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Security of Central Asia in the Context of Globalization: A Socio-Philosophical Analysis of the Anthropology of Terrorism

Jakhongir Boybutayev¹

1. PhD, Associate Professor, Academy of the Ministry of Internal Affairs of the Republic of Uzbekistan Tashkent, Uzbekistan

Abstract: This article analyzes the factors threatening Central Asian security in the context of globalization based on the anthropology of terrorism and socio-philosophical approaches. The aim of the study is to identify the interconnectedness of external (global), regional, and anthropological factors affecting regional security, as well as to substantiate their impact on the relationship between man, society, and the state from a socio-philosophical perspective. The study employed historical-comparative, systematic, comparative-analytical, and socio-philosophical analysis, as well as approaches from the anthropology of terrorism and methods of synthesis and conceptual modeling. The article examines how security threats in the region manifest as a multi-level social system formed as a result of the interaction of global, regional, and anthropological factors. It also reveals that identity crisis, social inequality, value transformation, radicalization processes, and human security are important social factors that directly affect stability in the region.

Keywords: Central Asia, Security, Globalization, Anthropology of Terrorism, Human Security, Radicalization, Extremism, Identity, Socialization, Transformation of Values, Geopolitical Risks, Regional Stability

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1. Introduction

In the 21st century, globalization as an important stage of human development has further strengthened economic, political, cultural, and information ties between states. However, along with expanding opportunities for integration and cooperation, this process has also created new threats such as transnational terrorism, religious extremism, radicalization, illegal migration, cybersecurity threats, and transnational organized crime. These challenges now have a direct impact not only on national security but also on individuals, society, and civilizational development as a whole [1].

From a geopolitical perspective, Central Asia is an important strategic space connecting Europe and Asia. The region's rich natural resources, its transit potential, as well as its ethnic and religious diversity, have transformed it into a zone where international political interests intersect. At the same time, social inequality, unemployment, demographic growth, migration processes, ideological influence in the information space, and religious radicalization are manifesting as important factors affecting the security situation in the region.

In modern social philosophy, security is not limited to the protection of state borders. It is interpreted as a complex phenomenon inseparably linked to the security of the individual, social stability, civic identity, spiritual values, and the internal integration of society. From this perspective, terrorism is not only a political violence but also an anthropological phenomenon conditioned by a specific social environment, a crisis of

values, a transformation of identity, and radicalization processes occurring in human consciousness [2].

As a research hypothesis, it is proposed that the security threat to Central Asia in the context of globalization is not external political factors, but a multi-level social system formed as a result of the interaction of external (global), regional, and anthropological factors.

2. Materials and Methods

This study is dedicated to the socio-philosophical analysis of the anthropological factors of terrorism affecting Central Asian security in the context of globalization. Within the framework of the study, the security problem is examined not from the perspective of a state-centered approach, but as a complex social phenomenon through the prism of the system of relationships between man, society, and the state [3].

The research materials consist of monographs and scientific articles dedicated to the anthropology of terrorism, international security, globalization, radicalization, and security in Central Asia. Along with this, the theoretical approaches of leading researchers in regional security and modern concepts of the anthropology of terrorism were analyzed.

Several scientific methods were used comprehensively in the study. First of all, the evolution of the phenomenon of terrorism and its transformation in the context of globalization was analyzed using the historical-comparative method. Using the comparative-analytical method, external, regional, and anthropological factors influencing security in Central Asian countries were compared [4].

The systematic analysis method allowed for the assessment of security threats as a unified social system. Based on this approach, the relationship between geopolitical processes, social inequality, identity crisis, value transformation, and radicalization mechanisms was identified.

The anthropological approach to the study of terrorism formed the primary methodological basis of the study. This approach allowed for the analysis of terrorism not only as a political or religious phenomenon but also as a complex socio-philosophical phenomenon related to human identity, the process of socialization, the value system, and the transformations occurring in the spiritual environment [5].

At the stage of generalizing the research results, synthesis and conceptual modeling methods were applied. Based on this, a socio-philosophical model has been developed that reflects the relationship between global, regional, and anthropological levels of factors affecting security in Central Asia. The proposed model allows for the consideration of security not as a set of external threats, but as a comprehensive system based on the mutual harmony of human security, societal stability, and state security.

3. Results and Discussion

In the 21st century, globalization processes have fundamentally changed the content and scope of the concept of security. While previously security was primarily determined by the territorial integrity of the state, its military power, and its defense capability against external threats, today this concept is interpreted as a complex social phenomenon encompassing the security of the individual, society, and civilization. In this aspect, security is centered not on the state, but on the human being and their social existence [6].

From the perspective of social philosophy, security is a state in which the sustainable development of society, the free self-improvement of the individual, the harmony of social relations, and the stability of the value system are ensured. If social injustice, a spiritual vacuum, an identity crisis, or cultural alienation arise within this system, then factors threatening security emerge. Therefore, modern threats must be analyzed not only in political or military categories, but also through the lens of social processes occurring in human life and society.

In the example of Central Asia, globalization, along with expanding opportunities for economic and technological development, also creates conditions for the rapid spread of transnational ideologies, the digital information environment, religious radicalization, and extremist ideas. These processes, by influencing human consciousness, social identity, and the value system, increase the relevance of the anthropological dimension of security [7].

By the end of the 20th century, Central Asian countries had experienced political crises. A clash of interests and ideologies between various forces occurred in the region, manifesting in a syncretic form. In particular, extremist and terrorist groups, using religion as a pretext, attempted to link the post-war fate of Central Asian countries that were part of the USSR to the religious factor. Attempts to fill the ideological vacuum in the minds of the region's population with ideas of fanaticism that contradict Islamic values have intensified.

Indeed, the security problems that have arisen in Central Asia cannot be explained solely by geopolitical competition or political instability. From the perspective of social philosophy, the roots of these processes go back to the profound social transformations that have occurred in society, the change in the value system, and the rethinking of personal identity. The ideological vacuum that emerged after the collapse of the Soviet Union, the transformation of social institutions, economic hardships, and the social vulnerability of certain segments of the population created favorable conditions for the spread of radical ideas [8].

From the perspective of terrorism anthropology, radicalization manifests itself primarily as a crisis state that arises during the process of human socialization. In conditions where an individual cannot determine their social status, cultural affiliation, and life goals, they become inclined to seek an alternative identity. In such a situation, extremist groups hiding behind religious slogans strive to effectively utilize human spiritual needs, their ideas of justice, and social dissatisfaction for their ideological goals.

Key social factors in the formation of radicalization processes in Central Asian countries include unemployment, social inequality, labor migration, gaps in education quality, the expansion of the digital information environment, and insufficient religious literacy. These interconnected factors intensify feelings of alienation, distrust, and social exclusion in the human mind, increasing the likelihood of adopting radical ideologies. In this sense, the emergence of terrorism should be assessed not as a characteristic of an individual, but as a product of a specific social environment, a crisis of values, and the transformation of social relations [9].

Consequently, when analyzing the factors threatening the security of Central Asia in the context of globalization, it is of great scientific importance to study terrorism not only as a political or religious phenomenon but also as a complex anthropological and socio-philosophical phenomenon that forms within the system of relations between man, society, and the state.

The words of the Russian historian E. Ionova also confirm our thought: "The level of terrorist danger in Central Asian countries has been high throughout all post-Soviet years. This is largely due to internal factors: the low level of social and economic development of society, which creates conditions for the emergence of radical Islamism, ethno-national separatism, organized crime, drug and arms trafficking, and illegal migration; the struggle of clans that often use political extremism for their own purposes; and insufficient development of religious and cultural self-awareness. The situation is exacerbated by the proximity to international Islamic threat centers" [10].

Ionova's opinion demonstrates that terrorism and radicalization in Central Asia are inextricably linked not only to external influences but also to socio-economic development, cultural identity, and institutional changes. This confirms the need to analyze security

from the perspective of the anthropology of terrorism through the internal transformations of man and society.

Indeed, Central Asia is one of the most complex regions in historical, geopolitical, and cultural terms. The socio-economic transformations that occurred in the region after the collapse of the Soviet Union, the process of establishing statehood institutions, the gap in the population's standard of living, and unemployment problems intensified the inclination of individual social groups toward various destructive ideologies. In particular, the insufficient social protection of youth, labor migration, limited educational opportunities, and uncertainty about the future have created favorable social conditions for the spread of extremist ideas. At the same time, the border issues between Uzbekistan, Kyrgyzstan, and Tajikistan, as well as the multi-ethnic and complex social composition of the Fergana Valley, contributed to the escalation of conflicts and the activation of transboundary radical groups in certain areas [11].

From a socio-philosophical perspective, one of the important factors of these processes is the transformation of values during the transition period. As a result of the secularization policy carried out during the Soviet era, the restriction of the activities of religious institutions and the religious education system led to a sharp increase in the religious needs of the population during the first years of independence. However, since sufficient scientific, educational, and institutional mechanisms were not established to meet these needs, some radical religious movements attempted to exploit the resulting vacuum. Consequently, the lack of religious knowledge, underdeveloped critical thinking, and weak mechanisms for spiritual orientation among a portion of the population have created favorable conditions for the spread of extremist ideologies. From the perspective of the anthropology of terrorism, this process is inextricably linked to the crisis that arose in the process of forming human identity, value systems, and socialization.

A.A. Kazantsev, a researcher of security issues in Central Asia, also evaluates threats in the region not as isolated phenomena, but as interconnected transnational processes. According to him, the main threats to the region include the drug economy, terrorism, religious extremism, institutionally weak states, and illegal migration. The author emphasizes that the interaction of these factors increases the activity of external forces in the region [12].

Kazantsev's aforementioned views, from a socio-philosophical perspective, demonstrate that in the context of globalization, security threats are determined not only by foreign policy factors. They manifest as a complex social phenomenon closely linked to social inequality, the level of institutional development, cultural and religious literacy of the population, civic identity, and the process of human socialization.

Tajik political scientist Yuri Aleshin also analyzes modern threats affecting the national security of Central Asian countries based on a comprehensive approach. In his opinion, transnational threats have emerged in the 21st century, which no state can eliminate alone. These include separatism and nationalism, international terrorism, political and religious extremism, illegal trafficking in narcotic drugs and weapons, the proliferation of weapons of mass destruction, illegal migration, and environmental crises [13].

When considering the threats noted by Alyoshin from a socio-philosophical perspective, their common feature is their transnational nature and simultaneous impact on the security of the individual, society, and state. From the perspective of the anthropology of terrorism, these risks are not only a product of political processes but also a consequence of social inequality, a crisis of values, identity issues, institutional weakness, and conflicts arising during socialization. In this regard, ensuring security is not limited to military-legal measures, but is inextricably linked to strengthening human capital, education, social justice, and spiritual stability.

The views of the First President of the Republic of Uzbekistan, Islam Karimov, are also of great theoretical importance in assessing security threats in Central Asia. In his work "Uzbekistan on the Threshold of the 21st Century: Security Threats, Conditions for Stability, and Guarantees of Progress", he identifies regional conflicts, religious extremism and fundamentalism, great-power chauvinism, aggressive nationalism, ethnic contradictions, corruption, organized crime, localism, and environmental problems as the primary threats to the development of independent Uzbekistan [14].

This approach, proposed by Islam Karimov, is of great importance primarily as a political strategy aimed at ensuring state independence and national security. However, from a socio-philosophical perspective, it can be seen that most of these threats are closely linked to the human factor. For example, the rise of religious extremism and fundamentalism is explained not only by the religious factor but also by social injustice, the level of education, the spiritual vacuum, the weakening of civic identity, and insufficient social integration. Similarly, corruption, localism, and ethnic conflicts are inextricably linked to the decline of trust in state institutions, the weakening of social solidarity, and the transformation of the value system in society.

From this perspective, the anthropology of terrorism allows for the study of not external manifestations of security threats, but the mechanisms of their formation in human consciousness, social relations, and the value system. This indicates the need to strengthen preventive and social approaches in ensuring sustainable security in Central Asia.

Political scientist Sh. Gaibnazarov also notes that after the collapse of the USSR, a completely new geopolitical situation emerged around Central Asia. In his opinion, the intersection of interests in the region between Russia, China, Western countries, and the Islamic world, followed by the activation of states such as Turkey, Iran, India, and Pakistan, has further intensified geopolitical competition [15].

Gaibnazarov's conclusion shows that in the context of globalization, security threats to Central Asia manifest at two levels: externally through geopolitical competition and transnational risks, and internally through processes related to social inequality, value transformation, radicalization, and human identity. Therefore, the issue of ensuring security, alongside political, economic, and military measures, also requires socio-philosophical approaches aimed at strengthening the socialization of the individual, their spiritual immunity, and civil solidarity.

While analyzing the modern factors determining the security situation in Central Asia, several researchers emphasize the impact of globalization processes on regional stability. According to the approach put forward by Western experts, global factors influencing the security situation in the region can be conventionally divided into three groups: first, the change in the balance of economic and geopolitical forces between Western and non-Western states; second, the strengthening demographic imbalance between the "Global North" and the "Global South"; and third, the transnational character of international terrorism and religious extremism [16].

From a socio-philosophical perspective, these factors reflect not only foreign policy processes but also complex transformations affecting human security, social stability, and identity. As a result of globalization, alongside the free movement of information, capital, and human resources, radical ideologies are also acquiring a transnational character. In this regard, it is advisable to view terrorism not as a phenomenon limited to a specific territory or state, but as an anthropological phenomenon formed through global social networks and ideological ties.

Among the external factors affecting the security of Central Asia, A. Iskandarov identifies international terrorism, religious extremism and ethnic separatism, proximity to Afghanistan and other conflict centers, geopolitical competition, drug and weapon smuggling, the presence of foreign military bases, and the activities of global actors such

as the USA, Russia, and China [17]. This classification by the author shows that security in Central Asia is formed within a system of multi-level external influences.

However, from the perspective of terrorism anthropology, the effectiveness of these threats is primarily determined by their ability to influence human consciousness and social relations. A favorable environment for radicalization processes arises only when external geopolitical pressure is combined with internal social problems such as unemployment, social inequality, migration, education quality, spiritual emptiness, and the transformation of values. Thus, external and internal factors form a system that is interconnected and mutually reinforcing.

From this perspective, the internal factors identified by Iskandarov - interethnic contradictions, political instability, economic crisis trends, border conflicts, transnational organized crime, illegal migration, contradictions related to water and energy resources, as well as environmental problems - can be considered as social determinants of security [18]. These factors have a direct impact on an individual's socialization, their civic identity, and their level of trust in state institutions.

In modern social philosophy, the problem of security is characterized by a transition from a state-centered approach to a human- and society-centered one. According to U. Bek's concept of a "risk society," modern threats are generated not by natural phenomena, but by social systems, institutions, and the relationships between them. Consequently, the scale of risks directly depends on the quality of social relations, a person's trust in institutions, and the degree of their dependence on them [19]. This shows that in ensuring security, alongside military or political measures, the stability of social institutions, human capital, and the strengthening of social trust and spiritual atmosphere are of decisive importance.

This approach is supplemented and enriched by the views of E. Giddens and O. Rua. According to Giddens, globalization has fundamentally changed the nature of national states, pushing security threats beyond state borders. In his opinion, in the 21st century, the main threats are often formed as a result of the activities of failed states, transnational terrorist networks, and global interdependence [20]. O. Rua, in turn, notes that globalization has weakened the traditional connection between religion, culture, and territory, and explains modern radicalization processes precisely by the re-formatting of human identity, social alienation, and cultural de-territorialization [21]. From this perspective, the security threats to Central Asia cannot be reduced solely to external geopolitical competition or terrorism as such. They manifest as a complex socio-philosophical process inseparably linked to human socialization, value transformation, identity crisis, and the institutional stability of society.

Based on the generalization of the theoretical approaches analyzed above, a socio-philosophical model for analyzing security in Central Asia is proposed. According to it, in the context of globalization, it is insufficient to evaluate regional security within the framework of a state-centric approach. Security manifests not as a set of foreign policy threats, but as a multi-level socio-philosophical phenomenon that forms within the system of relations between man, society, and the state.

According to the proposed model, factors affecting security in Central Asia are formed at three interconnected levels: the first level consists of global factors (geopolitical competition, transnational terrorism, globalization processes); the second level consists of regional factors (border issues, migration, water and energy issues, economic and social disparities); and the third level consists of anthropological factors (human identity, transformation of values, socialization process, spiritual environment, and radicalization mechanisms). While external and regional factors shape the security environment, anthropological factors determine how these threats are perceived in human consciousness, the mechanisms of their transformation into radicalism, and their impact on societal stability.

In this regard, the table 1. proposed model allows for the interpretation of Central Asian security not as a set of external and internal threats, but as a multi-level social system formed through the interaction of global, regional, and anthropological factors. This approach serves to evaluate security from the perspective of transitioning from a state-centered model to a human-centered social-philosophical model.

Table 1. Socio-philosophical model of security threats in Central Asia.

Globalization		
Global transnational factors	Regional factors	Anthropological (social-philosophical) factors
Geopolitical competition	Afghan factor	Identity crisis
International terrorism	Boundary conflicts	Transformation of values
Transnational Extremism	Water and energy problems	Spiritual vacuum
Drug trafficker	Economic disbalance	Religious fanaticism
Illegal migration	Demographic pressure	Socialization problems
Information warfare	International relations	Social alienation
Digital globalization	Sustainability of state institutions	Mechanisms of radicalization
Ideological threat in cyberspace		
Human safety		
Stability of society		
Stable security in Central Asia		

This model is not just a diagram, but represents the following theoretical idea:

Global threats - regional problems - human consciousness and identity - human security - social stability - regional security.

The proposed conceptual model allows for the analysis of security threats in Central Asia to consider external and internal factors not separately, but as a unified social system interconnected through the prism of human security. This model, applying the theoretical capabilities of terrorist anthropology to the analysis of regional security, interprets security not from a state-centered perspective, but from the perspective of the interconnectedness of human, social, and state relations.

4. Conclusion

In conclusion, it should be noted that in the context of globalization, security threats to Central Asia have expanded significantly, transcending traditional military and political threats and representing a multi-level socio-philosophical system formed as a result of the interaction of external (global), regional, and anthropological factors. Therefore, geopolitical and military approaches alone are insufficient to ensure regional security. From a practical perspective, the results of this study can serve as a theoretical basis for ensuring human security in Central Asian countries, preventing radicalization among youth, improving educational and spiritual-educational policies, and developing comprehensive approaches in the field of regional security.

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