



ANALYSIS OF IDEOLOGICAL THREATS TO SOCIETAL SECURITY IN THE CONTEXT OF GLOBALIZATION

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Article history:	Abstract:
Received: 6 th March 2026 Accepted: 3 th April 2026	The article presents a comprehensive analysis of ideological threats to societal security in the context of globalization. On the basis of the Copenhagen School's societal security theory, the conceptual boundaries of ideological threats are defined and their multidimensional typology is proposed. The influence of globalization on the trajectory of these threats is examined through the works of Z. Bauman, U. Beck and O. Roy. Religious-extremist, political-radical, ethno-separatist and pseudo-spiritual types of threats are analyzed separately. New data are presented on the transformation of ideological threats in the digital space – algorithmic amplification, transnational radical networks, artificial intelligence. The comprehensive response system of the Republic of Uzbekistan is evaluated, and recommendations for its improvement are provided.

Keywords: ideological security, globalization, societal security, religious extremism, radicalization, digital threats, national identity, Uzbekistan.

Abstract.

Keywords:

INTRODUCTION

At the present stage, globalization is manifested not only as an economic and technological phenomenon, but also as a complex social process that deeply influences the ideological, cultural, and spiritual life of society. On the one hand, it accelerates intercultural dialogue, scientific and technological progress, and information exchange; on the other hand, it creates serious challenges for national values, historical memory, social unity, and spiritual stability.

In particular, digital communication tools, the Internet, and social networks are expanding the possibilities of ideological influence, thereby intensifying such threats as information manipulation, the promotion of alien ideas, the pressure of mass culture, and the weakening of national identity. Therefore, social security should be analyzed not only through political, economic, or military criteria, but also in close connection with spiritual-ideological stability and information security.

Under these conditions, "ideological security" acquires special scientific and practical significance as an important structural element of social security. This is because the stable development of society is directly linked to the ideological immunity of citizens, their critical thinking, their sense of involvement in national interests, and the strength of a shared system of values.

The purpose of the study is to analyze, from a theoretical and practical perspective, the essence, formation factors, dissemination mechanisms, and possibilities for countering ideological threats to social

security under the conditions of globalization. The scientific novelty of the study is determined by the fact that the problem of ideological threats is examined in the context of the digital age as a multifactorial process that affects information manipulation, value transformation, and social security.

RESEARCH METHODOLOGY

The study is conducted on the basis of an interdisciplinary approach and relies on theoretical and methodological perspectives formed at the intersection of political science, security studies, sociology, and communication studies. This approach makes it possible to analyze ideological threats under the conditions of globalization not merely as a political phenomenon, but as a complex process affecting social security, social stability, the information space, and the system of values.

The method of systemic-structural analysis was applied to examine ideological threats as a set of interrelated factors. The typological method was used to classify the main forms of ideological threats, including information manipulation, the promotion of radical ideas, cultural expansion, value transformation, and forms of influence on national identity. The comparative-historical method served to analyze the formation and development trends of these threats in connection with globalization and digital communication processes. In addition, the method of documentary analysis was employed to study the content of international and national security strategies,



conceptual documents, and relevant normative-legal sources.

The empirical basis of the study consists of reports by international organizations such as the UN, the OSCE, and the SCO; data from monitoring and analytical organizations such as the Global Terrorism Index and Freedom House; as well as official statistics of the Republic of Uzbekistan and legal documents related to security, information policy, and the spiritual-enlightenment sphere. The study covers the period from 2015 to 2025 and analyzes the tendencies of intensification of ideological threats under the influence of the digital environment, social networks, and global information flows during this period.

RESEARCH RESULTS AND DISCUSSION

In contemporary security studies, ideological threats are interpreted as an important component of societal security. According to the "sectoral security" approach developed by representatives of the Copenhagen School, particularly B. Buzan and O. Wæver, societal security is not limited to physical survival or territorial integrity; it also involves the preservation of collective identity, cultural integrity, and social cohesion [1, p. 119]. From this perspective, an ideological threat may be understood as a form of ideological, informational, or cultural pressure that negatively affects the value system, historical memory, cultural uniqueness, and social integration of a society.

Ideological threats can be classified according to several criteria. By source, they may be divided into internal and external threats; by content, into religious-extremist, political-radical, ethnic-nationalist, pseudo-spiritual, and pseudo-scientific threats; by means of dissemination, into traditional and digital forms; and by target audience, into threats directed either at society as a whole or at specific socio-demographic groups, particularly youth, women, religious communities, and socially vulnerable groups. Such a multidimensional classification makes it possible to understand the essence of ideological threats more deeply, determine their scope of influence, and develop preventive and institutional response measures appropriate to each type of threat.

Under the conditions of globalization, ideological threats are undergoing substantial changes in terms of their form, content, and mechanisms of dissemination. Z. Bauman's concept of "liquid modernity" helps explain the unstable, changing, and adaptive nature of traditional identities, social relations, and value systems in the age of globalization [2, p. 7]. U. Beck's theory of "risk society," in turn, demonstrates that modern development itself generates new types of

systemic risks [3, p. 19]. These theoretical approaches make it possible to analyze ideological threats not merely as external ideological influences, but as complex processes associated with globalization, modernization, digital communication, and social transformation.

Globalization affects the dynamics of ideological threats in several major directions. First, as state borders become relatively more permeable in the informational sense, ideological content, organizational networks, and propaganda mechanisms acquire a rapid transnational character. Second, the formation of transnational identities enters into a complex relationship with national identity and civic solidarity. Third, in a context where traditional institutions of socialization, such as the family, school, neighborhood community, and religious-educational institutions, are weakening, young people become more open to alternative and sometimes destructive ideological sources. Fourth, social inequality and marginalization caused by globalization may increase the inclination of certain groups toward radical ideologies. Thus, globalization not only expands ideological threats, but also complicates their social base, communicative channels, and methods of psychological influence.

One of the most dangerous forms of ideological threats affecting societal security under globalization is religious-extremist threats. O. Roy interprets modern radical movements not as a natural continuation of traditional religious teachings, but as new ideological constructs formed under the conditions of globalization [4, p. 23]. Such movements often influence young people who lack sufficient religious knowledge, experience social alienation, or are searching for their own identity. M. Sageman's studies emphasize the growing role of online communication and social networks in the process of radicalization [5, p. 158]. Therefore, countering religious-extremist threats should not be limited to legal measures; it should also be carried out through religious and educational literacy, social integration, and targeted work with youth.

Political-radical threats also represent an important problem of the globalization era. Populism, ultranationalism, and left- or right-wing extremist movements intensify social polarization by offering simplified, radical, and emotionally appealing solutions to complex social problems. Such ideologies usually spread in connection with social discontent, economic inequality, political distrust, and information manipulation. Their danger lies in the fact that they weaken a political culture based on compromise and intensify antagonistic forms of identification such as "us" versus "them."



Ethnic-separatist and aggressive nationalist threats are also manifested as one of the paradoxical consequences of globalization. Although globalization has expanded interaction among peoples and cultures, in some cases it also causes local identities to become more defensive and radicalized. E. Giddens's idea of "global localism" helps explain the tendency to return to local, ethnic, or cultural identity against the background of global processes [7, p. 14]. This process may take the form of constructive cultural self-awareness. However, when it is combined with xenophobia, separatism, or radical attitudes toward other groups, it becomes a serious threat to societal security.

Pseudo-spiritual and deviant-cult threats are becoming increasingly widespread under the conditions of globalization and the digital environment. Various totalitarian sectarian movements, pseudo-scientific doctrines, manipulative psychological practices, and false spiritual currents exploit people's spiritual needs, social loneliness, or life difficulties. Such threats become stronger in environments where traditional religion, family, neighborhood, and educational institutions are weakened. They are often accompanied by financial fraud, psychological dependency, and social isolation.

Cultural hegemonism and unifying ideologies are also factors that indirectly affect societal security. G. Ritzer's concept of "McDonaldization" demonstrates the standardization of consumption models, lifestyles, and cultural tastes under globalization [8, p. 14]. This process exerts pressure on local cultures, languages, traditions, and value systems, creating the risk of replacing the spiritual meaning of human life with a consumerist model. In this sense, cultural globalization may be regarded not only as cultural exchange, but also, in certain cases, as ideological pressure that seeks to place value systems into a uniform pattern.

The first quarter of the twenty-first century has clearly shown that the main arena of ideological threats has shifted to digital space. The Internet, social networks, video platforms, messengers, and algorithmic recommendation systems have created rapid, wide-reaching, and often difficult-to-control forms of ideological influence. In the digital environment, ideological threats spread not through simple propaganda alone, but through interactive, personalized, and emotionally charged communication.

Algorithmic amplification plays a particularly important role in this process. The recommendation algorithms of social networks keep users within an information environment close to the content in which they have already shown interest. As a result, "filter bubble" and "echo chamber" effects emerge, leaving individuals within an informational space limited by

similar ideas, views, or emotional attitudes. Under such conditions, radical views, conspiracy theories, disinformation, and manipulative content become more easily consolidated.

Digital space also enables the formation of transnational radical networks. Radical groups that were previously geographically dispersed are now able to communicate online, exchange experience, conduct propaganda campaigns, and recruit new supporters. Moreover, disinformation ecosystems are turning into instruments of interstate competition, geopolitical interests, and the intensification of social instability. Artificial intelligence, deepfake technologies, and automated bot networks are creating a qualitatively new stage of ideological manipulation. Through these tools, it is becoming possible to produce false statements attributed to real individuals, generate propaganda content adapted to specific audiences, and artificially influence public sentiment.

M. Castells's theory of the "network society" serves as an important theoretical basis for explaining these processes. According to his approach, digital networks in modern society have become not only instruments of information exchange, but also key mechanisms of power, influence, and social organization [6, p. 38]. Therefore, technical control alone is not sufficient to counter ideological threats in the digital sphere. Media literacy, critical thinking, information culture, and a strong system of values acquire decisive importance in this regard.

Central Asia, and Uzbekistan in particular, occupies a specific position in relation to ideological threats under the conditions of globalization. The region's geopolitical location, its position at the intersection of various cultural, religious, and political centers of influence, the high proportion of young people in the population, and ongoing socio-economic transformation make the issue of ideological security especially relevant. For Uzbekistan, therefore, ideological security is not limited to countering extremism and radicalism; it is a broad task connected with ensuring national unity, social stability, spiritual immunity, and information security.

In Uzbekistan, comprehensive measures based on legal-institutional, spiritual-enlightenment, educational, and international cooperation mechanisms are being implemented in this area [10, p. 87]. In particular, improving legislation aimed at combating extremism and terrorism, developing programs related to information security and youth policy, and promoting scholarly approaches based on the moderate Hanafi-Maturidi tradition in the religious-educational sphere are of great importance. Institutions such as the Imam



Bukhari International Scientific Research Center and the Center of Islamic Civilization contribute to the scholarly study of religious heritage, the strengthening of enlightenment-based immunity against fanaticism, and the formation of a healthy worldview among young people.

Youth policy appears as a particularly strategic direction in countering ideological threats. Young people are the most active users of digital space and are therefore a sensitive group in relation to information manipulation, radical appeals, the pressure of mass culture, and destructive ideological content. For this reason, strengthening media literacy, critical thinking, professional employment, social activity, patriotism, and respect for national values among young people constitutes an essential condition of ideological security.

At the same time, the effectiveness of existing measures must be continuously reassessed in accordance with contemporary requirements. The forms of ideological threats are changing rapidly. Approaches that were effective several years ago may no longer be sufficient in today's digital environment. In particular, the development of artificial intelligence technologies, the spread of deepfake content, algorithmic manipulation on social networks, and the deep integration of the digital generation into virtual space require the constant renewal of ideological security policy.

Thus, in the context of Uzbekistan, the effectiveness of countering ideological threats depends on the mutual coherence of legal restrictions, institutional measures, and spiritual-enlightenment work. The most important task is to strengthen ideological immunity in society, develop citizens' culture of critically receiving information, harmonize national values with the requirements of modern development, and involve young people in socially useful activities. These factors create a stable socio-spiritual foundation for ensuring societal security under the conditions of globalization.

This study makes it possible to put forward the following conclusions based on the analysis of the content, formation factors, dissemination mechanisms, and countermeasures related to ideological threats affecting societal security under the conditions of globalization.

First, ideological threats are emerging as a distinct scientific category within the contemporary security system. They pose a threat not directly to the territorial integrity or economic stability of society, but to its identity, value system, cultural integrity, historical

memory, and social integration. Therefore, it is insufficient to assess ideological threats according to the same criteria applied to traditional military, political, or economic threats. Countering them requires a specific theoretical approach, institutional mechanisms, and a spiritual-enlightenment strategy.

Second, globalization has fundamentally transformed the content and mechanisms of dissemination of ideological threats. The acceleration of information flows, the relative permeability of state borders in the informational sphere, the expansion of transnational networks, the pressure of mass culture, and the weakening of traditional institutions of socialization have made ideological threats more complex, hidden, and multilayered. As a result, ideological influence is now manifested not only through direct propaganda, but also through value transformation, information manipulation, and cultural standardization.

Third, digital space has become the main arena for the dissemination of ideological threats. Social networks, algorithmic recommendation systems, artificial intelligence, deepfake technologies, and disinformation ecosystems are significantly expanding the possibilities of influencing public consciousness. Under such conditions, ensuring ideological security should not be limited to technical control or legal restrictions. Instead, media literacy, critical thinking, a culture of information selection, and independent analytical skills should serve as key preventive factors.

Fourth, in the context of Uzbekistan, an effective strategy for countering ideological threats should be implemented in two interrelated directions. The first direction has a protective character and includes legal, institutional, and informational measures against extremism, radicalism, disinformation, information manipulation, and destructive ideological influence. The second direction has a developmental character and is aimed at strengthening national identity, civic culture, historical memory, spiritual-enlightenment potential, and the social activity of youth. These two directions do not contradict each other; rather, they complement one another. The most stable form of ideological protection is based on the internal spiritual strength of society, social solidarity, and a healthy system of values.

Fifth, further research on this topic may be continued in several promising directions. These include the development of mechanisms to counter artificial intelligence-based disinformation, the study of the psychological and pedagogical foundations for forming ideological immunity among young people, the analysis of regional cooperation strategies in the field of



ideological security in Central Asia, and the assessment of the effectiveness of spiritual-enlightenment policy on the basis of empirical criteria.

In general, under the conditions of globalization, ideological threats represent a complex phenomenon that directly and indirectly affects societal security. Preventing such threats is closely connected with strengthening ideological immunity in society, ensuring harmony between national and universal values, developing critical thinking among young people, and forming a culture of information security. In this regard, ensuring ideological security should be regarded not only as a matter of state policy, but also as a common strategic task of the education system, the family, the neighborhood community, civil society institutions, and the mass media.

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