



ISSUES OF ENSURING SPIRITUAL AND IDEOLOGICAL SECURITY IN THE CONTEXT OF GLOBALIZATION

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ABSTRACT	KEYWORDS
<p>This article examines the issues of ensuring spiritual and ideological security in the context of globalization. It analyzes the growing influence of global processes on the value system, worldview, and ideological stability of society. The study emphasizes the importance of strengthening spiritual resilience, preserving national identity, and developing effective mechanisms to counter ideological threats in modern conditions. Special attention is given to the role of education, culture, and state policy in maintaining ideological stability and promoting national values.</p>	<p>Globalization, spiritual security, ideological security, national identity, value system, ideological stability, cultural development, education, state policy.</p>

Introduction

The modern process of globalization is deeply penetrating all regions of the world and exerting its influence on economic, political, and cultural spheres. In particular, in an era where the speed and scope of information flows are increasing, various threats to national spirituality and ideology are also intensifying. Therefore, ensuring spiritual and ideological security is becoming one of the most urgent issues. In this regard, there is a growing need to develop strategically defined approaches based on political institutions and structural frameworks. Spiritual and ideological security is becoming a key instrument in ensuring state stability, the reliability of civil society, and social harmony.

From this perspective, the political-legal mechanisms of spiritual and ideological security represent a system of combating ideological threats in the information space and public consciousness on a legal basis through national legislation, state policy, and regulatory acts. Such mechanisms are not limited to criminal or administrative measures; they also include a comprehensive approach aimed at forming moral immunity, covering education, upbringing, culture, and communication spheres.

Today, in the new development stage of Uzbekistan, special attention is being paid to ensuring spiritual and ideological security as one of the priority directions of state policy. In this regard, political-legal mechanisms are being formed as strategic tools. These processes are closely connected with strengthening political stability, eliminating ideological gaps, and improving the activity of state-legal institutions on democratic principles.

From a philosophical perspective, political-legal mechanisms should be regarded not only as a system of institutions but also as a socio-cultural platform reflecting values, norms, and ideals. As M. Jo‘rayev notes, “spiritual security is a means of achieving political stability through preserving ideological

sovereignty.” Therefore, political-legal mechanisms must perform not only repressive functions but also humanitarian tasks such as raising consciousness and forming civic culture.

The Constitution of the Republic of Uzbekistan, the laws “On Spirituality and Enlightenment,” and regulatory documents “On Information Security” serve as the main political-legal foundation in this regard. In particular, within the framework of the concept “New Uzbekistan — a New Stage of Development” put forward by President Shavkat Mirziyoyev, the principles of “dialogue with the people” and “human dignity” have become part of the ideological discourse ensuring stability.

The issue of ideological security is a pressing task in any modern society that must be addressed not only in the ideological sphere but also within clearly defined legal and political systems. This issue is especially significant in societies undergoing historical transformation such as Uzbekistan, where it plays a central role in ensuring social stability, international reputation, national interests, and protection of public consciousness. Therefore, we consider it necessary to coordinate political and legal mechanisms in strengthening ideological security.

Firstly, the absence of a legal foundation for ideological policy leads to instability, conflicts, and legitimacy crises. In this regard, the fifth priority direction of the “Development Strategy of New Uzbekistan” adopted in 2021 highlights measures aimed at strengthening spiritual-ideological stability, public consciousness, and information security. This normative basis stems from the need to harmonize ideological stability with constitutional principles.

Secondly, the practical implementation of political-legal mechanisms is reflected in the activities of state institutions that shape and execute state policy. In particular, presidential decrees aimed at improving spiritual-educational activities, as well as decisions of commissions under the Oliy Majlis working with NGOs and civil society institutions, are components of state policy aimed at ideological security.

Thirdly, among legal mechanisms, laws regulating the information sphere—such as the Law “On Informatization,” the Law “On Mass Media,” and the “Cybersecurity Strategy”—enable legal control over technological aspects of ideological influence.

In the system of ongoing political and legal reforms in Uzbekistan, ensuring spiritual and ideological security is gaining increasing importance. This is related, on the one hand, to the multi-format and transnational nature of ideological threats, and on the other hand, to the need to strengthen the foundations of national statehood and social cohesion. Therefore, political-legal mechanisms should be viewed not merely as normative documents but as strategic instruments ensuring cognitive balance and ideological stability.

In the digital age, legislation regulating ideological security must include advanced technological tools. For example, initiatives of the Ministry of Digital Technologies, the Cybersecurity Concept, and the Law “On Information Security” provide legal means to control transboundary ideological threats. In this regard, based on international experience, it is necessary to develop a national model adapted to Uzbekistan’s conditions.

For instance, Germany’s “NetzDG” law strengthens responsibility for hate speech in social networks, France implements ideological-cultural stability based on the principle of “laïcité,” and South Korea uses AI-based monitoring of the national information space through the Korea Internet & Security Agency (KISA). These experiences can be adapted to Uzbekistan’s spiritual stability strategy in the following directions:

- Establishment of political-legal monitoring centers to track ideological discourse in media and social networks;
- Development of digital responsibility mechanisms instead of digital censorship, including ethical and legal accountability for content creators;
- Introduction of educational programs in higher education such as “Information Security and Ideological Threats,” “Digital Ethics,” and “Information Law.”

In modern Uzbekistan, the role of political-legal mechanisms in ensuring spiritual and ideological security is increasing. These mechanisms function not only as legal tools but also as socio-cultural systems shaping public consciousness and strengthening ideological stability. Modern philosophical approaches—epistemological, axiological, and communicative—serve as important scientific foundations for forming ideological immunity.

Based on John Rawls’ concept of a “just society,” law is interpreted not only as a control mechanism but also as an ethical-legal environment that promotes moral development. At the same time, Ian Manners’ theory of “normative power” is relevant for Uzbekistan, as it allows maintaining ideological independence in global competition through a value-based legal stability model.

In Uzbekistan’s political-legal practice, constitutional reforms, the “Uzbekistan–2030” Strategy, national human rights programs, anti-corruption policies, gender equality, and youth policies serve as modern approaches to ensuring ideological protection and moral stability.

We also consider it a strategic task to increase the political-legal activity of civil society, improve legislation regulating digital culture and ideological information space, and create open dialogue platforms between state institutions and citizens. This approach ensures the harmony of civic position, moral choice, and ideological views.

Based on the above, the following conclusions are drawn:

First, political-legal mechanisms should be interpreted not only as instruments of order and control but also as forces shaping public consciousness and strengthening moral immunity.

Second, constitutional reforms, the “Uzbekistan–2030” Strategy, gender policy, anti-corruption efforts, and national human rights programs serve as legal pillars of ideological security.

Third, the EU concept of “normative power” (Manners, 2002) can be adapted to Uzbekistan’s context based on national values, strengthening ideological sovereignty.

Fourth, according to John Rawls’ theory of a “just society,” law should be viewed as a system that ensures moral and spiritual development rather than merely limiting freedom.

Fifth, in practical terms, political-legal mechanisms perform multidimensional tasks such as countering ideological information attacks, forming civic culture among youth, strengthening social stability, and cooperating with civil society institutions.

Sixth, ideological security should be regarded as a system shaping cognitive development, critical thinking, and moral immunity of citizens rather than merely a technical or administrative tool.

In conclusion, ensuring spiritual and ideological security in the context of globalization is a priority task for every society and state, as it plays a crucial role in preserving national values, educating youth, and regulating the information space.

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