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THE GENESIS AND EVOLUTION OF THE CONCEPT OF COMBATING SPIRITUAL THREATS

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ABSTRACT

Nowadays the notion of "spirituality", "spiritual threat", "a mechanisms for preventing the spiritual threats", "spiritual ascent" and the views about its meaning, necessity and difference are clearly formed in our mind. When and where the notion of fight against the spiritual threats originated and what changes have done during its existence? You can find the comprehensive answers to such issues in this article. It is clear that the concepts of "spirituality" and "spiritual threat" serve conflicting purposes. There are two kinds of influence on development, if "spirituality" serves the rise of progress, and a "spiritual threat" can lead to a decline in progress through man. Hence, the concepts of "spirituality" and "spiritual threat" are incompatible in essence and content.But there is a difference in the level of understanding of it by people. It is also possible to understand the reason for this correctly. It is important to take this into account in spirituality as well. In some cases, spiritual propaganda still does not openly respond to the problems of keeping pace with the times.

KEYWORDS: *Prevention, Intensification, Spirituality, Conscience, Spiritual Threat.*

INTRODUCTION

The situation in the history of mankind at the end of the XX century and the beginning of the XXI century is characterized by the deepening of relations between states and peoples as a result of globalization, characterized by the information revolution, the high development of science and technology.At the same time, the growing ideological threats aimed at capturing the human mind and heart in the modern world,it is also evident that selfish goals are being pursued by

various currents and forces.In this regard, the President of the Republic of Uzbekistan Shavkat Mirziyoyev in his speech, which at the opening ceremony of the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation on October 18, 2016 in Tashkent, "Today we are witnessing the development of humanity,so to speak, we are living in a historical stage in which dramatic twists are taking place. In recent years, there have been dramatic geopolitical changes on Earth,the system of security and stability on the international stage is failing.The intensification of globalization not only expands the possibilities of humanity, but also leads to the escalation of conflicts and the widening gap between developed and backward countries".[1]

In today's consciousness and thinking, the concepts of "spirituality", "spiritual threat", "mechanisms of prevention of spiritual threat", spiritual growth,clear-cut assumptions about the meaning, necessity and difference of its meaning are formed.

It is inextricably linked to man and human development. To understand spirituality, one must first understand man. The spiritual upliftment of man is an essential condition of progress. When a person changes, society changes.[2] In particular, in the development of man and society to know the difference in the meaning of the concepts of "spirituality", "spiritual threat" and its achievements, opportunities,the acquisition of objective knowledge on the basis of a comparative study of its limited aspects and dangerous aspects is of current scientific and practical importance.In this context, it is important to pay attention and highlight the interpretation of the concepts of "spirituality" and "spiritual threat". It can be said that in recent years a clear scientific approach to the concept of spirituality has been formed.

The idea that "spirituality is an incomparable force that purifies a person, encourages him to grow in heart, strengthens his inner world, strengthens his will, unites his faith, awakens his conscience, is the criterion of all his views" is the basis for a clear expression of the essence of spirituality[3].The "Spiritual threat" is the one who encourages a person to weaken spiritually and mentally, weakens his inner world, weakens his will, weakens his faith.It is a set of ideas and views that have the power to influence the conscience to indifference and indifference.In this regard, "Spiritual threat is primarily directed against the fact that everyone, regardless of language, religion, creed, lives as a truly free person, it is precisely the ideological, ideological and informational attacks that aim to destroy his spiritual world"[4].

It is clear that the concepts of "spirituality" and "spiritual threat" serve conflicting purposes. There are two kinds of influence on development, if "spirituality" serves the rise of progress, and a "spiritual threat" can lead to a decline in progress through man. Hence, the concepts of "spirituality" and "spiritual threat" are incompatible in essence and content.But there is a difference in the level of understanding of it by people. It is also possible to understand the reason for this correctly.The reason is that the spiritual potential of people is different, which is inextricably linked with the different levels of consciousness, thinking and worldview, goals and interests.At the same time, the interpretation of the concept of "spiritual threat" does not mean that there is a general situation and understanding.

There are two different situations. First, it has to do with accepting the concept of spirituality and understanding and interpreting it correctly.

Secondly, it should be noted that there is a situation of not accepting the concept of spirituality, not joining it. The rationale is, can there be a "spiritual threat"? How to understand the view of spiritual threat if it is related to spirituality itself. This view is common among some experts in the field. Such views can be observed in conversations and opinions. How well-founded is the concept of "Spiritual threat" to be understood and interpreted?It should be borne in mind that the problem is more in understanding and interpreting it. We think it is possible to agree with the first interpretation of the concept of "spirituality".There are different bases and manifestations of the threat. It is very different. At the same time, what kind of threat can be assessed against the attempts to change man, his consciousness, thinking, heart, to manipulate him, which is against spirituality, that is, against national and universal spirituality?"Spiritual threat" refers to spirituality, which is aimed at weakening the spirituality of man, his heart, weakening his faith, isn't it a form of threat against him? In this context, we need to think more about "mechanisms to prevent spiritual threats".Because it is constantly being updated and changed. Man-made and human-influenced motive technologies are being used in an attractive way. The technology of showing "spiritual threat" attracts others with its attractiveness.

Psychological psychology makes extensive use of methods and characteristics of interest.It is important to be responsive to a person's needs, wants, and concerns.

It is important to take this into account in spirituality as well. In some cases, spiritual propaganda still does not openly respond to the problems of keeping pace with the times. Proponents of the "spiritual threat" are fed up with this. In addition, the common goals that lead to it also unite some political forces.

That's why: First, related to common geopolitical goals, which has become an important geopolitical goal;Secondly, some shortcomings and disadvantages in the development of a democratic society are observed, for example, in cases of governance related to disobedience to the law, one-sided consideration of interests, lack of understanding of national interests;Thirdly, the shortcomings in cases where different interests are related to the moral mutual interest, human freedom, and the priority of interests in practice;Fourthly, deficiencies in practice also serve as a source of nourishment for the "spiritual threat"; Fifth, there may be some shortcomings in the moral image of the behavior of those responsible for activities in the field of education and spiritual enlightenment.

At the same time, if a person's qualities related to me also serve spirituality, his shortcomings and shortcomings will be food for the "spiritual threat". Therefore, the need to reform me, to feel the need for it, the responsibility to be kind, the rise of culture is an important mechanism for preventing the "spiritual threat".

In the process of globalization, with its complex nature, creates a process of new thinking in the minds of people and on this basis the formation of a new way of life. In the modern era of civilization, the process of globalization is of particular importance, including the inclusion of modern means of production, high-quality information and communication and other technologies.

In this regard, the study envisages the development of technologies to ensure spiritual security in society based on the analysis of ideological processes at the national, regional and global levels, based on the experience of cultural development of independent Uzbekistan.

First of all, given that the concept of security is a multi-faceted concept and has been studied in many areas, let us consider its narrow meaning.

According to political scientist T. Alimardonov, the perception of the culture of spiritual security by the members of society as one of the important elements of the security system is one of the factors strengthening the integrity of the state, sovereign independence, realization of socio-economic potential and sustainable development.

The system of spiritual security is a set of ideas and values about the culture, history, foundations of the Uzbek statehood, expressing the spirit, potential and will of the nation.

The issue of spiritual security is one of the tasks that determine the existence of a nation. It expresses the activities of integrated social systems aimed at preserving society and its culture through moral values[5].

In our opinion, spiritual security is the main basis of the national security system, and as an integral part of it, it is necessary to understand the system of protection against internal and external threats, including cultural, ideological, informational, scientific and religious security.

The existence of a "spiritual threat" has given rise to a field of moral security in security theory. An analysis of research on national security issues has shown that spiritual security is now becoming an integral part of national security as one of the key areas.

The inclusion of many social issues as threats in the identification of spiritual threats leads to the expansion of the object of spiritual threats and the erosion of its boundaries. This, in turn, reduces the effectiveness of monitoring spiritual threats, identifying threat levels, and combating them.
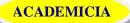
Different approaches of foreign scholars to the concept of "spiritual threat"

The following approaches can be observed in the definitions of spiritual threats given by the scientists of the Russian Federation on spiritual threats N.A. Fedoryak, E.A. Boksha, P.I. Chizhik, A.A. Vozmitel and A.I. Khvilya-Olinter.

Sociologist N.A. Fedoryak listed the following as the main threats to Russia's spiritual security today:

- socio-cultural fragmentation and crisis of relations between generations;

- the ideological vacuum that emerged after the failed communist ideology;

- demographic crisis;

- criminalization of consciousness and behavior;

- The rise of "popular culture" and its westernization;

- social stratification and growth of social stratification;

- Decline in the social status of the population, etc.[6].

One of the peculiarities of this approach is that problems in social issues, including the division of the population into social strata and the growth of social stratification, the decline of social

status and demographic crises, are also considered as spiritual threats. Researchers A.A. Vozmitel and A.I. Khvilya-Olinter also analyzed demographic problems as spiritual threats along with factors influencing religious beliefs[7]. This shows that the concept of "spirituality" in Russian differs in content from the concept of "spirituality" in Uzbek, as well as the differences between the concepts of spiritual threat in Uzbek and Russian.

The philosopher E.A. Boxha focused on the factors that are destructive in nature, leading to spiritual contradictions, directed at the lifestyle of families as spiritual threats[8].

In particular, he assessed the following as moral threats to the lives of Russian families:

• The ideology of radical feminism;

• The spread of the idea of gay culture;

• Propaganda of lust (eroticism);

• Increased selfishness in the family;

• The negative impact of market ideals on moral foundations.

According to the philosopher P.I. Chizhik, spiritual threat is an internal and external processes, events and conditions that have destructive properties in a social being. They have a negative impact on the morale of society and its subjects, forcing citizens to work harder to adapt to the changing conditions of social life[9].

In general, Russian researchers have approached the identification of spiritual threats taking into account the existing problems in their country, including socio-cultural fragmentation, demographic crisis, and the growth of social stratification of the population.

From the above analysis, it can be seen that the spiritual threats are comprehensive and there are different approaches to it.The complex nature of this concept, according to researchers, corresponds to the thesis that "the world is one, but the realities are different".[10]

First, the risk is the possibility of a certain damage, that is, the reduction of its durability and competitiveness potential by changing the structure or other characteristics of the security object[11].

In addition, risk may be the capacity of any policy entity, but it is a situation in which it is not yet ready to use force or intimidate in the pursuit of its goals. Threat, on the other hand, differs from risk in the degree of readiness to do harm.

Threat is the readiness of one subject to use force against another specific object to achieve its goals, the last stage (period) of the escalation of the conflict, the situation directly before the conflict.

Second, the threat is always manifested by the fact that it is directed to a specific address, the presence of its subject (source of threat) and object, the subject's activities are directed to the object. A threat cannot be distinguished from a threat by its approximate nature and its subject and object cannot be clearly indicated (expressed).

There is a need to develop and adopt the Concept of Spiritual Security of the Republic of Uzbekistan, which will be the basis for the effective organization of spiritual security, including the improvement of legislation in this area.

It is also necessary to use the term "moral threat" in the legislation aimed at ensuring spiritual security and in the development of regulations and government programs in this area, based on their content. This is because, unlike scientific sources, these concepts have not yet been specifically addressed in official sources.

The concept of national security of the Republic of Uzbekistan, which is being prepared in the new edition, also identifies the main threats and challenges to the spiritual sphere.

In conclusion, we can say that, first of all, the concept of "spirituality" has its own meaning and significance. There are enough grounds to use it; Second, the interpretation of the concept of "spiritual threat" in the form of an attempt to manipulate spirituality is a social, morally negative situation; Third, spirituality is related to the essence of man.

Any threat aimed at dehumanizing man as a spiritual being is a specific manifestation of the "spiritual threat"; Fourth, spiritual advancement prevents the appearance of a "spiritual threat".

Only it needs to fit the essence and it is strategically important that it never turns into a mask. Then, the causes and factors that lead to a spiritual threat will decrease. It protects humanity from some perverted ideological and spiritual threats.

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