

## Global Threats - The Problem of Protection from Them

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### ABSTRACT

The article presents scientific views on the history of mankind and the current global threats, their dangers and nature. In particular, the existence of constructive ideas and destructive ideas influences their interests.

**KEYWORDS:** *people, idea, spiritual threat, globalization, interests, ideology, human consciousness, global threats*

### INTRODUCTION:

As long as humanity exists, states, the struggle for interests has not ended. On a global scale, part of the set of many International scientific-practical conferences in the history of mankind has passed under socio-economic, political conflicts of interest, turmoil, various disagreements and under them. Of course, some states have been able to strengthen their borders and unite the people under certain ideas. In the countries that unite their people under one idea and carry out their national statehood, peace, cooperation and development of the will of the whole people will be evident for many years to come. For example, countries such as the United States, Japan, and China have reached today's level of development under a single flag within their ideologies.

The history of world ideologies shows that there are two poles of ideology - creative and destructive, from which creative ideologies unite the country, unite the people and lead to development, while ideologies based on destructive ideas serve the interests of certain groups, gangs and protect their interests. In fact, a healthy, constructive ideology should be a set of ideas that pursue the interests of the whole of humanity, a particular nation, a people, and it should not be directed against the interests of another nation, a people. Only then will it serve man, goodness, progress.

Human history has repeatedly witnessed that destructive ideas have also risen to the level of national ideas. For example, the ideology of fascism, nationalism, racism, chauvinism, which are historically closer and more familiar to us. These ideologies are not a collection of ideas that pursue the interests of a single people, without harming the interests of other peoples, but a set of ideas directed against other political groups, nations and peoples in the interests of a particular nation or political group.

"Could fascism be stopped?" Professor M. Kuronov answers this question as follows: "Yes, humanity, when the European community is not indifferent, but shows an example of high unity and involvement. When spirituality became a powerful force and was activated, this evil idea could be stopped. Unfortunately, this did not happen. Indifference, indifference, living as "it has nothing to do with me" has made spirituality weak and vulnerable. And the Nazis ... that's what they needed." [1]

Behind the conflict of interests in the world, conflicting ideas and ideologies have emerged, and today they have reached the level of ideological aggression. Ideological aggression is actions that are specially organized and carried out in order to achieve political goals by influencing the minds, hearts, and consciousness of people in a particular country or region. At the end of the XX century, at the beginning of the XXI century, such ideological attacks between the regions and countries of the world intensified. This struggle has become the most effective means of struggle for the interests of political and economic groups, religions, different strata around the world.

In the early twentieth century, even in the middle of the twentieth century, when political forces took up arms and attacked each other in the face of conflicting interests, there was no longer a need for it. Ideological struggle, attacking each other with information and thereby achieving political and economic interests has almost become a method of political struggle of the new age. That is, "In the present age in which we live, the idea of creativity is increasingly opposed to destruction and destruction, and tolerance to intolerance of dissenting ideas, beliefs, and lifestyles, the vices of ignorance. International terrorism and ideological attacks, religious extremism and ignorance, which are currently being sharply criticized by the world community, are also based on destructive ideas" [2; 4].

It is certainly a product of globalization, which was predicted 100-200 years ago. Globalization is actually a progressive state in terms of human development. But the fact that some forces in the history of mankind are using globalization for their own evil purposes encourages our scientists to make a serious socio-philosophical observation.

At this point, we will focus on the content of some concepts and expressions that reflect the characteristics of today's ideological landscape. In the dictionary compiled by Tashanov, Globalization (Latin: Globe - "sphere", "Planet Earth", visual, globalization - "popularization") - the second half of the twentieth century. complexity, integration into the global information space, capital, commodity and labor markets, increasing man-made impact on the environment, the spread of popular culture, the growing threat of information-ideological and religious-extremist attacks" [3].

The majority of ideological attacks are manifested, identified with spiritual threats. In this regard, our scholars say that "the spiritual threat is a set of ideological views and practices based on the security of the individual and society, the spiritual world, aimed at weakening and disrupting the political and constitutional order, directed against the peace and stability of a particular nation, society and state." [4]. M. Amin Yahya interpreted spiritual

threats as an aggressive force on the individual's will and spiritual world, saying that "spiritual threat is an ideological, ideological, aimed at destroying the spiritual world of man, regardless of language, religion or belief." and information sensitivity.

An ideological threat is a movement that expresses the ideas of domination, tyranny, aggression, extremism, bigotry, and destruction." [5]

It must be acknowledged that ideological attacks are political attacks carried out by individuals, political, ethnic, national, religious groups, states, regions to gain an advantage over each other, to secure their own interests. Hence, ideological attacks are an active tool in the struggle for interests.

As early as the 6th century BC, the ancient Chinese philosopher and military figure Sun Tszu gave the following recommendations for organizing an ideological struggle.

Destroy all the good things in the enemy country.

Drag your enemy's prominent figures into criminal ventures, cases.

Shed the reputation of the enemy leadership and put him to shame in public when necessary.

To do this, collaborate with the most vile, treacherous, disgusting people in that country.

The fire of civil strife and conflict in a country hostile to you turn on

Put the youth against the older generation.

By using all means, the enemy is obstructing the work of the government of the state read.

Enemy supplies to the country's army at the required level and order there

Do not allow the supply by various means.

Weaken the will of the enemy warriors with song and music.

The devaluation of the traditions and values of your enemy, his own beliefs and do all you can to make your faith in God sound.

It is of a mild nature to that country to exacerbate corruption in society send memories.

Don't skimp on sharing gifts to buy information and like-minded people, be generous, be generous. Be generous in giving money and promises for these things, for these things will yield their wonderful fruit.

Although the Chinese philosopher put forward these ideas in the sixth century, even today the idea has not changed its form and essence in the world. When the interests of the world's strongest and weakest states collide, they use the same methods to destroy their opponents. By the end of the twentieth century, the ideological landscape of the world had changed, albeit slightly. The bipolar world, which has lasted just over 70 years, is new

it was as if he had entered into disguise. The former socialist camp, one of the two poles in the world, has disintegrated. Its largest and most totalitarian state-dominated state - the former union - is a thing of the past.

This state was replaced by independent states. Peoples freed from the ideas of dictatorial ideology are restoring the traditions of their national statehood and following the path of their choice.

But by the 21st century, geopolitical struggles around the world have once again escalated. Behind the ideological games, attacks, bloody wars continue in a number of regions of the world. Even today, in the life of all countries, one can observe certain contradictions of different ideas and ideological concepts. While some of them have a predominance of secular or religious ideas, in many of them the principles of protecting one's own interests through covert means, various political movements, and interfering in the interests of others are obvious. In such circumstances, in assessing some of the ideas and ideologies that have their place in the ideological landscape of the world, it is necessary to pay attention to their content, their current practice.

We have tried to analyze that the threats to the human heart and mind are globalization, ideological attacks, distortions of democratic values, and the popularization of drugs among young people. Threats to our national spirituality are the main sources of all other threats, large and small. Although they appear to be "far from" national spirituality, in practice they pose a great danger as they are aimed at eroding our spirituality "from within" and "from the outside".

Today, it is confirmed that the presence of people whose minds, worldviews and hearts are impoverished among the representatives of the nation will inevitably ruin its prospects. In this sense, too, an important factor in the preservation of national spirituality, protection of the worldview and the heart from any external threats remains the main task.

The growing level of threats is seen as a real factor in the growing globalization. At the same time, some indifference of the population in this process also plays a negative role. Research has shown that in the face of growing external threats, the political consciousness, culture and spiritual and enlightenment development of our population should not lag behind the levels of globalization. However despite our great potential in promoting our national spirituality, the experience of foreign countries is needed. As a result, the negative effects of external threats are reduced. In turn, external threats are prevented from adapting to threats from within. In particular, in some cases, under the influence of the problems of the transition to market relations, it can be seen that some members of our nation are taking part in the mass adoption of all from abroad and their popularization among our people. As a result, new "values" that contradict the national-spiritual character are emerging. It is especially dangerous that they are entering the lives of our young people. As the first President Islam Karimov said, "When we talk about protecting our young generation from various spiritual aggressions, we must speak openly not only about the great features that glorify our people, but also about the bad habits that have negatively affected its development. First of all, we must think about the complete liberation of our society from the evils of selfishness and indifference, nepotism and localism, corruption and selfishness, and disregard for others." 6

In conclusion, we must recognize that we are living in a period of extremely rapid change since the last quarter of the twentieth century, due to the development of science and technology and, in particular, the intensification of globalization. This process does not bypass our Central Asian region either. It is safe to say that geopolitical processes are developing more rapidly here than in other regions of the world. If we add to the processes and problems of natural and historical development (population growth, land, water problems, etc.) external forces and their interest in our region, their policies and the new threats that arise as a result, none of these risks is isolated. It is clear that attempts to resolve the issue will not yield the expected results. It is useful to take into account the fact that the peace and sustainable development of our region, political and economic cooperation based on mutual interests between its states may not be in line with the geopolitical interests of external forces.

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