

IDEOLOGICAL PROCESSES AND MORAL THREATS IN TODAY'S
GLOBALIZATION

Axmedova Mubarak

Associate Professor, Tashkent State Medical University

Abstract. The article provides a scientific and theoretical analysis of contemporary ideological processes in the context of globalization and their impact on the stability of national states and the spiritual life of society. Particular attention is paid to ideological threats, the phenomenon of fanaticism, information and ideological confrontation, as well as the features of so-called "color revolutions." The role of national ideas and ideology in forming a stable ideological immunity of society is substantiated.

Key words: globalization, ideological threat, national idea, national ideology, fanaticism, information security, spirituality.

Introduction. Current globalization period world on a scale ideological contradiction escalating, information and ideas struggle countries for your safety directly impact showing complicated socio-political stage as expression is happening International and interfaith in relationships tension, extremist ideas and radical of views spread society stability serious threat is putting. This because of present in the article global ideological of processes essence and their social meaning vly consequences scientific analysis to do current is considered .

Main text. Globalization (Latin, globus – "sphere", "Earth"; English, globalization – "popularization") is a global process that took shape in the second half of the 20th century and the beginning of the 21st century, characterized by the deepening of economic, political, information and cultural ties between states, nations and cultures. In the process of globalization, as a result of the rapid development of technical and information technologies, the social life of humanity is changing. in all fields increased interdependence.

However, the process of globalization is not limited to positive results, but in some cases it also creates negative situations, such as the denial of national interests and values, and the formation of cultural homogeneity.

The current era is a time when ideological conflicts in the world have become more complex, and ideological testing grounds are becoming more powerful than nuclear testing grounds. The entire Earth is a single place for humanity. However, in history, there have been countless wars to change existing borders and occupy certain territories. In this process, weapons of war have been constantly improving. Until the 20th century, these wars were mostly between one or two states or regions.

In his work "High Spirituality - Invincible Force", Islam Karimov emphasizes that rapid scientific and technological progress has created two forms of globalization. The first is positive, characterized by the acceleration of the exchange of information and technologies and serves to bring peoples closer together. The second is negative, in which the interests and values of certain forces are put first, which leads to the denial of national traditions and local cultures.

In this process, two completely different trends are observed. In particular, the universal aspects of the material and spiritual values accumulated during the history of human civilization are getting out of their historical boundaries and gaining an international and universal character.

In modern international relations, political actions carried out by some countries under the slogan of "advancement of democracy" cause interference in internal affairs, political instability and armed conflicts. These processes are contrary to the norms of international law and have a negative impact on global peace and security.



The tendency to use force to solve problems in the modern world has not yet been abandoned. Conflicts provoked by groups of selfish individuals are turning into interstate conflicts. As a result, the hotbeds of war on our planet are not dying out, but on the contrary, new ones are emerging. Many countries of the "Big Eight" are participating in these wars and testing their weapons. As a result, poverty, economic crisis and social problems in the world are not disappearing, and the positive potential of globalization is being questioned. This ideological process has now spread to all regions of the world. According to it, certain countries do not take into account the interests of neighboring countries and other peoples in order to solve their own problems and achieve economic prosperity. As a result, transnational conflicts are intensifying and negatively affecting globalization processes. It is still not understood that this process is actually a product of the infamous principle of "divide and rule".

Man is becoming obsessed with his own discoveries, weakening his worldview, morality, and actions. Terrorism, extremism, and actions under the guise of "advancing democracy" are the result of this very process. Such actions are hindering national unity, brotherhood, and cooperation. The spiritual weakening of humanity is harming itself. Instead of gaining knowledge, caring about the future, and adhering to the rules of social morality, the feeling of surrendering to the ego, falling into the trap of lust, and living only for today is gaining ground.

One of the most dangerous factors in the context of globalization is spiritual threats. They affect the human mind and spiritual world regardless of language, religion, and culture. Bigotry, on the other hand, limits a person's thinking by accepting certain ideas and beliefs as absolute truths and undermines the atmosphere of tolerance in society.

The characteristics and negative consequences of moral threats are that: it does not choose a language, it does not choose a religion, it does not choose a belief. It interferes with human freedom, destroys the spiritual world of a person, and is carried out purposefully

Moral threats There are ideological, ideological, informational types.

In modern social sciences, the term "moral panic" refers to the process of artificially instilling fear in society over an event or events that are perceived as threatening stability and traditional order. This phenomenon is not simply a public concern, but a mechanism for influencing social consciousness by exaggerating certain problems.

The founder of this theory, the famous sociologist Stanley Cohen, reveals the internal dynamics of this process in his famous work "Folklore Demons and Ideological Panics". According to his concept:

- Source of fear: Ideological fear arises when individuals, groups, or situations appear that threaten the fundamental values, moral foundations, and interests of society.
- The concept of "folk devils": Cohen calls groups accused of undermining social order, cultural heritage, and societal morality "folk devils." In the public mind, they are personified as symbols of evil and are considered responsible for all of society's problems.
- Social conflict and intolerance: During times of ideological panic, society is sharply polarized. In such an environment, it is extremely difficult to reach a compromise or engage in constructive dialogue. Since the issues being discussed often relate to topics that are considered morally "forbidden" or "unacceptable," any freedom of thought is restricted.
- The role of the media: In this process, the media is the most important tool - an "ideological agent". For a long time, media structures have served to spread a spirit of panic and anxiety among the population by selecting information, exaggerating the scale of events, or taking them out of context. The media present the problem in such a way that, as a result, a stable feeling of "we are in danger" is formed in society, which creates a favorable environment for strengthening social control.



In today's era of globalization and information overload, the concept of a "color revolution" has become one of the most relevant and controversial topics in international politics. This phenomenon has gone beyond simple mass demonstrations and has become a non-violent, but strategically well-thought-out mechanism for changing state governance through modern technologies and social networks. Below, we will analyze in detail the essence of the concept of a "color revolution", its historical stages, and the role of the Internet in these processes.

The term "color revolution" primarily refers to mass street demonstrations and civil unrest organized by the local population. These processes usually occur without the direct participation of the military, but in most cases end with a change of political regime or elite. For example, 2003 - the "Rose Revolution" in Georgia; 2004 - the "Yellow Revolution" in Ukraine; 2005 - the "Tulip Revolution" in Kyrgyzstan; 2006 - the attempted revolution in Belarus; 2008 - the attempted color revolution in Armenia; 2009 - the attempted revolution in Moldova; 2010-2011 - the "Arab Spring" (revolutions in the Middle East and North Africa); 2014 - the "Revolution of Dignity" (Euromaidan) in Ukraine; 2018 - the "Velvet Revolution" in Armenia; 2020 - mass demonstrations and attempted revolution in Belarus.

The processes of globalization taking place in the world political arena are not only bringing positive achievements, but also creating new phenomena that threaten national statehood and stability. In particular, the development of information technologies and the deep penetration of the Internet into our lives have led to the emergence of non-traditional methods of changing political power, including "color revolutions". Below we will dwell on the essence of these concepts and their historical chronology.

Internet (from the Latin words inter - "between" and English net (work) - "network"). A global computer system for international information exchange, operating worldwide, connecting large (global) and small (local) computer networks. The concept of an electronic information medium and software that covers information on various fields and issues, allows for long-distance communication, electronic commerce, distance education, the exchange of audio, video and images, and contains a huge amount of news and information.

Regardless of the stage of human history, one of the causes that has become an ideological and spiritual obstacle to the development of society is fanaticism. In today's era of globalization and information warfare, fanaticism is used as the most dangerous weapon to control the human mind in ideological training grounds. Below, we will analyze not only the psychological essence of fanaticism, but also its disastrous consequences for society and its ideological roots.

Fanaticism is a person's blind and excessive attachment to a certain idea, creed, or view, which is characterized by a limited consciousness and a narrow worldview. For a fanatic, his or her beliefs are the only and absolute truth, leaving no room for doubt or critical analysis. In this case, a person becomes intolerant of the opinions of others, loses the ability to communicate and be tolerant. The mistaken belief that "only I am right, my views are absolutely correct" corrodes a person's spiritual world from the inside and hinders his or her healthy socialization.

Passion is not a random phenomenon that arises spontaneously. In most cases, it is purposefully instilled by certain destructive forces and ideological centers on the basis of a special plan. In this process, young people, especially those with little life experience and prone to emotions, become the main targets. Their minds are poisoned by alien ideas, and certain groups turn young people into puppets for their own selfish goals. This is the most dangerous form of using human resources for destructive purposes.

The damage caused by the tragedy is not limited to material losses; its spiritual and social consequences are several dozen times more devastating. The main threats include:



- Intellectual decline: Bigotry weakens a person's ability to think logically and reduces his mental capacity. Instead of analyzing information, a person moves to mechanically accepting ready-made templates.

- Dogmatism: A person's views become rigid beliefs (dogmas), which deprives them of the opportunity to keep up with the times and benefit from scientific advances.

- Depersonalization: As a result of the above factors, a person loses his identity and personal individuality. He becomes a "manqurt" who is deprived of independent thinking and only blindly obeys the orders of others.

In all periods of human history, fanaticism has been condemned as a serious vice. In particular, the great writer and thinker Chingiz Aitmatov, in his famous work "Doomsday", draws attention to how terrible a force fanaticism is. According to the author, fanaticism is not just a personal view, but a global danger that ultimately threatens the nature of man, his descendants and future, depriving him of the image of humanity.

In an effective fight against ideological threats, the national idea, national ideology, and deep knowledge are of decisive importance. While the national idea unites society, national ideology directs social activity, and knowledge ensures sustainable development. Therefore, the formation of ideological immunity in the minds of young people is an important task.

Ideological instability is a complex process that reflects the fact that certain ideological principles in the life of society have not yet been fully formed, and the changeability and instability of views in social consciousness. Usually, this situation is clearly manifested during the period of transformation, when the state and society are moving from one socio-political system to another. Ideological instability can also be described as an "ideological vacuum" or a state of flux that arises in certain historical conditions. During such periods, the values of the old system are rejected, and new ones have not yet taken root in the public consciousness, which weakens society in the face of various ideological attacks.

A clear and vital strategy is needed to prevent destructive ideas from taking over the ideological vacuum in society. This strategy can be conditionally called the "Victory Formula". Its main principle is: "idea against idea, thought against thought, knowledge against ignorance." The prevention of bigotry and xenophobia rests on three solid pillars:

- National idea: It defines the highest goals of society and unites the people around a sense of great historical heritage.

- National ideology: It is a combination of systematic activities and moral values to achieve set goals.

- Deep knowledge and enlightenment: Science and high critical thinking give a person true happiness and the freedom to think independently.

- Conclusion: Idea provides purpose, ideology provides action, and knowledge provides future well-being.

The global struggle taking place in various parts of the world today shows that ideological testing grounds are becoming more dangerous than nuclear testing grounds in terms of their power and scope of influence. While weapons destroy a person's body, destructive ideas destroy their spirit, identity, and beliefs.

The only way to counter such threats is to deeply instill the idea of national independence in the hearts and minds of young people. The idea of independence is not just a theory, it is:

- 1) Saves citizens from mental slavery and blindly following alien views;
- 2) It establishes the prosperity of the homeland and the peace of the country as the highest values;
- 3) Each person forms a strong ideological immunity to foreign influences.



As long as humanity exists, the struggle between good and evil will continue. Our main weapons in this fight are reflected in the following principles:

- Against malice and ignorance - good thought and enlightenment;
- Against spiritual threats - national idea and high spirituality.

Our path is to break the chains of ignorance with the light of enlightenment and take a bold step into the future while preserving our national identity.

Conclusion. In conclusion, it should be noted that in the current era of rapid globalization, ideological processes and spiritual threats have become not just a theoretical problem, but a strategic threat that directly affects the stability of national statehood and society. The ongoing struggle for the hearts and minds of people in ideological training grounds is becoming more destructive in its scale and consequences than any armed conflict. Preventing these destructive threats and forming a strong ideological immunity in society requires the implementation of a number of complex measures. First of all, by strengthening the national idea and spirituality, it is necessary to combine the centuries-old values, historical heritage and sense of national identity of our people with modern democratic principles. This, especially, serves as the most important spiritual shield in protecting the younger generation from the influence of alien and destructive ideas. At the same time, it is necessary to improve the system of providing prompt and substantiated rebuttals to attacks in the information space, and to develop the skills of citizens to sort and analyze information by increasing information security and media literacy. It is also important to conduct an ideological policy based on a deep analysis of socio-political processes, to predict threats in advance and to develop scientific solutions to them. Because acting on the principle of "enlightenment against ignorance" and turning the idea of national independence into the belief of every citizen is the most reliable guarantee of ensuring the peace and prosperity of the country.

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