

## Threats to National State Sovereignty

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**ABSTRACT:** In the context of increasing globalisation, threats to the sovereignty of nation states are manifested in various ways and means. The impact of globalisation on the sovereignty of nation states now on the road to development is particularly strong in their social, political, economic, spiritual and cultural spheres. In particular, the efforts of developed countries to convey various ideas and ideologies from the regional (local) to the international (global) scale, without regard to the values of morality, religion, nation, mentality, national identity. Its encroachment threatens the stability of these societies and hence the sovereignty of nation states. Unfortunately, it is very difficult to understand in time that the geopolitical interests of leading states are behind such actions, and further development of human thinking is on the agenda. It is an undeniable axiom that globalisation is a key factor in global development and an objective process. But it is also important to examine its negative role as a threat and take appropriate preventive measures. This article presents a political and philosophical analysis of threats to the sovereignty of nation states in the context of globalisation, recognising the positive role of globalisation in economy, politics, spirituality and social life.

**KEYWORDS:** globalisation, nation state, sovereignty, internal threats, external threats, economy, politics, spirituality, culture, social life.

### INTRODUCTION

Sovereignty is an essential principle for any entity that considers itself an independent state. Its preservation is as important as it is in today's globalised world. Preserving sovereignty means preserving national statehood, values, nation, language, spirituality and above all national identity. This is because developing countries now have to take measures not to sacrifice their national values in favour of the economy in today's highly competitive environment. Otherwise, there can be no doubt that they will be swallowed up by the civilisation of the developed world. The intensity of globalisation has a unique impact on world civilisation. At the core of this civilisation are countries with highly developed science, engineering and technology and strong economies. Of course, there are a number of objective and subjective factors in the achievement of such heights by these states. However, as a result of their efforts not to lose their achievements, the issue of the sovereignty of developing countries and nations is now in question. It is true that the interests of each state and nation always come first, and this is an undeniable fact. That is why in the context of globalisation and conflict of interests, preserving the sovereignty of nation states that are now on the road to development remains a pressing challenge.

## MATERIALS AND METHODS

Extensive research on the impact of globalisation on national sovereignty began in the second half of the last century. A number of academic studies continue today. For example, Richard Baldwin's *"The Great Convergence: Information Technology and the New Globalisation"* [1], Beck Ulrich's *"What is Globalisation?"* [2], Mikhail Delyagin *"The End of the Era: Beware, the Doors are Opening"* [3,4], Corey J. Petro, *"Globalization vs. National Sovereignty"* [5], A. Moiseev *"State sovereignty in the modern world. International legal aspects"* [6], Isayev's *"Sovereignty: confined space of power"* [7], Andrey Ashkerov's *"Twilight of Globalization: a handbook for anti-globalizationists"* [8], Anthony Giddens *"The inexplicable world: how globalization is changing our lives"* [9], N. Gracheva *"The origins of sovereignty: traditional"* [10], Julian G. Ku, Jon Yoo's *"Globalization and Sovereignty"* [11] published studies analyse the interaction of globalization and sovereignty. Uzbek scholars have also paid attention to this issue in recent years. For example, S. Otamuratov *"Globalization and the Nation"* [12], *"Globalization and National Spiritual Security"* [13], *"Globalization: Responsibility to Save the Nation (political and philosophical aspects)"* [14], "Socio-philosophical analysis of strengthening state sovereignty in the context of globalization" by A. Hudaibergenov [15], Sh. Asadov *"Improving the organizational and legal framework to ensure state sovereignty of the Republic of Uzbekistan"*. [16] The impact has been studied socially, politically and philosophically.

## MAIN BODY

Analyzing various adverse events that occur in different parts of the world and threaten the entire humanity, we are convinced that the human factor is the main cause of them all. Historical experience of the early XXI century shows that security, stability, development and prospects of a state and a nation largely depend on the level of capacity and ability to recognise threats and challenges threatening that nation. There have been countries that have fallen into decline because of indifference, indifference to the threat. For example, the state of the Khorezmshakhs did not pay due attention to the Mongol state led by Genghis Khan and did not take the necessary security measures, which led to its tragic destruction. However, in today's world, the scale and type of threats are constantly evolving and changing. That is why every country that wants to see its sovereignty and the future of its nation vividly must constantly adhere to the tactics of **"defence and offence"**.

*"Threat is a set of local, regional, regional and global negative factors that disrupt human life as a whole and lead to the weakening and collapse of the social structure, or more precisely the political basis of the state, which is directed at a specific target during a specific historical period, "aggression" is an unstable political, social and historical situation arising in a particular place and at a particular time"* [17]. According to the definition, a threat is an unstable situation in which a person is first formed and then, in different ways, society and the state. Based on the topic of our topic, we discuss threats to the sovereignty of the nation state. First of all, a nation state is a political association of members of society who have historically lived in a certain area and where language, religion and values (customs, traditions, etc.) are formed as a nation. The emphasis here is on the age-old values of the people who make up a particular state. For example, the Central Asian republics are very close to each other in important attributes such as history, nationality, language, religion, education, values, outlook, appearance, way of life and are of great importance for the stability of the region. This kind of nationalism can be found in all countries of the world today. The lifestyles and worldviews of the peoples of Europe do not differ much from each other. That is why it is no exaggeration to say that the European Union is an informal confederation. Because the organisation is a union of 27 sovereign nation states. Their proximity to each other's world view is an important

factor in the strength and stability of the alliance. It is true that the Brexit process may appear as a breakdown of this alliance, but this is due to a material (economic) factor, not a moral one. Moreover, the fact that Brexit was not supported by a significant part of the population (16,141,241 votes, or 48.1%) [18] does not exclude the possibility that the UK could return to the union in the future.

Today, there are various threats to the sovereignty of the nation-state. They can be divided roughly into two types: internal and external threats (Table 1).

THREATS TO NATIONAL STATE SOVEREIGNTY	
INTERNAL THREATS	EXTERNAL THREATS
Indifference	Terrorism
Localism	The idea of a great state or imperialism
Aggressive nationalism	
Racism	“popular culture”
Corruption	Cosmopolitanism
Tribalism	Cybercrime
Egoism	Missionary and proselytising
Individualism	
Legal nihilism	
Anarchism	
Increased social stratification or inequality	
Extremism	

Table 1<sup>1</sup>

Table 1 classifies the threats to the sovereignty of nation states, which can be expanded upon. However, given today's globalisation, we have only included current threats that are evident in practice. We will recommend that the following researchers complete this table and analyse internal and external threats to the sovereignty of the nation state.

## RESULTS AND DISCUSSIONS

### Internal threats to national state sovereignty

Internal threats to the sovereignty of a nation state are primarily understood as an unstable socio-political situation that forms on the territory of a particular nation state and directly affects the sovereignty of that nation state and leads to various negative consequences. Below we examine the content of these threats.

**Indifference** is a spiritual vice, expressed in an indifferent and cold approach, an attitude towards the cause of a person, a society, a nation [19] . The threat of indifference to national state sovereignty is manifested in the fact that if a particular society, or a state, is unable to adequately recognise or assess in time the dangers arising and to lose its vigilance, this leads to the loss of its independence. It has long been known that a careless, indifferent person is more dangerous than an enemy. So he will walk around inside you, creating opportunities for enemies who will not bite you. One philosopher, deeply analyzing this fact of life, formulated the following truthful statement: *"Do not fear your enemies-if they go away, they may kill you. Don't be afraid of your friends-the more likely they are to betray you. Fear indifferent people-they won't kill you or sell you out, only because of their silent and*

<sup>1</sup> Developed by author

*uncaring gaze on the earth will betrayal and murder occur*" [20]. Alisher Navoi, one of the thinkers of the East, in his beautiful statement about being always aware of events without being indifferent, can give everyone the same great opportunity as kings: *"If you are king-you are warned, if you are warned-you are king"*<sup>2</sup>.

**Localism** is acting within the framework of narrow local interests without taking into account the common interests. Localism is observed in peoples who are not fully aware of the primacy of national interests, do not achieve unity and pose a real threat to the integrity of the state. In Kyrgyzstan, for example, the confrontation between 'north' and 'south' has long undermined the country's integrity and national unity. As a result, the country's socio-political instability remains unresolved.

**Aggressive nationalism** manifests itself in intolerance towards other nationalities in a particular society, in their attempt to ignore their place in world history and their place in human development. The very notion of "nationalism" is often misunderstood. But it is also important to remember that anyone who considers himself or herself to belong to a certain nation can be a "*nationalist*". Because the most important task facing a "nationalist" is to make every effort to preserve and develop the nation, its values, language and traditions. This, of course, can be seen as an "honorary duty" of every nation. However, the aggressive nature of nationalism poses a serious threat to the stability of the country, especially to the sovereignty of nation states. The national idea of nation states based on tolerance plays an important role in this. For example, one of the reasons why the Armenian-Azerbaijani conflict has dragged on for years is the intolerance of the two peoples. As a result, the sovereignty of these states is "guaranteed" with the help of other external actors.

**Racism** is a policy of discriminating against a person on the basis of their race, i.e. their appearance, body, race, skin colour or similarity in origin. For example, the fact that racism has not yet been completely eradicated in the United States creates social instability. However, twice in a row between 2008 and 2016, African-American President Barack Obama's administration also failed to eradicate racism in the US. In particular, the death of George Floyd in May 2020 sparked strong public protests in the US. This seriously undermines the role of the United States as a "role model" for democracy, liberalism or other countries in the field of human rights.

**Corruption** is a threat to the development of society, to the sovereignty of the nation state, it causes social unrest, economic crisis and has a negative impact on the morale of the population. Unfortunately, it is impossible to find a country without this flaw. Corruption is everywhere in the world, and the most dangerous thing is that people's trust in the state and its institutions is declining, and as a result more and more people are willing to "sell" their country, people and nation for money. It is well known that the media is an effective tool in the fight against this evil. This is why corruption is more common in countries where media and public opinion are censored or where social instability and chaos prevail. The Transparency International 2020 index [21], for example, lists countries such as Somalia, South Sudan, Syria, Yemen and Venezuela as the most corrupted and authoritarian.

**Tribalism**- is a racial discrimination against other ethnic groups. This, like aggressive nationalism and parochialism, undermines the integrity, sovereignty and unity of the people. The significant negative role of tribalism, especially in the governance of nation states, remains a factor of stagnation

<sup>2</sup> "Erursen shoh – agar ogohsen sen, Agar ogohsen sen – shohsen sen"

or decline in these states. There is nothing wrong with identifying one's lineage to know who their ancestors were. However, tribalism, discrimination against others, collecting relatives and creating the ground for familialism is a threat to the unity of the state and society. It does not unite people, but weakens them and inhibits their development. For example, the dominance of the Alevi community in Syria for many years or the rivalry between Pashtun, Uzbek and Tajik tribes in Afghanistan remains a major cause of disintegration in these countries, among other factors. In developed countries, such shortcomings have already been addressed, and people are judged by their qualities, not their race.

**Selfishness** is when a person puts his or her own interests above those of others. In other words, it is an act of self-interest and self-interest. It should be recognised that one should be aware of one's potential and strive to realise it, to improve it, to know one's worth and to be loyal to the self in order to protect it. However, this loyalty must not come at the expense of the interests of society and the state, of breaking the law, of disregarding the lives and dignity of others. Otherwise it becomes individualism.

**Individualism**, the pinnacle of egoism, manifests itself in the individual's disregard for the laws of society and the state. This idea is based on the absoluteness of individual rights. This idea is particularly negative for the peoples of Central Asia, who have always valued a sense of community. It even becomes a means of influencing the sovereignty of the nation state. Religious and national values are known to prevail in the lives of these peoples. This prevents the spread of individualism. This is because individualism leads to a deviation from the sense of community in nation-states, and as a result each individual disregards the fact that others have rights based on the primacy of their own rights. As a result, other members of society develop a passive attitude towards any situation, including immorality. On the other hand, individualism may also lead to the development of society and the state, when this character motivates a person to activity, especially entrepreneurial activity. This is why we need to recognise what is necessary and reject what is not. Clearly, it is important that the moral norms established by society be equally valued and upheld, not only for the peoples of Central Asia but for all humanity. Otherwise, humanity will inevitably suffer spiritual decline.

**Legal nihilism** manifests itself in the disrespect of members of society for the law and the rule of law. In this case, there is a violation of the law in force, the commission of serious crimes, and vigilante justice. Most criminals know that their actions are forbidden by law, but believe that no one will notice them and punish them. Societies with legal nihilism lack confidence in the rule of law and the judicial system. As a result, the social mood of the population is constantly unstable, leading to various disturbances. This leads to a weakening of the foundations of the state.

**Anarchism** is the stateless structure of society. The concept of anarchism also refers to a state in which a particular society or state rejects existing laws, loses legitimacy and rejects any form of authority. Anarchism is usually the result of revolutions and usually does not last long, because it destroys any political institutions. In everyday life, the term anarchism usually refers to disunity, anarchy, fragmentation, disorder and so on. In the history of the independent Kyrgyz Republic, for example, there have been several such instances. Askar Akayev, Kurmanbek Bakiyev and Sooranbay Jinbekov were initially "overthrown" in the Lola revolution in 2004 and 2011 respectively, and their departure was not peaceful, but due to public protests and unrest. As a result, the "resignation" of the head of state is becoming commonplace in the country, contributing not only to social but also to economic and political instability for a long time. The country increasingly relies on the support of external actors, which challenges the sovereignty of the nation state.



The result of increasing **social stratification and inequality** may become a revolution. History has proved this time and again. For example, one of the events that led to the emergence of the former Soviet Union and the spread of socialist ideas around the world was the increase in social stratification and inequality. When justice is not established in all spheres of life in a given state, social stratification and inequality are created, which gradually leads to social instability and various social crises. In other words, palaces and huts cannot stand side by side for long, either palaces are demolished or huts are burnt down. In Daron Adzhemoglu and James A. Robinson's "*Why Nations Fail: The Origins of Power, Prosperity and Poverty*" [23] attempts to explain why some countries (including Uzbekistan) remain poor and political elites of extractive institutions are "very close" In dealing with the state, political elites devise various ways to enrich society for their own benefit, to "legitimise" it and thus to "dry up" those around them, leading to inequality and stratification. They even pursue their interests under the slogan "for the people and the country" in such a way that the rest of society welcomes these "actions" without realising it. As a result, the state becomes increasingly impoverished, unjust and stratified, the economy becomes depressed and dependent on other powerful economies, politics becomes a puppet in the hands of the "patronage" elite, and the homeland becomes the fate of the nation. Sovereignty in the context of this inequality and stratification remains the "concern" of only a small number of educated people.

**Extremism** is the tendency to take extreme measures in politics and to use the political and social sentiments of a particular people to destroy existing socio-political structures. The weakening of state power, the discrediting of state authorities, the decline of executive discipline, the collapse of the system of values, and the growth of anti-social attitudes and actions are some of the causes of extremism. In particular, religious extremist groups and movements remain a serious threat to national sovereignty. The activities of religious extremist movements in Central Asia, including Uzbekistan, such as Hizb ut-Tahrir, Akromiya and Nurchilar, are a prime example.

#### **External threats to national state sovereignty**

External threats to the sovereignty of a nation state are defined as an unstable socio-political situation that occurs outside the territory of a particular nation state, but directly or indirectly affects the sovereignty of that state and leads to various negative consequences. Below we examine the content of these threats.

**Terrorism** is one of the most dangerous global issues today. It is well known that terrorism is a means to an end, based on fear and terror, and its means are directed against humanity and peace. In particular, overt threats emanating from certain terrorist groups indicate that there is a threat to the sovereignty of the entire world community as well as nation states. In particular, terrorist attacks in the US on 11 September 2001 and aggression of ISIS (Islamic State of Iraq and the Levant) not only caused a specific regional problem, but also a global one. As a result of these terrorist acts, the sovereignty of countries such as Iraq and Syria remains under threat. Global historical experience proves that no country, no matter how small, is guaranteed a terrorist threat, even if it is powerful in all spheres.

**The idea of a great state or imperialism** is based on the legacy of this or that state from the great past and is still a claim on "former" colonies. We see this today in the Russian Federation, in the People's Republic of China. For example, harsh statements by Russian President Vladimir Putin in recent years suggest that he has a "dream" to restore the former Soviet Union. Russia's involvement in Georgia in 2008 and the "liberation" of South Ossetia, Russia's occupation of the Ukrainian

peninsula of Crimea in 2014 and the establishment of the pro-Russian people's republics of Donetsk and Lugansk in Donbass are all signs that Putin's dream is coming true. Furthermore, Vladimir Putin's attempt to "justify" the former Soviet Union in World War II and emphasise the legitimacy of the annexation of the Baltic states to the USSR [24] 21 June 2020 on Russian channel First TV the movie "Russia.Kremlin. Putin" was shown, where was a part with an interview with Pavel Zarubin on Putin. He points out that the lands of the former Soviet republics were a gift from the Russian people [25] and that these territories should in fact be returned to Russia in the process of secession from the Union. In particular, the fact that Russian politicians have repeatedly openly asserted their claims to the territories of Northern Kazakhstan [26] should not be seen as a threat to the sovereignty of nation-states. This shows that contemporary Russia still adheres to the grand idea of statehood or imperialist politics.

**"Popular culture"** is one of the most dangerous tools of cultural and ideological oppression. Spreading unethical "culture" through the media, television and the Internet, alien to a particular nation or people. Usually the forces behind this aggression are those with enormous financial power. They try to assimilate their culture and abandon national values in order to get rich, using various methods to arouse the feelings of certain people. This is a simple and convenient way of influencing the sovereignty of nation states without the use of force.

**The idea of cosmopolitanism** has become a way of life in most developed countries today. Winners of titles such as 'Cosmopolitan City' and 'Cosmopolitan Man' are supported by members of the community. We welcome and do not deny the concept in terms of tolerance. But if we look at the other side of the coin, we see that for those who adhere to this idea, values such as homeland and nation are denied. Of course, everyone aspires to live well in this world. Those who do not find comfortable conditions in their homeland leave for other countries in the hope of "salvation", while those who can stay in these places and return to their homeland. But this calls into question the very foundations of statehood. Because if the state does not look after the welfare and interests of those who live on its territory, its people, especially young people with intellectual potential, will regard other regions as their homeland. As a result, the number of those who do not spare their lives for the Motherland and the Nation decreases and these concepts lose their "sanctity".

**Cybercrime** is seen as a major threat to the sovereignty of the nation state in today's world. With the development of science and technology, all activities and processes are becoming digital, as are opportunities for cybercrime. It is known that cybercrime includes the use of information and communication technologies, cyberbullying, viruses and other malware, the preparation and distribution of illegal information, mass distribution of e-mail (spam), hacking, illegal access to websites, fraud, etc. Data and copyright infringement, theft of credit card numbers and bank details (phishing and farming) and various other offences. For example, allegations of Russian interference in the 2016 US presidential election [27], allegations that 4 Chinese in 2017 obtained 145 million, or almost half of the US population's personal data [28], and cyberattacks affecting state sovereignty.

**Missionary and proselytising** is one of the main ideological aggressive movements in world political processes. It is well known that missionary work is an attempt to spread another religion to people of one religion, and there are many examples in history of how tragic a society can be. The result of missionary work is proselytism, that is, conversion to another religion. Missionaryism and proselytism are open external threats to the sovereignty of nation states, especially the majority population. In particular, in the socio-political life of nation states such as Uzbekistan, where over 90 per cent of the population is Muslim, missionary work and proselytism undermine social stability and

national security. Missionaries seek to draw people into their homes through educational and charitable organisations and human rights institutions. They try to exploit every opportunity they can. At the same time missionaries intensify their activities under the guise of international charities, financial and economic companies, educational institutions, etc., disrupting the social and political life of several countries and dividing entire nations into several groups and strata. In Indonesia, for example, missionaries persuaded thousands of people to join them and isolated East Timor, where they lived, for twenty-five years [29].

## CONCLUSION

To conclude, in today's globalised world, maintaining sovereignty remains the primary responsibility of every country, whether highly developed or underdeveloped, poor. This requires understanding threats to the sovereignty of the nation state and identifying ways to address them. This article analyses only certain threats to sovereignty that are currently considered an explicit threat. Of course, the list of threats will continue and will be addressed in future studies. One of the main solutions to the aforementioned internal and external threats to the modern world is **the national ideology of the education system of the nation state**. Because it is education that raises the nation, develops the intellectual potential of the country. In this way, the security of national sovereignty is ensured. In the example of the USA, China, Japan, Singapore, South Korea and many European countries, we can see that the development of today's highly developed countries is due to a timely and purposeful system of education.

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