

**THE ROLE OF RELIGIOUS VALUES IN PROTECTING YOUTH
FROM VARIOUS IDEOLOGICAL THREATS**

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Abstract. The article conditionally classifies threats into economic, social, political, natural-climatic, ecological, demographic, ideological, and military categories, and considers it appropriate to define all of them under the general concept of “social threats.” This is because all these threats are fundamentally based on social relations and processes primarily connected with human activity.

Keywords: human, society, social, political, natural-climatic, ecological, demographic, ideological and military threats, social threat.

Today, the process of globalization is exerting various influences on socio-cultural phenomena in all regions of the world. The diversity of these influences is closely connected with the political, economic, social, informational, and spiritual potential of countries, as well as geopolitical factors.

If we conditionally classify threats into economic, social, political, natural-climatic, ecological, demographic, ideological, and military categories, it would be appropriate to define all of them under the general concept of “social threats.” This is because all of them are fundamentally rooted in social relations and, above all, in processes connected with human activity.

The term “threat” (derived from the Arabic word meaning danger or risk) refers to extremely negative and unstable political, social, and historical situations that arise within a specific time and space as a result of the penetration of local, territorial, regional, and ultimately global negative factors. These factors complicate human life and activity, weaken the systems of protection that humanity has built over centuries to preserve social stability and security, and eventually undermine and destroy the political foundations of the state.

Based on the above definition, the discussion mainly concerns the emergence of concrete and highly negative unstable social situations caused by the infiltration of various harmful influences and factors into society and political life, aimed at disrupting social order. In general, experience shows that regardless of the level of threats directed against society, the state, and human interests, it is appropriate to acknowledge that the harmful consequences they bring are almost similar in their impact.

In this regard, the words of the President of Shavkat Mirziyoyev serve as a call for vigilance:

“Our main task is to prevent our children from falling under the influence of various radical and harmful ideas. We must continue our work in this direction with new approaches.”

In our research, we attempted to highlight the negative impact of threats on our national spirituality and to study the specific aspects of improving personal responsibility on the basis of Islamic values in combating such threats as one of the most urgent philosophical problems in today’s rapidly intensifying process of globalization.

In the work “*High Spirituality – An Invincible Force*”, the First President of Islam Karimov defines spiritual threat as follows:

“By spiritual threat, first of all, it is necessary to understand ideological, conceptual, and informational attacks aimed against every person’s right to live as a truly free human being, regardless of language, religion, or belief, and directed specifically at destroying his spiritual world.”

Indeed, in today’s era of rapidly developing globalization processes, such terrible dangers directed against spirituality are also serving to undermine the roots of our national values, which are directly connected with Islam and imbued with eternal universal ideas.

“Therefore, any threat directed against spirituality can itself become one of the serious dangers to ensuring the security of the country, its national interests, and the future of a healthy generation, and ultimately may lead society into crisis.”

Spiritual threats are a specific form of spiritual aggression carried out directly from inside or outside a country by destructive forces and various centers pursuing their own material and political interests. In order to achieve their goals, they attempt to skillfully and dishonestly exploit people’s spiritual and psychological feelings, national sentiments, existing socio-economic problems in society, as well as the media and the Internet.

Spiritual aggression often operates under various disguises and behind attractive slogans and ideas.

In this regard, it is important to emphasize three main types of spiritual threats:

- Ideological threats
- Conceptual threats
- Informational threats

An ideological threat is the attempt of a socio-political movement, trend, or political force to impose its ideology, which expresses its own interests, on

others through intimidation and violence. Ideological threats are a set of ideological dangers that can endanger the fate of society, the state, the people, or a nation and may lead to tragic consequences. Uzbekistan is also not free from such threats. In the minds of citizens, these threats manifest themselves in the form of political extremism, religious fundamentalism, ethnic and interethnic conflicts, corruption, criminality, and ideological aggression. In particular, the ideology of fanatics, materially and ideologically supported through international terrorism and centers of religious extremism, as well as the idea of restoring the medieval Arab Caliphate, poses a serious threat to peace and stability in our region today.

Conceptual threats seek to form alien ideas, views, and goals within the spiritual world of a person. Today, the following forms of conceptual threats are becoming evident: moral corruption, violence, egocentrism, individualism, “mass culture,” attempts to undermine confidence in the national model of state development, provoking interethnic conflicts, and poisoning the minds of youth.

The ultimate goal behind these threats is to gain control over the material and spiritual wealth of developing states. This is because conceptual threats eventually lead the state toward crisis.

Informational threats, in turn, aim to poison human consciousness and thereby create a crowd deprived of its own identity. Today, informational threats mainly enter through the Internet. The present era is characterized by an unprecedented globalization of ideological processes on a world scale. The process of information dissemination now covers the entire globe. The emergence of the international computer network — the Internet — created in the last decade of the twentieth century, and the acceleration of information exchange through it, have significantly expanded the scale of ideological influence today.

Indeed, in today's globalized world, the Internet system has become one of the main tools of ideological influence. This process occupies the minds of the younger generation with negative views and today is causing extremely serious and dangerous problems in society. For example, the use of the Internet to poison and damage human consciousness through destructive ideas — in other words, turning the human mind and soul into an object of ideological struggle — has become one of the most widespread and rapid methods of ideological warfare. As a result, individuals are becoming vulnerable in the face of cyberattacks.

From a philosophical point of view, the main reason why individuals fall under the influence of false information and destructive ideas spread through social networks is the use of advanced methods that affect the subconscious mind, which is even stronger than the conscious sphere of thought.

In today's age of globalization, computer technology has become the main target of cyberterrorism, one of the virtual forms of terrorism. The most painful aspect is that this technology is being used as a means of spiritual and ideological threat.

For this reason, it is necessary to create literary works, feature films, theatrical performances, and documentary films dedicated to the lives and activities of worthy role models and national heroes. If their portraits were displayed in schools, colleges, lyceums, higher educational institutions, industrial enterprises, cultural centers, libraries, cinemas, concert halls, and even metro stations, this would create opportunities for the younger generation to follow, imitate, and aspire toward positive examples.

At one time, the First President of Islam Karimov gave extremely important instructions to creative intellectuals about creating the images of the heroes of our time in cinema, television, and theater. Unfortunately, this task

was not fulfilled as expected. Because if our children do not know their own national heroes, then they will seek “heroes” from outside sources. The “hero” they find may be a thief who breaks into bank safes and steals money, a ruthless killer, or a fraudster who deceives people and seizes their wealth through modern methods — and we may not even realize it. As it is often said, if we do not educate our own children ourselves, there will immediately be others ready to “educate” them in our place.

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