

Ideological Threats of our Time, Security and Stability in Society, and their Interaction

Xollievic AP¹ and Kholievich AV^{2*}

¹ Surkhandarya Regional Institute of Retraining and Improvement of Qualification of the Workers, Uzbekistan

² Department of Human and Economic Sciences, Surkhandarya Regional Institute of Retraining and Improvement of Qualification of the Workers, Russia

*Corresponding author: Kholievich AV, Lecturer, Department of Human and Economic Sciences, Surkhandarya Regional Institute of Retraining and Improvement of Qualification of the Workers, Russia, Tel: +998915898650; E-mail: avazov.75@bk.ru

Received date: February 25, 2016; Accepted date: February 29, 2016; Published date: March 02, 2016

Copyright: © 2016 Xollievic AP, et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Abstract

This article describes the formation of ideological immunity as a basis for security and stability in society, and their interaction.

Keywords: Geopolitics; National idea; The ideological threat; Ideological vacuum; Ideological immunity; Security; Terrorism; Globalization; Fanaticism; Religious extremism

Theory

Geopolitical goals tend to be in tune with the other ingredients of ideological politics. Ideological influence turns into the most influential tool of geopolitics. Certain political forces have in mind the creation of the ideological environment of subordination to their interests consciousness and thinking of different layers of the world's people, especially the youth, through the provision of ideological influence. For the modern globalized world is characterized by ideological threat.

Priority objective of the ideological wars - a purposeful ideological influence and manipulation of public opinion, the conquest and retention of power, the achievement of political, military and economic superiority without considering the interests of states, inferior in economic, political and military power that might pose a serious danger to the bilateral relations.

Under the spiritual threat is necessary, first of all, we must bear in mind the ideological, ideological and informational aggression directed at any person regardless of language, religion, belief, against his freedom in the fullest sense of the word, with the aim of total offense spiritual world [1].

Formation of ideological immunity is the basis of security and stability.

In one of his speeches, the President of the Republic of Uzbekistan Islam Karimov said: "The ideological landfill is ten times more powerful than the nuclear test site and the lack of ideological immunity will lead to chaos and razrascheniyam entire world" [2].

In the world in this ideological training ground is a struggle. An example is the situation in the neighboring regions, such as Afghanistan, Iraq, Syria, Libya, Yemen, in the neighboring countries - Ukraine, Georgia and Moldova.

Conflicts arise from - formed for the ideological vacuum in people's minds.

In some regions, for centuries the nomadic people coexisted with settled Iranian tribes with the Turkic Muslims with Jews and Christians. Studying the history of the spiritual culture of Uzbekistan and Central Asia, we see a very important phenomenon. In the Middle Ages, along with the rapid development here of the exact sciences - geography, mathematics, astronomy, medicine, the emergence of a constellation of names in these areas in the region they lived and worked in the famous theologians Muslim world, convincingly defended the humanistic, moral moral traits of Islam. Secular science and religious knowledge is not opposed, and did not deny each other.

The region has almost all the secular scientists respectful of theology and many of them, with few exceptions, were believers. They recognized the spiritual and moral aspects of Islam, did not oppose its establishment, considering the surrounding world in the light of reason and truth.

The process of democratization of the socio-political life in Uzbekistan has created favorable conditions for the formation of different parties, movements and organizations to develop their activities. They are all fully supports the activities of the government of Uzbekistan, aimed at the preservation and strengthening of stability in the society, the irreversibility of economic and socio-political reforms, the creation of a secular state.

But, as it happens in other emerging countries, in Uzbekistan, too, can receive the forces opposed to an elected government.

The history of mankind shows that fundamentalism is very dangerous in any form. Currently, there are ideologues calling for the denial of all the positive effects to non-recognition of any social norms and rules, which are not approved by the religious fanatics.

Different currents and sects of Islam in Uzbekistan is fundamentalist in nature. All of them were originally inherent in professional conspiratorial structure built on a single sample. All of them are put to their members strict conditions aimed at the intransigence and subversion, overthrow the secular state.

An analysis of the ideological systems, organizational structures of various extremist, fundamentalist, religious parties, movements, organizations, and even their name in Uzbekistan testify to the export of Wahhabism ideology. All of them were created in Uzbekistan for a

specific pattern, in some cases only partially changed the name of the organization. And organizations such as "Brothers - Moslems", "Hizb ut - Tahrir al - Islami", not even changed his name [3].

Islamic Movement of Uzbekistan borrowed the name from the Iraqi and Lebanese Islamic movement - go, IDL, Akram (fighters for faith) - by Iranian organizations, Islamic warriors (Islom lashkarlari) - by "armies of Allah" (Syria, Palestine, 60 Godi.) etc.

The ratio of the fundamentalists to the authorities: irreconcilable opposition to the authorities; overthrow their regimes; political self-government Muslims, including violence as a jihad, ie the creation of a theocratic Islamic state.

However, the real situation in the country against Islam proves otherwise. Today, society is maintained the view that Islam is able to attach people to the highest spiritual, moral and cultural values; it remains an important component of national identity; intensification of religious consciousness is most manifest in an effort to comply with certain segments of rites and rituals.

Radical Islamic ideology can not suppress the secular social development and to oust the secular view of life, with a long tradition in Uzbekistan. The dominant position in society still takes secularism.

On the other hand, the vacuum created in Central Asia from - to pressure the former Soviet ideology and the destruction of religious infrastructure, has created favorable conditions for the spread of radical Islamic movements, based on the Central Asian nations of alien religious-cultural traditions.

Preventing the risks associated with the influence of radical Islam, depends primarily on the dynamics of democratization of society, solving urgent socio-economic, environmental, demographic challenges, the creation of socio-political and economic conditions that would facilitate the harmonization of material and spiritual life of man. Peace and tranquility, civil harmony, religious tolerance, equal participation of representatives of different cultures in society - a distinctive feature of modern Uzbekistan, whose experience is of value in the strengthening and promotion of interreligious and intercultural dialogue

President Islam Karimov in his book "Our goal is a free and prosperous homeland," noted the need to improve religious literacy of the people through the dissemination of knowledge and to enhance the political and legal culture of citizens, especially the young generation, bearing knowledge of the law on the activities of religious organizations, rights and obligations in this area [4].

Article 57 of the Constitution states: "The creation and activities of political parties, a well other public associations that aim to change the constitutional order, acting against the sovereignty, integrity and security of the republic, constitutional rights and freedoms of citizens, promote, social, national war, racial and religious hostility, and encroaching on the health and morality of the people, as well as paramilitary organizations and political parties based on ethnic and religious grounds. The creation of secret societies and associations," [5,6].

President Islam Karimov in the answers to the questions "Tafakkur" chief editor in 1998, said: "The idea you can fight, argue just the idea, to the idea - just the thought of ignorance - only education. Now, when

mankind has entered the new millennium, the struggle of the old and new ideologies gaining rapid pace. Various, sometimes quite contradictory world, disputes between the political, national, religious movements, sects sometimes go beyond discussions and become a cause of bloody clashes, massacres, disasters bring many people."

We need to educate yourself in the spirit of the virtuous ideas. In the ideological picture of the modern world brighter striking activity "ideological grounds", fighting through a variety of means of influencing the mind and human consciousness. Such ideological polygons occur as a result of intensifying the struggle for the mastery of the consciousness and souls of people, and this struggle is not a battle, but above all, the ideological, ideological weapon.

The world is divided into territorial distinguishing regions and continents. These areas have clear boundaries. However, mankind by the end of the twentieth century, faced with the problems that respect no borders. These include issues such as regional conflicts, religious and ethnic, on the basis of aggressive nationalism and chauvinism, spiritual crisis, drug addiction, terrorism and others.

In addition, a number of problems arise in connection with the processes of globalization, accelerating the flow of information. The worst thing is that there are various forces trying to expand its sphere of influence by various ideological means, to win the heart and minds of people, causing, thus, whole nations and states to follow them. The basic principle of defining an ideological view of the world, is just that.

The term "landfill" is taken from the Greek word, which means "many-sided". Usually, the training ground, we mean a specific field where the tested weapons and equipment being prepared troops conducted military training and exercises.

From the experience of history is well known that in order to capture foreign territories or defend their continuously perfected types of military weapons. All of them were directed at the destruction of manpower and material resources of real or perceived enemy. Now the ideological training ground was the outlook of all mankind and of every nation. For people, who conquered the soul and mind, is defeated by the enemy. The concept of "ideological training ground," first used Karimov to answer questions the chief editor of "Tafakkur"¹.

Today, people live, feeling the constant influence, extending from near and distant ideological sources of various kinds, which serve only the interests of certain countries and political forces².

Formation of ideological immunity determined by the degree of their compliance with the nature of the people, the image of his life and thought, and most importantly - how it reflects the national interests and the aspirations of society. Only such an ideology will stand the test of time and life, people will believe it and accept it as a belief. Only then did she acquire the spiritual and moral strength and become stronger than the modern weapons.

The achievement of our noble goals, the final liberation from the old ideological dogmas, avoiding ideological vacuum, protection against encroachment of alien ideas and raise well-rounded personalities all this requires the formation of a new ideology, corresponding to the interests of our society. No nation, clearly representing their life goals, taking care of your future, has never lived and cannot live without a national idea and ideology. Without any idea of the state and society, not to mention the man who will inevitably go astray.

¹ Islam Karimov, T.7, pp. 82-199.

² Islam Karimov, T.7, p.84

It is very important in the present circumstances to overcome the ideological vacuum to form the people, especially the younger generation, the ideological immunity. This work should be implemented wisely and carefully, just as an experienced gardener - elder gently and carefully raising the young seedlings.

There is no need to explain in detail the increased role of ideology in modern conditions, when the environment of information explosion, the globalization process manifests the desire of certain forces to expand their sphere of influence, thus dividing the world in the field of space warfare. There should be a clear need to address the ideological situation in the former Soviet Union, the situation in the Central - Asian region, the importance of vacuum filling, which appeared as a result of rejection of the old ideology of the new - the ideology of national independence, to actively resist attempts of penetration of alien ideology and destructive ideas in Uzbekistan.

Security in a given region depends not only on internal factors. Sabotaging elements within individual states, such as separatism, ethnic problems or denial of political rights of citizens skillfully use very large geopolitical players to strengthen their influence. This purely economic interests often veiled political slogans and promotes Western values .

To date, the Central - Asian region (CAR), as a whole, not actually prepared for contemporary challenges and risks. This situation is alarming, since, according to some forecasts, the security threat, both locally and in the global section, will have a strong tendency to further strengthen, especially in the case of a possible conflict with Iran and further save the unresolved problems in Iraq and Afghanistan. At the same time under the pressure of a set of internal and external threats to the very Central Asia can expect serious consequences sabotaging [7].

CAR is not yet ready to confront these processes fully. So far it can only be about the minimization of the negative phenomena in the region. Particularly topical is seen intensification of cooperation between the Central - Asian states. This could play a crucial role local structures such as the CSTO and the SCO.

It's no secret that every region of the Republic shall determine its internal and external policies, based on their interests, geographical location, economic stock, linguistic and cultural affinities with the countries of near and far abroad. So are born right in front of our eyes "neutral pragmatism" type concepts, and so on. N.

From the point of view of national interests in this nothing wrong there, but from the point of view of local security is a particular concern. It is absurd, but the Western countries, requiring the most resources in CAR, as well as at the beginning of 1920 - I es, do not cease to put forward political demands in the modern world. Although the experience of Georgia, Kyrgyzstan and Ukraine in particular has shown that the "color revolutions" cannot be hammering mechanism for development. They are pushing society into an abyss of permanent struggle for power political forces.

One of the most common forms of destructive ideas and ideologies is religious fundamentalism. His supporters in certain periods dominated by the West and the East. It now appears in various forms in different regions. Supporters fundamentalism unite around the ideas of terrorism, religious extremism through justify arms trafficking, drug trafficking.

In fact, the aim of the carriers of fundamentalism and extremism ideas pursued by penetration into Central Asia, was not in the restoration of religious values . Their goal - to create, through the use of these ideas, the situation of instability, inter-regional and inter-ethnic strife, and ultimately - the seizure of power. These efforts may lead to irreparable tragedy. They want to drive the world, including our country into bloodshed and fratricide, as is the case in Afghanistan, Kashmir, the Middle East [8].

Currently, there is a possibility of bringing in the region of terrorist acts on the part of religious extremists.

President Karimov in his work ""Uzbekistan on the threshold of the twenty-first century: a threat to security, stability and conditions of the guarantee," says: "Numerous politicians, scientists, journalists have tried to give their understanding of the causes of the late twentieth century phenomenon that has received a variety of names - "Islamic renaissance", "re-Islamization", "the phenomenon of Islam", etc. Without getting into a discussion about the concepts, I would like to focus attention on what is taking place under the banner of the revival of the phenomenon of Islamic values is very diverse, sometimes contradictory, and even had polar"³.

It should be noted that in recent years in Central Asia and Pakistan is activated. If until now the only obstacle to the rapid development of normal relations was the presence on the territory of neighboring Afghanistan terroristichesk groups that threaten security in Central Asia, the latest attempt to oust them from there are seen very positively.

Proof of this can be signed by Uzbekistan, Kazakhstan, Afghanistan and Pakistan purely concrete agreement on the construction of the railway from the Uzbek Termez to Pakistan Peshawar via Kabul. In turn, China plans to build part of the railway, which will connect its western areas with Kyrgyzstan and Uzbekistan. So the rich resources of the region strongly attract not only Western countries.

It is appropriate to say about the Afghan factor denormalization. International Security Assistance Force in Afghanistan (ISAF) did not carefully take into account local characteristics and lose the chances of success. One gets the impression that Western countries, primarily the United States, are not fighting against terrorists, and for the right to maintain its presence in the region as long as possible.

As a result, Afghans are tired of waiting on them at least some relief and improvement of life, gradually moving to the side of the Taliban. Moreover, there are suggestions that the West is pushing the Government of Afghanistan for reconciliation with the Taliban. And with the return of the Taliban to power after the departure of the coalition forces to Afghanistan could turn into an even larger source of tension. And it is primarily controlled will feel the republics of Central Asia. In short, the experts are not very optimistic in their forecasts regarding the accountability of the region.

We should not forget that the security architecture in Central Asia is in the process of formation. This is a very painful process for several reasons.

Firstly, it requires mutual trust and concessions, and to them are not always willing to heads of state. It is complicated, and the next task: the normalization of the national interests of all parties involved. They often contradict Companion. Developing a coherent policy largely depends on balancing the interests of external actors, which in

³ Islam Karimov, v.6, p.48.

countries in the region have varying degrees of influence. Resolution tight knot of problems depends on the activation of the local structures. After all, the safety of each country is inconceivable without providing it to the Central Asian region as a whole [2].

Globalization has become a phenomenon of advanced social life, politics, economics and culture of the modern era. We must not forget the positive aspects of it in all the world's countries. But the beginning of the second decade of the twentieth century the "Arab Spring" in a number of Arab states such as Egypt, Tunisia, Libya, Jordan, Syria, Yemen can move to other countries. Populism - is a failure to comply with its obligations, which is the cause of the fall of their economies of Morocco, Yemen, Libya and led the country to chaos, confusion, anxiety.

In the first years of independence under the guise of Islam began to penetrate the supporters of religious fundamentalism, such as "Hizb ut-Tahrir al-Islami", "Wahhabis", "Tavba", "Taif", "Tabligity", "Nurovtsy". They acted with the aim to win the hearts and minds of young people through learning the basics of Islam, allegedly, reading the holy book the Koran, as a result of them preparing to face opposing the current constitutional power. They tried to cause some damage for the purpose of refractive socio-political system, created by the people in the development of the national state [7].

The idea to create a unity government under the auspices of the Caliphate, a single empire - that's the dream of Islamic fundamentalism. However, to go against the progress of history and humanity does not allow life itself, and time requirements. And it does not want the people themselves.

Despite this, supporters of this idea continues to struggle against the law, against the Constitution established by the people. Fundamentalists secretly organized political struggle by organizing illegal study. Spread slander, that "rapes of Uzbekistan's religion." There attracting youth as executors of his desires. Formation of the "warriors - zombies" - is one of the ways of radical religious groups.

A special feature in the character of the extremists is that they consider only correct their personal ideas and movements. Fanatics do not agree with other thoughts, only to justify their views, even if they themselves are wrong [8].

Evidence of this is the movement of fanatical Wahhabis in Namangan in December 1991, and the creation of unconstitutional religious movements "Adolat", "Islomlashkarlari" in certain areas - "Nur", "Tavba" sending youth to Turkey to study terrorism in 1992, brochures "Zhihod" and guidelines for conducting guerrilla warfare and other extremist literature, training of young people in religious schools in Pakistan, Turkey, Afghanistan, passing special training in clandestine religious and educational centers [9].

President Islam Karimov in his writings refers to the appearance of ideological vacuum for the first time since independence. This was not the creative and destructive power users. This led to undue influence on the believers in their religion; intolerance towards other religion, the emergence of religious fanatics, to influence the unformed minds of young people.

Location of Uzbekistan in Central Asia, is very specific. In this region, Uzbekistan is a country with the most numerous population (more than 31.5 million. People), has enormous economic and scientific potential. To all this, Uzbekistan has developed and successfully implemented a kind of model of transition to a market economy. Uzbekistan is Central Asia, high intellectual potential, rich in

surface and underground resources, manpower. It is geographically a connecting link between Europe and Asia, is a peace-loving policy in the region, provides a real political stability [10].

As we know from history, not just an attempt to conquer this land. And in our time such attempts are not enough. Use a variety of methods of struggle: the violence of conquest, terrorism and others. They ascribe to themselves the simple and uneducated people especially the youth. More than a dozen religious groups today continue underground struggle for the conquest of the minds of the youth.

Why are our ideological enemies are attracted to its ranks is the youth? Because of their easy to deceive. Desire ideological enemies - is the introduction of their destructive ideas under the guise of learning from an early age religion. Some young people may not be aware of the concept of religious fundamentalism. Existing religious extremists under the guise of Islam to seize control in their hands trying to catch in his trap yet unformed youth. Using them for their dirty deeds, they thereby have a negative impact on our holy religion.

Thus, the formation of ideological immunity is determined by the degree of their compliance with the nature of the people, the image of his life and thought, and most importantly - how it reflects the national interests and the aspirations of society. Only such an ideology will stand the test of time and life, people will believe it and accept it as a belief. Only then did she acquire the spiritual and moral strength and become stronger than the modern weapons.

Forces of the general public, intellectuals, scientists and cultural workers, especially workers spiritual and educational sphere, should be raised to a new level of activities aimed at improving and approval of the basic principles of national independence ideology in the minds of people. Especially it is necessary to emphasize that the main objective is the transformation of the national idea and ideology of independence based worldview, the spiritual core of every person living in our country.

Today at the disposal of humanity accumulated so many weapons and ammunition, that it is enough to destroy the globe several times. However, the biggest risk today - is continuously ongoing ideological struggle for the souls and minds of people, especially the younger generation. Today, the decisive role is played not by the battle at nuclear test sites, and the struggle on the ideological front. We should never forget this bitter truth.

References

1. Karimov IA (2007) Our main goal-to constantly follow the course of building a free society and a prosperous life People's Word 12.
2. Karimov IA (2008) High spirituality - an invincible force. T: Manaviyat.
3. Karimov IA (1997) Uzbekistan on the threshold of the twenty-first century threats to security, conditions and guarantees of progress Uzbekistan.
4. Karimov IA (2000) Our ultimate goal - the independence and prosperity of the motherland, freedom and well-being of the people Uzbekistan.
5. Uzbekistan (2009) The Constitution of the Republic of Uzbekistan.
6. Karimov IA (2000) Milly retailer mafkurasi beliefs of the people Uzbekistan.
7. Kamilov K, Xasanboev Y, Xoşimov Dinij xalqaro N (2009) Extremism and Terrorism - zamijati taraqqijotiga taxdid. Publishers Tashkent Islamic University - birlashmasi printings.
8. Uzbekistan (2009) The idea of national independence: the basic concepts and principles.

9. Ochildiev A (2009) Ideological threat and inter-ethnic relations.

10. Kuranov M (2009) Ideological threat and education of youth.