

## GLOBAL THREATS TODAY CONQUERING THE MINDS AND HEARTS OF MANKIND

*Karimova Muyassarkhan Abduqayumovna  
candidate of philosophy, associate professor  
Andijan Institute of Mechanical Engineering*

**Abstract:** *The article presents scientific points of view about global threats, their danger and essence in the history of mankind and today. In particular, the existence of constructive ideas and destructive ideas and their negative impact on the interests of the people are highlighted. Philosophically analyzed the types, content and essence of global threats, the social problems arising as a result of derailing the world's economic development. The article presents scientific views on the history of mankind and the global challenges of our time, their dangers and their essence. In particular, the presence of creative ideas and destructive ideas in the public interest is emphasized.*

**Keywords:** *nation, idea, spiritual threats, globalization, interests, sense of mankind, global threats.*

As long as humanity and states exist, the struggle of interests has not ended. On a global scale, most of human history has been marked by socio-economic, political conflicts, conflicts, and disagreements. Of course, some countries were able to strengthen their borders and unite the people under certain ideas. Peace, cooperation, development by uniting the will of the whole people for many years is clearly visible in the countries that unite their people under one idea and lead their national statehood. For example, countries such as the United States of America, Japan, and China have reached today's level of development under a single flag within their ideologies.

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

Human history has repeatedly witnessed the rise of destructive ideas to the level of a national idea. For example, the ideology of fascism, nationalism, racism, and chauvinism, which are historically closer and familiar to us. These ideologies are not a set of ideas that serve the interests of a person, a whole people, without harming the interests of other peoples, but are a set of ideas directed against other political groups, nations and peoples by means of violence, aiming at the interests of one nation or political group.

In the era of globalization, calls to seek ways to ensure food security in cooperation, to join forces in combating threats and dangers to security and stability, to encourage the development of the "green" economy, and to increase attention to ecological issues, also affect human health, safe life, and the world. It is important for the future generation to support their goals in order to pass them on in a clean and healthy way. It can be said that thousands of relics of the Middle Ages and ancient history, thousands of examples of architectural monuments reflecting the traditions of various states and religions have been preserved in the territory of Central and South Asian countries. By increasing the tourist potential of these two regions, it is possible to increase the share of tourism in the economy of the countries of the region.

"Could Fascism Be Stopped?" - while raising the question, Professor M. Kuronov answers this question: "Yes, when humanity, the European community, is not indifferent, but shows a high example of unanimity and bravery. This evil idea could have been stopped when spirituality became a powerful force and came into play. Unfortunately, it did not happen. Indifference, indifference, "it has nothing to do with me" has made spirituality weak and weak. And the Nazis needed ... the same thing" [1;118].

Opposing ideas and ideologies have emerged behind the conflict of interests in the world, and today they have reached the level of an ideological attack. Ideological attack is a specially organized and implemented behavior to achieve political goals by affecting the mind, heart, and consciousness of

people in a certain country or region. At the end of the 20th century and the beginning of the 21st century, such ideological attacks between the regions and countries of the world escalated. This struggle has become the most effective means of struggle for the interests of political and economic groups, religions, and different strata on a global scale.

At the beginning of the 20th century, even in the middle of the 20th century, when political forces took up arms and attacked each other in the conditions of conflicting interests, it was no longer necessary. Ideological struggle, attacking each other with information and thereby securing political and economic interests has almost become the style of political struggle of the new era. That is, "By the time we live in, the idea of creativity is more and more opposed to destruction and destruction, and to tolerance, intolerance of different thoughts, beliefs and lifestyles, and vices of ignorance are becoming more and more opposite. International terrorism and ideological attacks, religious extremism and ignorance are also based on destructive ideas" [2; 4].

It would be safe to say that this is a product of globalization that was predicted 100-200 years ago. From the point of view of human development, globalization is actually a progressive state. But the fact that some forces are using globalization in the history of mankind for their evil purposes calls our scientists to a serious socio-philosophical observation.

Here we pay attention to the content of some concepts and phrases that reflect the features of today's ideological landscape.

Researcher A. In the dictionary compiled by Tashanov, "Globalization (lat. Globus - "sphere", "Earth planet", visual, globalization - "popularization") - the second half of the 20th century and the beginning of the 21st century. complexity, global integration of the information space, capital, goods and labor market, increasing man-made influence on the environment, wide spread of popular culture samples, a concept expressing the increasing risk of information-ideological and religious-extremist attacks" [3;119] is interpreted.

Most of the ideological attacks are identified and manifested as moral threats. According to our scientists, "moral threat is a concept that expresses a set of ideological and theoretical views and practices based on it, directed against the peace and stability of a particular nation, society and state, aimed at weakening and destroying the political constitutional system, threatening the security, spiritual and spiritual world of the individual and society." [4;317] came to a stop.

M. Amin Yahya interprets spiritual threats as an aggressive force on the will and spiritual world of a person, "spiritual threat is an ideological, ideological threat directed against a person's life as a free person in the literal sense, regardless of language, religion, belief, and aimed at derailing his spiritual world. and informational attack.

Ideological threat is a movement expressing the ideas of domination, authoritarianism, aggressive, extremist, bigotry, destruction" [5; 352].

It is necessary to recognize that ideological attacks are political attacks carried out by individuals, political, ethnic, national, religious groups, states, regions in order to achieve superiority over each other and ensure their interests. Therefore, ideological attacks are an active tool of the struggle for interests.[6].

As early as the YI th century BC, the ancient Chinese philosopher and military leader Sun Tzu gave the following recommendations for organizing an ideological struggle.

1. Destroy all the good things in the enemy country.
2. Draw the prominent figures of your enemy into criminal enterprises, jobs.
3. Discredit and publicly embarrass the enemy leadership when necessary.
4. To do this, cooperate with the lowest, traitorous, despicable people in that country.
5. Ignite civil strife and conflict in a country hostile to you.
6. Put the youth against the older generation.
7. Use all means to disrupt the work of the government of the enemy country.
8. Do not allow the army of the enemy country to be supplied to the required level and to maintain order there by any means.

9. Weaken the will of enemy warriors with chants and music.
10. Do everything in your power to devalue your enemy's traditions and values, and destroy his faith and belief in his god.
11. Send memories of a light nature to that country to increase the disruption in society.
12. Don't skimp on sharing gifts to buy information and like-minded people, be generous and generous. Be generous with money and pledges for these works, because these works will pay off in a wonderful way.

Although the Chinese philosopher advanced these ideas in the 6th century, even today, this idea has not changed its form and essence in the world. When the interests of strong and weak countries in the world collide, they take measures to destroy their opponents with these methods. By the end of the XX century, the ideological landscape of the world had changed a little. The bipolar world that lasted for a little over 70 years seemed to have taken on a new look. The former socialist camp, one of the two poles in the world, has disintegrated. Its largest and main state, the former union, dominated by a totalitarian regime, has become a thing of the past. Instead of this state, independent countries emerged. The peoples who got rid of the fixed ideological ideas are restoring their traditions of national statehood and are following their own chosen paths.[7].

But by the XXI st century, geopolitical struggles in the world have reached a peak again. Behind the ideological games and attacks, bloody wars continue in a number of regions of the world. Even today, in the life of all countries, it is possible to observe a certain contradiction of different ideas and ideological concepts. In some of them, the predominance of secular or religious ideas can be felt, while in most of them, the principles of protecting one's own interests through secret ways, various political actions, and interfering with the interests of others are clearly visible. In such a situation, it is necessary to pay attention to their content and practice today when evaluating some ideas and ideologies that have their place in the ideological landscape of the world.[ 8].

We tried to analyze the threats to the human heart and mind, such as globalization, ideological attacks, distortion of democratic values, and popularization of drug addiction among young people. Threats against our national morale are the main sources of all other threats, big and small. Although they appear to be "far" from national spirituality, in practice they are a great danger as they aim to erode our spirituality "from within" and "from without". [9].

It is confirmed today that the existence of people with impoverished minds, worldviews and hearts among the representatives of the nation will inevitably ruin its prospects. In this sense, it is an important factor of preserving national spirituality, protecting the worldview and soul from any external threats remains the main task.[10].

The increasing threat level is becoming a real factor in the growing globalization. At the same time, some indifference of the population is playing a negative role in this process. Studies have shown that in the face of increasing external threats, the political consciousness, culture, and spiritual and educational development of our population should not lag behind the levels of globalization. At the same time, despite our great potential in promoting our national spirituality, the experience of foreign countries is necessary. As a result, the negative effects of external threats will decrease. In turn, external threats are prevented from harmonizing with internal threats. In particular, in some cases, under the influence of the problems of the period of transition to market relations, it is possible to see that some representatives of our nation participate in accepting everything from the outside and popularizing it among our people. As a result, new "values" are emerging that contradict the national-spiritual character. Their entry into the lives of our youth is becoming particularly dangerous. As the first President Islam Karimov noted, "When we talk about protecting our young generation from various spiritual aggressions, it is necessary to openly talk about not only the great features that glorify our people, but also about the bad habits that have a negative impact on its development. First of all, we should think about completely ridding our society of vices such as selfishness and indifference, nepotism and localism, corruption and self-interest, disregard for others".[11].

Since the last quarter of the XX th century, we have to admit that we are living in a time of extremely rapid changes due to the development of science and technology, and especially the strengthening of the globalization process. This process does not bypass our Central Asian region. [12]. It would not be a mistake to say that geopolitical processes are developing more vigorously here than in other regions of the world. If we add the natural-historical development processes and problems (increasing population, land, water problems, etc.) to external forces and their interest in our region, their policies and new threats that appear as a result, a country that does not take any of these risks separately it will be clear that the attempt to solve it will not give the expected result. It would be useful not to avoid the possibility that peace, stable development of our region, and political-economic cooperation based on mutual interests between the countries in it may not correspond to the geopolitical interests of external forces.

#### REFERENCES :

1. Куронов М. Бизнес бирлаштирган ғоя. –Т.: Ғ.Ғулом номидаги нашриёт матбаа-ижодий уйи. 2016. 118-б.;
2. Ташанов А. Вайронкор ғоялар ва бузғунчи мафкуралар. –Т.: Турон замин зиё. 2015. 4-б.;
3. Маънавият: асосий тушунчалар изоҳли луғати/ ЎзР Президенти ҳузуридаги Давлат ва жамият қурилиши академияси, Ўзбекистон файласуфлар миллий жамияти; таҳрир хайъати: Х. Султонов ва бошқ.; тузувчи ва масъул муҳаррир Қ. Назаров.-Т.: Ғафур Ғулом, 2009. 119-б.;
4. Маънавият: асосий тушунчалар изоҳли луғати-Т.: Ғ.Ғулом нашриёти матбаа уйи. 2009.317-б.;
5. М.Амин Яхё. Интернетдаги таҳдидлардан ҳимоя. Ёрдамчи ўқув қўлланма.-Т.: Моварауннаҳр, 2016.-Б.352.
6. Abduqayumovna K. M. The impact of society's thinking on the development of the family economy. – 2023.
7. Каримова М. А. Ёш авлодга таълим ва тарбия беришда ўқитувчининг инновацион фаолияти ва таълим технологиялари //Proceedings of International Educators Conference. – 2023. – Т. 2. – №. 3. – С. 21-26.
8. Каримова М. А. Зардуштийлик динида чорвачилик билан боғлиқ маросимлар //Proceedings of International Conference on Modern Science and Scientific Studies. – 2023. – Т. 2. – №. 3. – С. 82-86.27.
9. Нажимидинова Д. Ғ. Оила тинчлиги жамият фаровонлиги //Journal of new century innovations. – 2023. – Т. 12. – №. 1. – С. 77-81.
10. Abduqayumovna K. M. Interaction of object, subject and synergetic categories in scientific work //Spectrum Journal of Innovation, Reforms and Development. – 2022. – Т. 3. – С. 25-29.
11. Каримова М. Improving technical philosophy and changing human thinking //O ‘zbekiston milliy universiteti xabarлари, 2022,[1/5] issn 2181-7324.
12. Нажимидинова Д .Ғ. Ахлоқий қадриятларнинг талабалар ижтимоий фаолиятидаги ўрни //Proceedings of International Conference on Modern Science and Scientific Studies. – 2023. – Т. 2. – №. 3. –С.75-81
13. Каримова М. А., Нажимидинова Д. Ғ. Фарзанд туғилиши ва бола тарбияси билан боғлиқ урф-одатларда зардуштийлик излари //Journal of new century innovations. – 2023. – Т. 12. – №. 1. – С. 69-76.