Factors Of the Manifestation of Destructive Trends in The Process of Globalization

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Abstract: The article examines the factors contributing to the manifestation of destructive trends in the context of globalization. The role of ideology in globalization and its characteristic features are revealed. Special attention is paid to the issues of preventing and combating extremism and radicalism. The study focuses on destructive tendencies and their impact on human life. It highlights the rapid development of modern information technologies and the growing destructive significance of processes and trends associated with the dissemination of information that negatively affects human consciousness and psyche, disrupts stable life activities, and destabilizes social relations.

Introduction: It is well known that today humanity has entered a period characterized by the rapid development of modern information technologies and the expansion of processes associated with the dissemination of information capable of exerting a negative impact on human consciousness and psyche, disrupting stable life activities and causing social destabilization. Not only within the information space, but also in the broader sphere of human existence, ideological, moral, and psychological transformations are taking place, which increasingly damage interpersonal relations and become the root cause of conflicts between societies, nations, ethnic groups, cultures, and even states. In other words, technological and technical progress does not always guarantee human well-being; on the contrary, it often complicates life, generates new challenges and crises, and in some cases becomes a source of human suffering.

A fundamental characteristic of humanity is its constant aspiration toward peace, prosperity, and happiness. To achieve this, various methods, tools, and conditions are created and implemented. However, differences in interests and worldviews inevitably generate contradictions that develop through diverse paths and tendencies, sometimes producing serious threats to states and societies. According to the Russian scholar A. Troshin, "For an individual, destructiveness represents a component of culture that encourages the rejection of existing social, behavioral, and symbolic structures" [1].

Destructive, that is, destructive or subversive tendencies have a long historical background. Since the emergence of humanity, societies have never been free from such threats. Whether religious, national, ethnic, political, or ideological in nature, destructive tendencies have repeatedly caused disasters in human history. The very concept of "destruction" derives from the Latin destructio, meaning the dismantling or disintegration of a structure, combining de (negation or removal) and structio (construction or organization). Initially used in art and architecture, the term emphasized the disruption of form and meaning. From a philosophical perspective, destruction targets the weakest elements of interconnected systems in order to disrupt their functioning. Thus, destructiveness is the antonym of constructiveness and represents deliberate activity aimed at dismantling unity and coherence.

In general terms, destructive activity can manifest itself in virtually all spheres of social life—social, economic, ideological, religious, financial, and professional. Today, however, the most dangerous sphere affected by destructive tendencies is global peace and stability.

As progress, development, and constructive forces accelerate, regression, decline, negativity, and destructive phenomena simultaneously intensify. Contemporary social problems and negative processes, due to their complexity and large-scale consequences, cause serious concern. Therefore, identifying the mechanisms underlying destructive processes and systematizing their causes becomes an urgent scholarly task [2].

Destructive activities aimed at peace and stability inevitably influence all other social spheres. Particularly alarming is the spread of radical, extremist, nationalist, religious, and racist ideologies through the information space, targeting human consciousness and capable of undermining individual and collective life. These tendencies represent some of the most tragic social phenomena of the late twentieth and early twenty-first centuries.

Recent transformations have profoundly altered quality of life, cultural standards, and societal worldviews. Alongside positive developments, negative trends have also intensified. As progress advances, regressive and destructive processes simultaneously deepen, engulfing humanity in various forms of social and psychological crises.

The historical roots of destructive tendencies are ancient. Although their ultimate goals are often political or economic, their implementation frequently relies on moral, ideological, and religious narratives. Nationalist and localist ideologies have also been used throughout history. Today, as in the past, destructive tendencies infused with religious or racial ideologies pose serious threats to humanity, nations, states, and global stability. Virtually every individual encounters destructive influences at some point in life and may suffer their consequences.

No one in the modern world is fully protected from such processes. Despite extensive research on destructive ideologies and their societal impact, there is still no unified international standard or collective mechanism for effectively combating them. In recent years, destructive tendencies have increasingly targeted human consciousness, instilling resentment, hostility, and rebellion, potentially pushing individuals toward crimes against society, the state, or specific communities.

Psychological research confirms that life crises, failures, and perceived injustices often provoke emotional unrest and a search for explanations, frequently resulting in the tendency to blame society. Émile Durkheim argued that an individual's inclination toward self-destruction arises from feelings of social exclusion and loneliness, which are further exacerbated by the inability to adapt to rapid social changes [3].

The essence of destruction lies in the transition from stability to instability under the influence of powerful internal and external factors. Destructive tendencies often present themselves as attempts to expose the negative aspects of social development and portray them as progressive forces in pursuit of utopian goals. These processes are closely linked to human psychology and aim to achieve desired outcomes through destructive means.

Historically, many such forces have operated covertly, relying heavily on ideological manipulation. Today, the information space has become the primary environment for the proliferation of destructive tendencies, causing immense harm to humanity. Media platforms and social networks serve as powerful tools influencing public consciousness, particularly among youth, often leading to moral degradation and life destabilization.

Nationalism, religious extremism, separatism, ethnic hatred, and localism are increasingly amplified through digital platforms. Followers, often risking their lives, blindly obey the directives of ideological leaders. Not only youth, but also adults, professionals, and socially marginalized individuals seeking psychological relief become easy targets for destructive narratives. Modern media and social networks provide unprecedented opportunities for the dissemination of such ideologies [4].

The declining ability to regulate the information space allows both constructive and destructive forces to operate freely. However, destructive actors often use these opportunities more effectively. Excessive dependence on digital information has become one of the most vulnerable aspects of contemporary society. Gadgets now function as constant companions and sources of influence.

Individuals consuming information rarely analyze its purpose or ideological orientation. Uncritical consumption leads not only to knowledge acquisition but also to the internalization of destructive attitudes. Over time, dissatisfaction with life, society, and the state emerges, gradually fostering radical views.

Radicalization is often the result of targeted information campaigns conducted by destructive groups. Through staged ideological influence, individuals are gradually subordinated and manipulated by self-proclaimed leaders and propagandists using religious, national, or ethnic narratives [5].

The lack of effective international regulation of the

information space exacerbates these processes, enabling destructive actors to provoke crises through information warfare. The emergence and expansion of terrorist organizations such as ISIS clearly demonstrate the decisive role of digital platforms in recruitment and radicalization.

As noted by A. Ayrapetova, insufficient religious literacy enables ideologues of destructive movements to manipulate beliefs and shape extremist worldviews, particularly among youth, ultimately leading to fanaticism and xenophobia [7].

Modern multimedia technologies—videos, films, and online materials—have transformed abstract ideologies into tangible tools of influence, forcing many individuals to abandon stable lifestyles and become instruments of violence. Statistical analyses indicate that a significant proportion of extremist and terrorist crimes are committed by individuals radicalized through social media, with young people aged 18–30 constituting the majority of offenders [8].

Conclusion

In conclusion, humanity has entered an era in which life without information is unimaginable. The growing demand for negative, critical, and sensational content targeting states, leaders, nations, and religions fosters destructive moods that eventually shape behavioral models and social practices. These tendencies frequently culminate in radicalism, extremism, fundamentalism, separatism, nationalism, and religious hatred—phenomena that pose serious psychological, social, and political threats to global stability.

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