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# Manifestations of Moral Threats in the Ideosphere of Uzbekistan and Their Prevention Strategy

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## ABSTRACT

In some sources, it is recognized that globalization is a great threat to national culture, as well as contributing to the development of trade and cooperation between countries. So, in any case, there is an undeniable truth in all these thoughts, and at the same time, we have become their witnesses in life. This article analyzes moral threats in the ideosphere of Uzbekistan and the strategy of combating them.

**Keywords:** Globalization; Culture; Mass culture; Integration; Information attacks; Moral threat; Values.

## Introduction

The concept of “globalization”, which is widely used in the social, political, cultural and moral spheres of our life, is one of the most widespread concepts today. In some sources, it is defined as “In the process of globalization, the whole globe turns into a small village.” Another source states that “globalization is a social, cultural, political, and legal phenomenon”.

French researcher B. Bundy emphasizes that the process of globalization is three-dimensional:

- Globalization is a continuous historical process;
- Globalization - the process of homogenization and universalization of the world;
- Globalization - the process of “washing away” of national borders.

## Discussion

The positive and negative effects of globalization on the economic policy and morality of countries are well expressed in the following words of the famous Indian statesman Mahatma Gandhi: “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any” [1].

That is why, in today's process of globalization, we need to provide our home and life with fresh air, and at the same time protect it from “hurricanes”.

“The term “global” etymologically derives from two languages but not one: Latin (globus – sphere) and French (global – universal, taken in general). And in modern science the term “global” is used in these two “extensional” senses:

- (1) Global as planetary, related to the globe;
- (2) Global as comprehensive, universal, general, and in this sense it outstretches to the sum of things or to the whole Universe” [2].

“Theodore Levitt first used “globalization” in a 1983 Harvard Business Review article about the emergence of standardized, low-priced consumer products. He defined the term as the changes in social behaviors and technology that allowed companies to sell the same products around the world” [3].

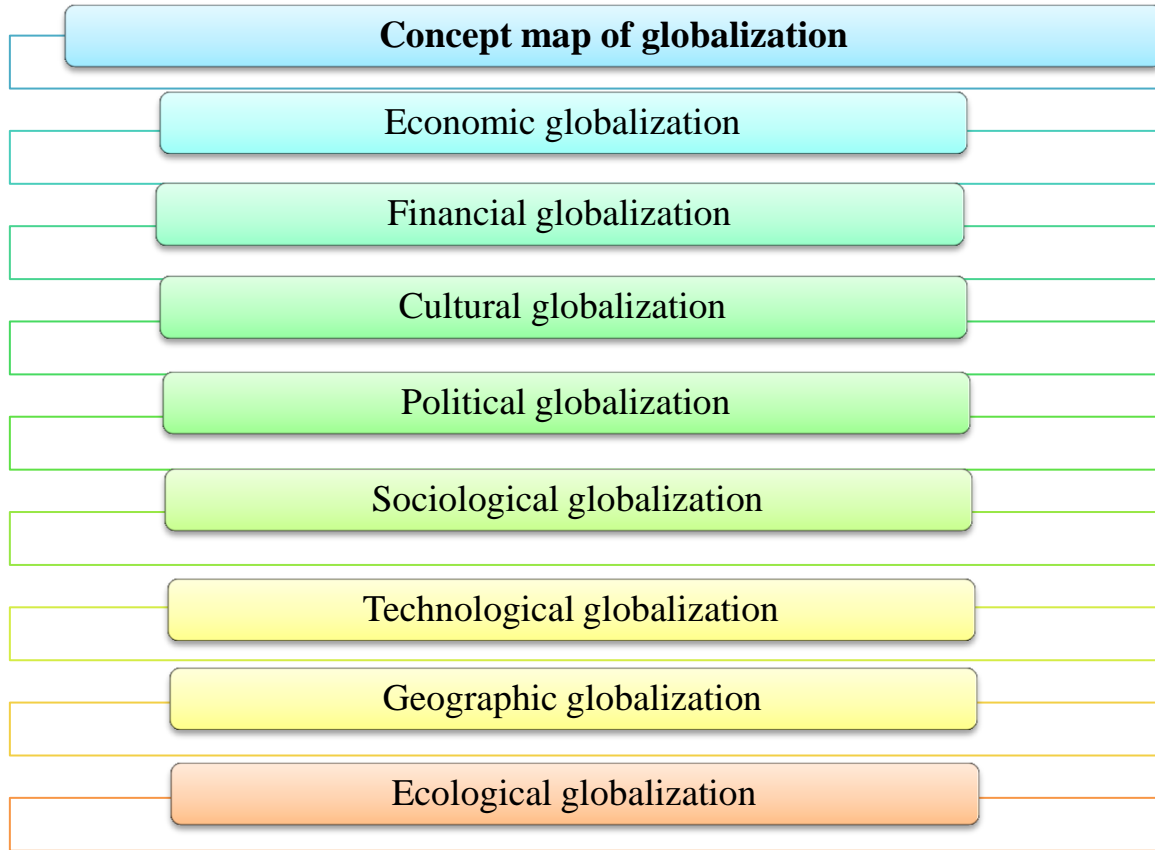


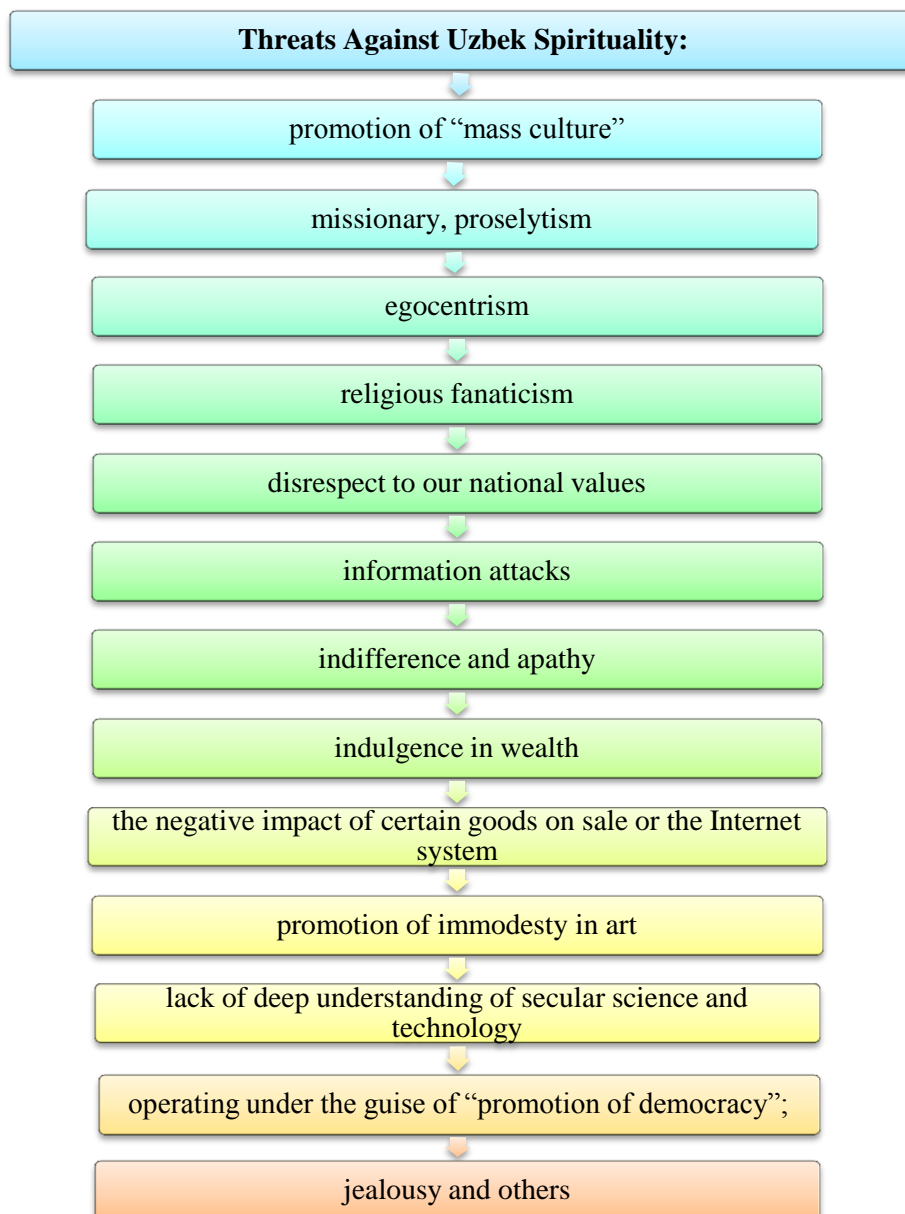
Figure 1. Concept map of globalization

It should be noted that globalization is a process that is directly related to the intensification of socio-political and economic life. Its essence is the sharp expansion and complication of mutual relations and interdependencies between peoples and states. It is a new stage of social development on a global scale. It consists of many profound changes taking place in various spheres of human activity. The essence of globalization is manifested by the growth of unlimited information flows, the transformation of the planet into a single society, the spread of information in seconds and its impact on social reality. No matter how one defines this concept, this process continues in our lives, and it is a huge responsibility to study it more thoroughly and apply its positive aspects to life.

Consequences of globalization	
Positive	Negative
International integration	Sharp ideological influence
Collaborative relationships	Ideological oppression
Foreign investments	A moral threat
Exchange of capital and goods	Ideological attack

Free movement of labor	Moral emptiness
New job opportunities	Dangerous threats
Modern communication	Information attacks
Information technology	Moral depravity
Rapid spread of scientific achievements	“mass culture”
Harmonization of values	Egocentrism
Intercivilizational communication	Indifference to moral principles
Increased opportunities for mutual aid	Violence

**Figure 2.** Pros and cons of globalization



**Figure 3.** Threats Against Uzbek Spirituality

It is correct to interpret the concept of “moral threat” as a set of all ideological and informational attacks directed against morality. A moral threat is an ideological, ideological, and informational attack directed against every person's life as a free person in the literal sense, with the goal of derailing his moral world. Any attack against our morality means a blow to our national pride, which has been passed down from ancestors to generations for thousands of years, and to our noble goals of building a free and prosperous life.

The threats to our morality, generally speaking, are the negative consequences of “mass culture”, they are a set of moral and moral foundations that are completely alien to our morality, culture and national values, which are coming to us from the outside.

Our president Shavkat Mirziyoyev stated the following about this: “Dangers such as religious extremism, terrorism, drug addiction, human trafficking, illegal migration, and “mass culture” are increasing and are undermining the beliefs and family values that mankind has followed for centuries” [4].

### Results

“Mass culture”, in its essence, is a combination of national cultures, it does not like cultural diversity, its real goal is to see the world as one.

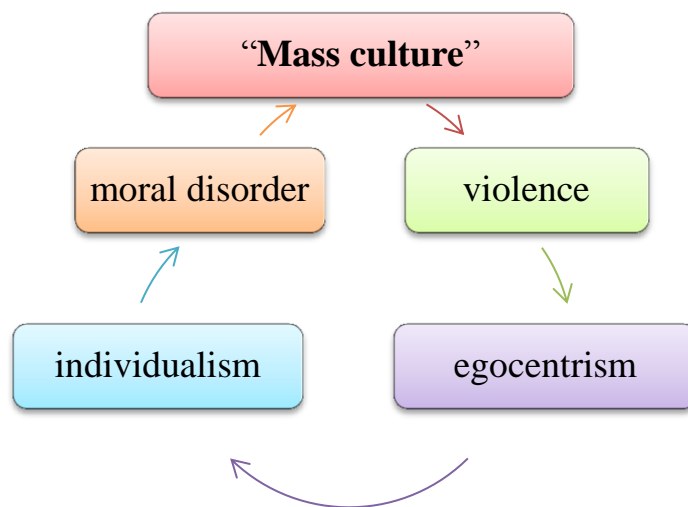


Figure 4. Types of mass culture

#### *The moral disorder is manifested in the following:*

- ✓ Smoking of women (girls).
- ✓ Alcoholism is the drinking of alcohol, especially women (girls).
- ✓ Excessively narrow and open, wearing clothes at a level where the body is visible, especially even the signs of femininity.
- ✓ The fact that young men-girls kiss and hug before the wedding (in some cases we also hear that they have entered into a sexual relationship).
- ✓ Women's cursings with the words that men say.
- ✓ Promote, watch and distribute pornographic products.

- ✓ Starism (given to sub-passions, the divinity of variety artists, actors, athletes, teledictors).
- ✓ Support for ignorance, dirt, lack of culture, confusion and patriotism.
- ✓ Draw different tattoos on the body.
- ✓ Revenge not to build a living (family).

Ideological immunity is a set of conscious rules that a person follows in his life. Symbolically, it can be named the ideological constitution of a person. This constitution is based on two principles:

- the first is the norms adopted in the national-spiritual environment where he lives;
- the second is the part of these norms that is assimilated into the human worldview.

Therefore, the harmony of the individual and the ideology of the society make the society and the state strong. Otherwise, the more people's ideology moves away from the national idea, ideology, and worldview that unites everyone, the closer such a society is to ideological chaos. This problem can be solved through national education and propaganda activities aimed at ideological prevention.

The concept of "immunity" (derived from the Latin word "immunitas") means, "to get rid of something" and is a system that protects a person from various harmful ideological influences. The concept of "immunity" was first used in medicine and meant the body's ability to protect itself from various diseases.

A person's ideological immunity can be assessed at five levels:

first level - the person is not aware of the essence of our national idea;

second level - a person is aware of the national idea, but does not understand it deeply, the national idea has not become the basis and motive of his daily behavior;

third level - a person has knowledge, but it is theoretical and it is difficult to apply it in daily life;

fourth level - a person understands the national idea, can evaluate the impact of the idea based on the harmony of personal and national interests; a person can demonstrate a justified negative attitude - immunity against internal and external political and ideological influences, but does not encourage others to do so;

fifth level - a person has made the national idea his belief and applies it everywhere and always, actively fights against destructive ideological and political ideas, and encourages others to do the same. A citizen with a high level of ideological immunity has the potential to ideologically educate those around him. At the same time, he gives up useless and harmful habits for himself and his nation, he understands the interests of the nation as his own interest, and his own interests as a condition for achieving the interests of the nation.

According to the concept of spiritual threat elimination, spiritual threats can be eliminated "thought against thought, idea against idea, and enlightenment against ignorance."

1. Thought against thought. It is necessary to form a true and reasonable independent opinion and outlook of everyone. For this, it is important to increase the knowledge and information of a person.

2. Idea against idea. By forming the ideas of goodness, justice, truth and responsibility in the human mind based on the national idea, it is possible to protect him from ideas such as evil, ignorance and indifference. A person with a national idea can distinguish destructive ideas, this is the essence of the principle of "idea against idea".

3. Enlightenment against ignorance. A person must understand the secrets of this world sufficiently, know who he is and understand the meaning of life. Today, the only way to do this is to grow up as a professional person [5].

### Conclusion

Taking this into account, as stated by President Shavkat Mirziyoyev, “Stating the aggravation of terrorist threats in the world, especially in recent years, the President of our country has noted that the use of mainly forceful methods of counteraction does not justify itself. In his opinion, the ignorance and intolerance, along with other factors, are at the heart of international terrorism and extremism. In this regard, President Shavkat Mirziyoyev has defined ensuring conditions for self-realization of youth and creating a barrier against the spread of the “virus” of ideology of violence, as a key task”. Therefore, we need to take serious measures to prevent this damage. To do this, we need to find out the reasons for the introduction and spread of "mass culture" and devise countermeasures and put them into practice.

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#### Consent for publication

The author declares that he/she consented to the publication of this research work.

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