religious-psychological immunity becomes a key factor of peace and stability in society.

Religious-psychological immunity is an individual's ability to consciously and critically

perceive religious ideas, to protect oneself from destructive influences and manipulations, and to remain committed to authentic spiritual values. This immunity is formed on the basis of deep knowledge of religious traditions, developed critical thinking and personal spiritual experience.

Just as physical immunity protects the body from disease, religious-psychological immunity helps the individual to recognise and reject interpretations of religion that go against its humanistic meaning. It enables one to:

- Distinguish between authentic and distorted religious teachings. Youth with sufficient knowledge will not fall prey to radical ideologies that use religious rhetoric.
- Critically reflect on religious texts. This does not mean scepticism, but rather the ability to see the depth of religious meanings and understand them in the context of historical and cultural development.
- To remain internally resilient in the face of information pressures. In the digital age, young people are confronted with a huge amount of

information, including religious information. The ability to filter and analyse this information becomes vital.

- Show tolerance and respect for religious diversity. Understanding the true values of one's tradition creates a tolerant attitude towards representatives of other faiths, preventing conflicts on religious grounds.

Thus, religious-psychological immunity is not a rejection of faith, but, on the contrary, its conscious acceptance, based on knowledge, wisdom and respect for other traditions. Its formation is the most important task of society, as it becomes a defence mechanism that promotes peace and stability.

The history of mankind testifies that religion at all times has served not only as a source of spiritual inspiration, but also as a powerful factor contributing to the establishment of peace and harmony among people. The principles of mercy, justice, compassion and respect for one's neighbour are embedded in the sacred scriptures of all world religions.

Let us consider a few key aspects in which religious traditions promote peace:

### **1. Ethics and values**

Islam, like other world religions, preaches peace, justice and respect for one's neighbour. The Qur'an repeatedly emphasises the importance of peacefulness:

"If they incline to peace, incline thou also to it" (Qur'an, 8:61).

This ayat indicates Islam's desire for peaceful co-existence and encourages the search for compromise. Similar principles can be found in other religious traditions. For example, Christianity teaches love of neighbour, Buddhism preaches non-violence (ahimsa), and Judaism emphasises justice and kindness. These common moral ideals form the basis of a peaceful society, fostering a person's responsibility to maintain harmony in his or her relationships with others.

### **2. The tradition of peaceful co-existence**

There have been many examples in history of different religious communities living in peace, respecting each other's traditions. In Uzbekistan, for example, a unique culture of interfaith harmony has developed over the centuries, where representatives of Islam,

Christianity and other faiths co-existed peacefully, exchanging cultural and spiritual values.

### **3. The Role of Religious Leaders in Conflict Resolution**

Throughout history, spiritual leaders have played an important role in reconciling peoples and resolving

social and inter-ethnic conflicts. Today, religious leaders continue to mediate conflicts, calling for dialogue and non-violence.

### **4. Religion as a source of inner stability**

A person with a deep religious faith is less susceptible to radical sentiments, as his spiritual orientations are based on humanistic ideals. Conscious faith forms personal responsibility for the preservation of peace and harmony in society.

### **5. Dialogue of religions as a way to mutual understanding**

In the conditions of globalization, interreligious dialogue is of particular importance, which allows representatives of different confessions to find points of contact, develop a culture of peaceful communication and prevent conflicts arising on the grounds of misunderstanding or stereotypes.

Thus, religious traditions have great potential for peace-building. It is important that this heritage is passed on to the younger generation, forming in them respect for other traditions and awareness of personal responsibility for harmony in society.

Formation of religious and psychological immunity among young people as a key factor of peace and stability. In the context of modern challenges - information oversaturation, manipulation of religious ideas and the spread of destructive interpretations - this immunity becomes not just a desirable but a necessary basis for a sustainable society.

We see that religious traditions have historically played and continue to play an enormous role in peace-building. They are based on the values of mercy, justice and respect for one's neighbour. However, it requires a conscious effort on the part of educational institutions, religious communities, families and society as a whole to ensure that these values remain relevant and are passed on to new generations.

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