



## THREATS IN THE PROCESS OF GLOBALIZATION AND THEIR EFFECTIVENESS OF THE FIGHT AGAINST

Ergashev Kamoliddin Erkin ugli

Tashkent State University Assistant of the Department  
“philosophy and national idea”

### Abstract

This article will talk about socio-political autonomous Global Games in the process of globalization in our society, exactly what threats are required to fight in a period when the need to strengthen social cooperation on a global scale is growing, and what is the essence of the initiatives that Uzbekistan is raising in this area and how they are important.

**Keywords:** extremism, terrorism, currents, local media, Un, CIS, Shanhai Cooperation Organization.

### Introduction

In the current process of globalization, socio-political, natural biological expresses the formation of a global environment and, at the same time, the transformation of existing national-regional problems into world-class ones. Whichever nation or country the world's violent and tyrannical forces want to subjugate, seize its wealth, first of all, they try to disarm it, that is, to lose its greatest wealth, its national values, history and spirituality. Today, humanity lives in a threatening and unstable time, when global contradictions, geopolitical games are at their peak. In such conditions, it is very important to increase vigilance, to be able to distinguish who is a friend, who is an enemy. Naturally, the changes taking place in the world do not leave the world public indifferent.

As the need to strengthen social cooperation on a global scale increases, what exactly threats are required to fight? What is the essence of the initiatives carried out by Uzbekistan in this area? What are they important?

First of all, it should be noted that vices such as extremism and fundamentalism cause serious conflicts and contradictions. It is known that concepts such as “fundamentalism”, “extremism”, “terrorism” represent ideas that do not comply with and contradict the laws adopted in society, as well as the actions on which they are based. No matter how extremism is called and what it looks like, its main purpose is to seize power by forming militant groups. It became no secret that even the goal of the penetration of such harmful currents into Central Asia was instability in the





region, the creation of religious and interethnic conflicts, and, ultimately, the seizure of power.

There is no doubt that the original intention of terrorists trying to present themselves as “defenders” of the Islamic religion is not to restore truly Islamic values, but to gain power, dissuade countries in Central Asia from their path of rule, and to achieve domination throughout the region.

Today, the entire world community recognizes that the basis of domestic and foreign policy in Uzbekistan is precisely such noble goals as a peaceful idea, interstate and interethnic harmony, ensuring security, stability and global cooperation in the region and in the world. After all, Uzbekistan’s initiatives to maintain peace in Central Asia, make this region a sustainable Security Area, fight international terrorism, religious extremism and fundamentalism, drugs, regional conflicts, interethnic conflicts, environmental problems are gaining worldwide support, it is also recognized that their implementation is the most optimal way to life.

The fact that the vices of extremism and terrorism have been gaining momentum in recent times shows how relevant this problem is.

It must be admitted that the new century began with the outbreak of violent and terrorist acts in all parts of the world. At various points on the Earth’s surface, explosions and self-sacrifice became the norm. Therefore, the question of what is the true meaning of terror, who are the terrorists themselves and what purpose they actually pursue, worries everyone today. Such terrorist attacks in the Republic of Uzbekistan are examples of acts of atrocities in the capital, which occurred on February 16, 1999, bombings and khunrezites in Tashkent City, Bukhara region on March 29-31 and April 1, 2004, and the bloody events of Andijan on May 13, 2005, directed against the peace and tranquility of the country.

According to dictionaries, the term “terror”, which means “to scare, panic”, actually covers a very wide range of meanings. Today, however, the term is used to refer to the armed struggle waged by ideologies in a radical mood. Terrorism is not a phenomenon that appeared yesterday or today. In its history, humanity has witnessed a huge number of tragic events-events, which were conceived by terrorists, led on the path of “ideas” that were consistent with neither religious nor vital reality, and claimed the lives of hundreds of thousands of completely innocent people. According to reports, about 500 terrorist organizations operate in the world today. 80% of them operate under the guise of Islam. They include “ISIS (Islamic State of Iraq and the Levant)”, “Jabhatun-Nusra”, “Ansaru ash-Sham” (Syria), “al-Qaeda”, “al-Jihad al-Islam”, “at-Takfir VA-L-Hijra” (Egypt), “Abu Sayyaf” (Philippines), “Azad Achex”, “Lashkari jihad” (Indonesia), “armed Islamic Movement” (Algeria), “Boko Haram” (Nigeria),





“Islamic Jihad Association”, “Islamic movement organizations such as tolbion (Afghanistan, Pakistan) can be included.

Fanatical currents, striving for political power, masking religious slogans, are trying to negatively affect the socio-political situation in Central Asian countries, in particular in Uzbekistan. In recent years, religious-political groups such as “jihadists”, false “Salafists”, as well as the religious-extremist group “Xizbut Tahrir” have been trying to actively act in our republic. Fanatical currents carry out their activities within young people in such ways as getting migrant workers in foreign countries into the sphere of influence, conducting propaganda through the “Internet”, pulling family members, loved ones and neighbors into their group, organizing secret “cells”, distributing materials of religious-extremist content in printed, electronic form.

Experts believe that now there are more than 100 thousand sites in the world that are engaged in the promotion of ideas that carry various manifestations of extremism. In the process of conducting an internet conversation, such ideas as the land of blasphemy, emigration, jihad, martyrdom, restoration of the caliphate are instilled in young people, who are involved in various conflict and conflict foci. The purpose of using zombie militants, who, by religious-extremist and terrorist currents playing into the bosom of certain political forces, have practiced in the lands, are fanatical, hardened, devoid of independent thinking, who consider any orders of their followers to be lawful, to create various conflicts and instability even in peaceful regions, is today a clear fact. In particular, ” jihadist “ groups are making extensive use of the internet and social media to attract new individuals to their ranks. Forums and groups of different names, organized on social sites such as various internet sites, “Odnoklassnik”, “Twitter”, are widely used portal “You Tube”. The propagandists of these groups conduct conversations with them, allegedly “suffering Muslims”, in order to add to their ranks those who spend most of their time on the internet, temporarily unemployed, wandering in the hope of making money abroad and dissatisfied with the social situation. Then the “problems” in the Islamic world are listed and the secular state and society are shown as the culprits. After that, it is proposed to “jihad” against “unbelievers” as a “solution” to all problems. To do this, it is necessary to “emigrate” first of all. Without knowledge, young people who do not have the skills to analyze their own independent opinion and surrounding phenomena begin to fly to such calls and become susceptible to Fanatical currents. In short “ “social networks” serve as “extremist hooks”. In fact, those who call young people to their ranks, who identify themselves as “mujahideen”, are executing civilians, humiliating women-girls and encroaching on their names. Norasi is killing children. He threatens those who go to perform the Hajj Act, the fifth arc of Islam, by declaring them to be “rock worshipers”.





Our religion promises to destroy St. Bethlehem, the Qibla of our religion. Houses, schools and libraries, villages and towns are torn down and the mosque is wandering the streets of the father, the mushtiparous mothers, norasi babies. Alas, even some young people from our country left their parents crying blood to the foci of intrigue, such as Syria, Iraq. In the land, he shot a gun at this land of ignorant people, which turned into dead menacing executioners, and turned to the abyss as a threat to his people, parents, and religious people.

Fanaticism also threatens to divide citizens in our society into “true” and “false” believers. As simple examples of such actions, one can note the excessive emphasis on the issue of “hijab”, which is supposedly promoted as an Islamic dress, seeing citizens living secular lives as supposedly “weak in faith”. It should be noted that the consequences of such conspiracy releases are known to us from what happened in Afghanistan, Pakistan and Algeria, and what is currently happening in the states of Iraq and Syria.

Indeed, by now, religious-extremist organizations have become a broadband system. This is part of a deeply thought out strategy. First of all, it should be noted that all extremist organizations are the product of research centers, “ideological laboratories”, if it is permissible.

The threat of religious-extremist currents to the stability of our society is manifested in actions such as destabilizing the social political situation in our republic, sharpening interfaith and interethnic relations, involving citizens, especially young people, in terrorist groups operating in areas where armed conflict is taking place, as well as in attempts to infiltrate terrorist acts in our country. The above-mentioned circumstances indicate once again the need to avoid alertness, to live in alertness at all times. This, in turn, strongly puts on the agenda the issue of Strengthening Multi- and bi-lateral cooperation in the international arena in the fight against religious extremism and terrorism, increasing the effectiveness of international and regional organizations such as the UN, CIS, Shanghai Cooperation Organization. It is known that Uzbekistan actively participates in the implementation of agreements aimed at combating extremism and terrorism adopted within the framework of a number of regional organizations. Political and legal documents on the issues of combating terrorism, its elimination were signed in the circles of the UN, the Commonwealth of independent states, the Shanghai Cooperation Organization. Currently, Uzbekistan has ratified 13 of the main UN documents aimed at preventing and combating terrorism. Uzbekistan’s international cooperation in the fight against terrorism is highly appreciated by the Counter-Terrorism Committee of the UN Security Council.







A special place in the activities of the Shanghai Cooperation Organization is the development of solidarity in the fight against the “three evil forces”, namely “terrorism”, “separatism” (separatism) and “extremism”. Since 2004, the regional Counter-Terrorist Structure of the SCO has been operating in Tashkent.

At a number of UN General Assembly summits, President Shavkat Mirziyoyev gave a speech and also touched on the topic of combating terrorism, extremism, separatism and drug trafficking together and stabilizing the situation in Afghanistan. Uzbekistan has also been effectively cooperating in the fight against international terrorism with a number of countries such as the United States, Russia, China, Central Asian republics.

In turn, systematically strengthening the level and effectiveness of preventive and explanatory work in preventing the spread of religious extremism and the ideology of terrorism in our society has become a vital issue of today. At present, effective cooperation of state and civil society has been established in the fight against religious extremism and terrorism in our republic. The state, contrary to our current laws, determines and puts an end to the activities of groups against the Constitution. The tactics and style of activity of religious-extremist movements are changing. Their organizers and activists, using the national mentality, tried unsuccessfully to attract women to their illegal activities. In this, the main focus is on women, minors, families whose culture has not yet risen, with insufficient material standards of living, trying to carry out their own non-constitutional acts on the pretext of sympathy. They use concepts such as friendship, religiosity, nationalism in the path of mercenary goals, seeking to seduce young people by pretending to be kind, humane when necessary. Such propaganda gives way to alienation of a person from his homeland, indifference to his fate opens the way for the formation of a Wallachian mood. In fact, terrorist acts have nothing to do with Islam. Because Islam, a religion of peace, humanity and compassion, has never promoted violence, one's suicide, injustice, nor does it.

No matter how much those who commit such deviations do not love about their hard faith in religion, in fact, they do this only to lose faith in the hearts of people. It is clear in itself that their goal is only to insult the divine religion, to exclude people from it and to arouse hatred and anger towards people with faith in their hearts. Therefore, the claims of “Islamic terrorism”, which are frequent in the international press today, are as false and unfounded as the concepts of “Jewish terrorism” or “Christian terrorism”. After all, neither Islam nor any other religion has a place for terror or violence over people in another form.

Even in the current conditions, when the countries of Central Asia are gaining their independence and moving towards development, there is no intention to pull this





region, where certain political forces, ideological landfills in the world have enormous economic potential and a favorable geopolitical position, into the sphere of their interests. To achieve their goal, they are using various ideological, religious and ideological tools, such as the derailment of socio-economic, cultural, educational ties that have historically formed in the region, conflict between friendly and fraternal states, peoples and nations, causing foci of tension. Especially in the worldview and spirituality of the peoples of Central Asia, Islam is firmly entrenched in the inazar, giving them Islamic “lessons”, a subversive movement aimed at spreading religious extremism and fundamentalism widely in the region under the banner of reviving Islam.

Therefore, it is imperative that every person become a civil duty and responsibility to be alert to any visible threats and attacks on the security and development of our country, to fight them sharply, to preserve our independence as a blind eye, to protect our youth from the influence of various foreign ideas, to show dedication in the interests of the motherland. We all witness the high assessment by our country of the work carried out by employees of the religious sphere in raising the morale of our society, keeping the population from the influence of foreign and false religious ideas, calling for vigilance and alertness. This recognition encourages religious Soha employees to operate more selflessly on the path of promoting peace and stability in our society.

In conclusion, it is necessary to pay attention to the following in order to ensure the stability of the socio-spiritual and religious situation in our country, to further activate the fight against various religious extremist currents and to prevent young people from joining foreign ideas:

- To further strengthen the practical cooperation of organized organizations and agencies in order to ensure the stability of the situation, to constantly engage in bokhabar from the processes related to religion within the citizens of the places;
- Increase the effectiveness of practical measures and spiritual and educational work aimed at educating young people in the spirit of secularism, patriotism in educational institutions, neighborhood gatherings, enterprises and organizations;
- roundtable discussions and seminars on such topics as “peace is the highest blessing”, “Islam has no place for extremism and terrorism”, “religious – extremist currents-a threat to the state and society” in educational institutions, increase the number and quality of training, use of videotapes that expose the true image of religious extremists and terrorist groups at events, reflect their crimes;
- conducting explanatory work on the elimination of cases of illegal religious education in mosques and separate houses(cells) in places munzazam;





- Organization of round tables on the threat of religious extremism and missionary ideas to society in the local media, the fact that the ideas of international terrorism and religious extremism lay mercenary geopolitical goals in Zamiri, increasing the output that fundamentally exposes fanatics 'distorting interpretations of Islam;
- To ensure vigilance and alertness in the neighborhoods, organize activities aimed at increasing family responsibility in the upbringing of young people and actively participate in such work, participate in conversations with migrant workers aimed at preventing them from falling under the influence of jihadist communities;
- it is necessary to strengthen the emphasis on the participation in educational work with persons who have passed punishment for their crimes as part of religious-extremist currents, have now entered the path of recovery and are released due to amnesty, to positively influence them with an explanation of the true nature and harmful consequences of fanaticism.

Maintaining peace requires vigilance and alertness. From this point of view, the formation of national pride, pride, feeling, deeper formation, ideological immunity against foreign ideas in our people, especially in young people, in the present time, when globalization processes are intense, remains an important task of all our compatriots who consider themselves destitute in the future of our great Vanatim as Uzbekistan.

### References:

1. Mirziyoyev Sh.M. We will build our great future together with our brave and noble people. – Toshken: Uzbekistan, 2017. – 485 b.
2. Karimov I. A., Uzbekistan at the dawn of the 21st Century: Security Assessment, stability conditions and development guarantees, T., 1997.
3. Nishanova N.R. // Social and political activity of women of Uzbekistan // Contribution of women scientists of Central Asian countries to the field of science (Part 2) Proceedings of the international scientific and practical conference. Tashkent: NUU., 2020. p. 206-209.
4. Nishanova N.R. // Modern female leader (based on practical analysis) // Current issues of the history of the peoples of Central Asia International scientific and practical conference 2020. p.357-360.
5. Nishanova N.R. // Equal rights for women and men - a guarantee of opportunities // Global cooperation - a condition and guarantee of sustainable development International scientific and practical conference. Uzbekistan. 2020. p.157-163.
6. Nishanova N.R. // Socialization of women and girls and their activation (social-philosophical analysis) // Renewing the science of Uzbekistan: problems,





- researches and solutions Republican scientific-practical conference. 2021 year. p.84-88.
7. Nishanova N.R. // Women's activation at the new stage of Uzbekistan's development // The role of women in the development of intellectual potential in Uzbekistan. 2021. p.23-29.
  8. Nishanova N.R. Feminism and gender equality in Uzbekistan: reflections and proposals. // NUU news. Tashkent, 2021. #1/2/1. p. 131-136.
  9. Nishanova N.R. // Descriptions of the category as logical concepts // International scientific and technical conference on "Innovative solutions to technical, engineering and technological problems of production" at Jizzakh Polytechnic Institute 2021. p.164-167.
  10. Nishanova Nodirakhan // Ethical culture and values.// International scientific and technical conference on "Innovative solutions to technical, engineering and technological problems of production" at Jizzakh Polytechnic Institute 2021. p.171-174.
  11. Nishanova N.R. // Freedom and social control in scientific research. // Analysis and solutions of the problems of the textile industry in Uzbekistan. Collection of the Republican scientific and practical conference. 2021. p.5-7.
  12. Nishanova Nodirakhan // Scientific research - the foundation of the future. // Analysis and solutions of textile industry problems in Uzbekistan. Republican scientific-practical conference collection. 2021. p.61-64.
  13. Nishanova N.R. // Innovation in scientific research - the innovative character and role of the concepts of discovery, invention//. "Actual problems of the power supply system" TSTU International Scientific and Technical Conference. 2021. p.324-328.

