



# THE PSYCHOLOGICAL EFFECT OF FAKE RELIGIOUS INFORMATION ON ADOLESCENT PSYCHOLOGY

Bekkiyeva Nargiza Rajabboyevna

Teacher at the University of Economics and Pedagogy

Non-State Educational Institution

+998996679021

nargizarajabboyevna@gmail.com

## Abstract

The text of the article covers the issues of individual psychological characteristics of teenagers, the psychological impact of false religious information on the psyche of teenagers. The importance of effective means of preventing teenagers from falling under the influence of various foreign ideas and showing them the right way has been analyzed.

**Keywords:** Society, activity, belief, family, person, terrorism, false religion, teenager, law, national value, individual, idea, social factor.

## Introduction

Religion is a long-term and multifaceted process, and its origins have developed differently across various cultures. This process is directly connected to the influence of social factors. Some religions establish social order, while others aim to regulate a person's inner experiences and spiritual life.

Today, social changes in society are placing high demands not only on young people but also on adolescents in terms of upbringing and development. At present, the psychological climate in many families does not provide adequate educational influence. As a result, the erosion of national values and the strengthening of antisocial factors that harm children's behavior and psychological well-being can be observed.

It is no secret that in our society there are adolescents who fall under the influence of various alien or destructive ideologies. Such young people often display



unstable moral behavior, weak willpower, scattered attention, and high susceptibility to psychological influence. They tend to show indifference and carelessness toward many aspects of life both at school and outside of it (in the family, on the street, during leisure time, and in other settings). These adolescents are not always at the center of public attention.

The word “religion” means faith or belief. Every religion includes a religious worldview, religious rituals, religious feelings, and objects of worship. In any society, religion performs specific social, spiritual, and psychological functions. Its influence on social life is significant. Each religion seeks to preserve its followers within the framework of its teachings and promotes its own ideas. Religion can also become a force elevated to the level of state policy by dominant powers in society and used in accordance with their interests.

Adolescence is widely recognized as the period of puberty. The continuous development of all spheres of society inevitably affects the growing organism of every young person. Previously, the age of puberty in girls typically ranged from 12 to 15 years and in boys from 13 to 16 years. However, today this period is observed approximately between 10–11 and 14–15 years of age. The distinctive feature of this stage is the increased secretion of hormones by the endocrine glands, which leads to heightened excitability of the central nervous system. This, in turn, causes noticeable changes in the adolescent’s psychological state. As a result, a child who was previously calm, disciplined, and gentle may suddenly become stubborn, irritable, and quick-tempered upon reaching puberty. Adolescents begin to insist on their own opinions and may demonstrate disagreement with others’ views. They demand respect and expect fair evaluation of their independent actions.

At the same time, various ideological threats attempt to influence certain segments of the population, especially young people, by reshaping their views in specific directions and promoting destructive ideas such as religious extremism and moral corruption. If we consider events from the recent past, during 2002–2003 several terrorist groups attempted to influence young people’s consciousness and ideology, even at a time when the internet and computer technologies were not yet highly developed. In order to win over young minds and draw them to their side, these groups distributed religious books and pamphlets, aiming to manipulate and alter adolescents’ worldviews. Taking advantage of



adolescents' limited access to reliable information, pseudo-religious movements promoted their own distorted ideas. As in every historical period, the natural curiosity of young people contributed to the spread of false religious information among them. Unfortunately, there were young individuals who joined such pseudo-religious movements and caused harm to their country and society. By the time the seriousness of the situation was fully understood, it was often too late, as many young people had already deviated from constructive paths. For some, returning became extremely difficult, and negative psychological changes had already occurred. They repeatedly insisted that they were on the "right path." In certain cases, adolescents were unaware that they were under psychological pressure and manipulation until they realized it—when it was already too late. During that period, social and psychological support mechanisms for those who had become involved in false religious movements were insufficiently developed.

## **DISCUSSION AND RESULTS**

The absence of clear criteria and the presence of destructive ideas within pseudo-religious movements often arouse curiosity among young people. Since Islam and other traditional religions do not promote harm, violation of laws, or physical and psychological coercion, certain desires or rebellious tendencies in adolescents may instead be exploited by false religious movements. In such movements, the promotion of martyrdom, terrorist acts, or even sexual violence may be presented as something justified or glorified. The psychological and emotional processes taking place in adolescents approaching puberty further intensify their susceptibility to such influences. Pseudo-religious groups, having a strong understanding of psychological mechanisms and emotional vulnerability, deliberately target young people. In recent years, these activities have become even more intensified. In order to protect adolescents, efforts are being made to help them recognize alien and destructive ideas, understand hidden intentions, and develop correct and independent thinking skills. Individual psychological conversations and counseling sessions are being organized with each adolescent to provide guidance and support.

Scientific research and practical experience show that when certain moral concepts are misunderstood and personal qualities are misjudged, adolescents who strive for independence and attempt to assert their will may begin to cultivate



negative traits within themselves. In some cases, they may even attempt to suppress or lose their positive characteristics. Therefore, the primary task of teachers and parents is to challenge their mistaken views constructively and prevent adolescents from going astray.

## **CONCLUSION**

Around the world, many pseudo-religious movements continue to attempt to influence young people's minds and manipulate them in order to expand their own roots. They spread their messages through various internet platforms, videos, and other media, often promoting harmful or destructive ideas. Psychological changes in adolescents can prevent them from recognizing the deceptive nature of such movements. When the mental and emotional state of adolescents is disturbed in this way, both the state and society suffer significant harm. In such situations, preventive measures, problem-solving strategies, and public awareness campaigns are essential. To counteract susceptibility, it is first necessary to study the family environment of young people, understand their social and psychological conditions, and provide accurate education about religion. When engaging with adolescents, it is important to avoid harsh criticism, approach them calmly, respect their desires and opinions, and help guide their mental and emotional state. Only through such careful and respectful interaction can development and positive changes in psychological awareness occur.

## **References**

1. Xodjayeva Ozoda Rustam qizi. Ota-onalar bilan ishlashda psixokorreksion faoliyatning o'рни file:///c:/users/admin/downloads/94-98%20(1).pdf
2. X. Узоқов, Э. Ғозиев, Л. Орипова. Оила ахлоқи ва одоби. Тошкент "Ўқитувчи" 1995 7-б
3. "Ўқитувчи" 1995 7-6 Z. T. Nishanova, G. K. Alimova. Psixologik xizmat. Psixokorreksiya. Toshkent "Ijod press" nashriyoti, 2019. [1.6, 286]
4. Ш. Р. Баротов Психологик хизмат дарслик "Наврўз" нашриёти.
5. Rajabboyeva B. N. The role of social networks in the formation of religious beliefs among adolescents // conference of modern science & pedagogy. – 2025. – T. 1. – №. 9. – C. 222-226.