

Mechanisms For Ensuring Spiritual Security

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Abstract: Spiritual security is connected with the ideals, first of all, of a spiritual, moral and ethical order. They determine not only the value priorities of the life of the whole society, but also the fixed positive forms of their reproduction, transmission and preservation as a shrine in all manifestations of the life of the people. Spiritual security presupposes, first of all, the preservation of people's lives in their human, not animal, quality. The threat posed against human morale is gaining more impact power compared to armed attacks. Therefore, in order to avoid such threats, the direction of spiritual security is prioritized in protecting the interests of members of society in any country that sets itself the goal of ensuring the stability of national development. In this article highlights of means spiritual security, it's importance in the upbringing of youth and mechanisms in the development of society.

Keywords: Spiritual Security, Society, Spiritual Threat, Interest, Protection.

Introduction

The state of the individual, society and power structures, ensuring their normal interconnected functioning, as well as the creative cultural and civilizational development of the established or emerging national way of life. On the other hand, it is the process of preserving and positively modifying the ideas, ideals, values, norms and traditions prevailing in society, shared by the masses of people and government structures for the purpose of social reproduction, guaranteeing the stability of the vector, continuity and dynamics of social development (Tikhonovskova, 2019).

Spiritual security refers to a concept that represents a system of protection of human, people and members of society from spiritual attacks, ideological threats, as a component of national security, a system of activities aimed at the protection of national interests. This security system is an activity and continuous process aimed at ensuring the stability and security of the spiritual, ideological-spiritual life of members of society behind the emergence of the need to provide national interests (Kedeibaeva, 2020).

It should be noted that the search for points of conjugation of culture and civilization is a special subject for discussion, which has been discussed for quite a long time, mainly in an interdisciplinary aspect. It seems to us that spiritual security is a kind of consolidated phenomenon that ensures the conjugation of culture and civilization and at the same time a state that affects the relative stability of value structures in the individual and collective

existence of man and society (Olenich, 2023). This interpretation generally allows us to count on the concretization of this state and, thus, contributes to a more substantive understanding, including in the system of cultural and philosophical knowledge. Actually, as already noted in this article, our goal is to show some criteria of spiritual security that can be identified based on the analysis of the results of multicenter value reviews.

Methodology

Spiritual Security serves as a harmonious manifestation of spiritual and moral aspects in spirituality, aimed at ensuring the development of spiritual values, protecting them from internal and external threats. Spiritual security is aimed at ensuring the continuity of traditional values and norms and their transmission to future generations.

The information space of any country is intended to perform certain strategic and tactical functions. Strategic functions aimed at protecting against the penetration of foreign information, creating a social identity are carried out through communications related to art and innovation. Tactical functions that serve to carry out certain tasks of social management, to organize support for government initiatives, to inform the population about short-term events are performed mainly with communications related to innovations (Tang, 2024). Both strategic functions and tactical functions serve to develop general models of the interpretation of reality, especially in crisis periods. The essence of a person is determined by his spirituality and behavior. That is why spirituality and morality always coexist.

After all, spirituality serves to make a person realize their goals, morality serves to realize what human behavior will be in achieving these goals. Spiritual and moral education, on the other hand, teaches the individual the right, good will, the setting of goals (spiritual) and the beautiful behavior (moral) of the fulfillment of those intentions – goals in life. The institutional mechanism plays a key role in ensuring spiritual security. By institutional mechanism we can say a system of formal and informal rules, procedures, institutions and organizations established to achieve a specific goal. This system is designed to perform certain tasks, control processes, achieve certain results. We have identified the following as an institutional mechanism in ensuring the safety of the Max in the framework of scientific research work. Spiritual education and enlightenment; spiritual and educational institutions; religious organizations; media; the neighborhood system includes the like. At the stage of its development and maturation, humanity has always felt the need for enlightenment and enlightenment.

To achieve it, it was first necessary to effectively establish educational work. Spirituality is the inner world of a person, denoting the origin, image, fate and role of his "I" in society and nature. A person's spiritual wealth is his level of humanity. It follows that spiritual education is the emergence of the inner world of the individual, which determines his actions, aspirations, reflexes (Жодиров, 2019).

In other words, spiritual education – creates the inner world of a person, moral education – teaches to connect this inner world with the outer world. Spiritual and moral education is therefore interconnected. One dictates one. Consequently, the reasons for a person's good-bad lie not in his appearance, but in his inner spirituality. In today's complex

time, everyone needs a good knowledge of the methodology of educational work, intense cooperation in this regard. The great poet Abu Nasr Farabi states his views on education and upbringing: "...Humans differ in nature in their propensity and ability to practice different sciences, trades. People with equal natural qualities, on the other hand, differ in their upbringing (qualifications). Those who are equal in terms of upbringing differ from each other in the diversity of the results of this upbringing" (Фаробий, 2016). Also, Abu Nasr Farabi believes: "education and upbringing are necessary for each individual to be a worthy person. Man achieves theoretical maturity through education. And through upbringing, he learns communication with people, moral dignity and practical activities. Scientist believes that "hard" or "soft" methods should be used in the process of upbringing, depending on the temperament of the children." "While learners tend to read-learn, a gentle method is used in the educational process (Fisher, 2021).

A strict method should be used if the rearing is wayward, disobedient," (Луғати, 2008) states the idea. Referring to the "Enlightenment", first of all, the Explanatory Dictionary of the Uzbek language comments on "Enlightenment – an activity aimed at increasing the consciousness and knowledge, culture of people on the basis of educational, economic, political, religious, philosophical ideas." Also, enlightenment is a person's understanding of his place and purpose in life, his duties and responsibilities, his own identity (Stoeckl, 2022). A person who does not understand these things correctly is not considered enlightened, no matter how knowledgeable he is. In institutional mechanisms, religious organizations are relevant from the point of view of the ecclesiastical views of people in society.

Article 35 of the Constitution of the updated Republic of Uzbekistan states that "freedom of conscience is guaranteed to all. Everyone has the right to believe in the desired religion or not to believe in any religion. It is not allowed to forcibly instill religious views" - marked. Uzbek society, which has more than 130 nationalities and views, needs religious organizations. Consequently, according to statistics, 2,313 religious organizations belonging to 16 religious denominations operate in Uzbekistan today. Of this, 2,122 are Islamic, 174 are Christian religious organizations, 8 are Jewish, 6 are Baha'i communities, 1 is Krishna Awareness Society, 1 is Buddhist temple and 1 is Uzbek Bible Society. Also, in a short period of time, 54 mosques were newly built, 17 new non-religious organizations began their activities (Тошбоев, 2021).

In recent years, the phrase "If you own information you own the world" has become widespread in the world. Information-intensive cutting is carried out on the basis of the media. The power of information has become the power to change the path and purpose of any society and system. In this, the media came to the forefront. The media, which is mentioned as the "fourth authority" (Панарин, 2006), presupposes both protection against it and fighting against it in order to ensure spiritual security. At the same time, we include press publications, radio, television in the media (Ojedokun, 2024).

Spiritual security is:

1. A system of relations between subjects of public life that provides favorable conditions for creative spiritual life and proper spiritual development;
2. A state of protection for vital spiritual interests and needs of the individual, society and the state;
3. The ability of the individual, society and the state to maintain and develop positive creative spirituality. In order to achieve spiritual security, it is necessary to harmoniously develop all three areas indicated in this definition) a specific component of national security, "included" in all its types (Farhodjonovna, 2017).

Result and Discussion

At the same time, today, various Internet publications, networks and social networks can also be counted among the media, taking into account their enormous capacity for delivering information to the general public. The main task of the media is to awaken, form public opinion and target them on the basis of certain interests. Therefore, in contrast, the role of the media in the spiritual life of society and its security is played by it. According to industry experts, information is now becoming the most productive source of the economy.

According to the U.S. Institute for Strategic Studies, every dollar spent on an information product provides several times more profit than the \$1 invested in the fuel and energy sector. Also, in the United States of America, 137 million per year for the implementation of a special state program against "Information weapons". dollars will be spent (Назаров, 2021). This is considered its economic aspect, and if we analyze it from the political side, we can see it as a way to achieve our personal interests in extremely cheap, extremely favorable ways. From this point of view, today the information factor is becoming in the interest of certain forces, both politically and economically (Medyanik, 2019).

Therefore, in ensuring spiritual Security, attention should be paid to its informational aspects, along with political, economic, military factors. The role of the "neighborhood" system, which does not exist in any state in ensuring spiritual security, is significant in our society. The neighborhood is a structure that carries out independent activities to solve issues of local importance, arising from its interests, historical features of development, as well as national and spiritual values, local customs and traditions. The opportunities for comprehensive study, veneration and consistent promotion of historically formed national and spiritual values in the neighborhoods are wide. The neighborhood is a non-governmental organization that shapes the spiritual, spiritual world, ideological consciousness and thinking of its people, human interactions, family relationships. The neighborhood has great opportunities for effective spiritual work among the general public.

In particular, the role of the neighborhood in the maturation of such qualities as national values, kindness, the struggle for the honor of el yurt is incomparable. Propaganda is carried out in a unique way by organizing educational and literacy courses carried out within the framework of the neighborhood, providing assistance to families in need during traditional holidays and events, encouraging gifted youth, improving women's prestige, preventing various injustices, using media opportunities, improving interaction with other

institutions, organizing collaborative events, improving relations between representatives of different generations.

With regard to the interpretation of spiritual security, one cannot either simplify the interpretation by reducing the phenomenon in question to a single typical state of social development (for example, as a "continuation" of the national security of the state - such an interpretation does not reveal the essence of spiritual security at all, but clearly demonstrates the multidimensionality of the phenomenon associated with it), or unnecessarily complicate it, including The contents are various aspects of being. At the same time, one should proceed from the attitude that spiritual security can be considered as a complex state reflecting the conjugacy of culture and civilization. From this point of view, it is likely to achieve some objectification in the study of this phenomenon (Popov, 2023).

The spiritual environment in society is formed under the influence of complex, colorful factors, and this process develops continuously. In ensuring spiritual security, the spiritual environment in society is significant from a point of view of its complexity and influence on the political goals of the state (Hand, 2003). The dynamic nature of progress is actually reflected in the influence of changes and updates of spiritual life.

Conclusion

Therefore, it has always been a certain challenge to put the spiritual life of society, changes and updates in it into certain norms, dimensions and indicators. In this respect, it consists of family and public opinion, which aims to divide it into two types for the purpose of analysis and study. The initial element of the spiritual environment in society arises and is formed in the family. As members of society are brought up in the family, only teaching, teaching, highlighting are carried out not only by the knowledge, but by the example of adults for young people, the initial worldview in them is formed in the family.

The concept of spiritual security is increasingly used in the broad context of social, philosophical and cultural studies, but the prevailing discourse on this subject is political analysis, which does not fully reflect the essence of the phenomenon under consideration. Meanwhile, spiritual security needs to be objectified, which will allow it to be identified in all cases of deviations or transformations of the value-normative system of culture. As established, these changes always lead to risks of politicization, economization of values, which, in turn, become an obstacle to achieving spiritual security.

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