

THE ISSUE OF THREATS AND SPIRITUAL SECURITY DURING SOCIAL AND ECONOMIC DEVELOPMENT

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Annotatsiya: Ushbu maqolada ijtimoiy-iqtisodiy rivojlanish jarayonlari fonida ma'naviy xavfsizlik tushunchasi, uning jamiyat barqarorligi va inson kapitali rivojidagi o'rni ilmiy-uslubiy asosda tahlil qilinadi. Globallashuv, bozor munosabatlarining chuqurlashuvi sharoitida yuzaga kelayotgan ma'naviy tahdidlar tasniflanib, milliy g'urur va milliy qadriyatlarimizni saqlagan holda ma'naviyatini yuksaltirish yo'lida uchraydian "ma'naviy tahdid" tushunchasi haqida yondoshuvlar va talqinlar haqida fikr-mulohazalar bayon etilgan.

Kalit so'zlar: ma'naviy xavfsizlik, ijtimoiy-iqtisodiy rivojlanish, globallashuv, axborot xuruji, ma'naviy tahdidlar, ijtimoiy ong, qadriyatlar.

Abstract: This article provides a scientific and methodological analysis of the concept of spiritual security within the context of socio-economic development processes, as well as its role in ensuring societal stability and the development of human capital. In the conditions of globalization and the deepening of market relations, emerging spiritual threats are classified, and scholarly views and interpretations of the concept of "spiritual threats" are examined. The study emphasizes approaches to enhancing spirituality while preserving national pride and national values, offering analytical reflections on the challenges faced in this process.

Keywords: spiritual security, socio-economic development, globalization, information attack, spiritual threats, social consciousness, values.

Social and economic development is a complex and multifaceted process that encompasses all spheres of societal life. Within this process, alongside economic growth, technological advancement, and institutional reforms, the importance of spiritual and moral factors is steadily increasing. The spiritual stability of society, the integrity of its value system, and the soundness of social consciousness emerge as essential conditions for national development. Therefore, ensuring spiritual security during the period of social and economic development constitutes a pressing scientific issue that requires thorough scholarly attention. Spiritual security is interpreted as a state of protection of the moral, cultural, and ideological values of both society and the individual from internal and external threats. It is directly connected with national identity, historical memory, and the continuity of language and culture. In academic literature, spiritual security is regarded as an integral component of social security. The processes of globalization, the rapid development of information technologies, and the deepening of market relations exert a significant influence on the spiritual life of society. On the one hand, these processes create opportunities for development and renewal; on the other hand, they give rise to various threats to spiritual security. In contemporary society, the following can be identified as the primary sources of spiritual threats:

- uncontrolled and targeted ideological influences within the information space;
- forms of mass culture that are inconsistent with national values;
- the intensification of consumerist psychology;
- the growing prevalence of indifference and social irresponsibility among youth.

These factors may undermine a society's internal stability, the level of national self-awareness, and spiritual cohesion in the course of social and economic development. Spiritual security is

considered a key social factor that ensures the sustainable development of society. It implies a balance of the spiritual interests of the individual, society, and the state. From a socio-philosophical perspective, spiritual security is directly related to an individual's moral values, beliefs, cultural heritage, and the state of social consciousness. In this regard, the roles of the education system, family upbringing, civil society institutions, and mass media are of particular importance. In particular, fostering critical thinking, ideological resilience, and respect for national values among the younger generation is regarded as a crucial condition for ensuring spiritual security. Preserving and enhancing the spiritual values of our people, particularly protecting the younger generation from the influence of various harmful ideas and ideologies—in other words, from spiritual threats—constitutes one of the most pressing tasks of the present day. In scholarly discourse, the concept of “spiritual threat,” which has entered academic usage relatively recently, is approached from different perspectives. In her article *“Problems of Ensuring Spiritual Security in Uzbekistan,”* Doctor of Philosophical Sciences G. Tulenova considers ideological threats, including terrorism, fanaticism, and religious extremism, as forms of spiritual threats. In the scientific and methodological manual entitled *“Spiritual Security of Russia (Current Theoretical, Methodological, and Practical Issues of Spiritual Security)”* authored by Russian researchers, special attention is given to the issue of spiritual threats. The manual emphasizes that, at present, insufficient attention is being paid to spiritual security and analyzes threats that influence demographic processes and religious consciousness as forms of spiritual threats. E. A. Boksha focuses on factors that promote processes of a destructive nature aimed at the lifestyle of Russian families and that contribute to the emergence of spiritual contradictions, viewing them as spiritual threats. He also evaluates as spiritual threats the spread (popularization) of the ideology of radical feminism directed against family life, the dissemination of gay culture-related ideas, the promotion of sensuality (eroticism), the forced adoption of egoistic (self-centered) values within the Russian family, as well as the negative impact of market ideals on spiritual foundations. Spiritual threats are broad in scope, and within these approaches, particular aspects of such threats are taken into account to varying degrees. According to the research of I. Islomov, a spiritual threat is defined as a set of conditions and factors that pose a danger to the vital spiritual interests of the individual, society, and the state. Phenomena and processes that exert a negative influence on spirituality and create risks to national spiritual interests are regarded as spiritual threats. Subversive activities in social networks are primarily aimed at influencing the consciousness of young people through base and manipulative methods. In the context of the ongoing globalization of ideological processes, the most effective way to protect against information attacks that captivate and mislead individuals is to cultivate the intellectual culture and worldview of the younger generation. The loss of a culture of thinking leads to intellectual alienation and dehumanization. Thinking constitutes one of the greatest assets of human beings, and deprivation of this capacity is tantamount to the loss of one's human essence. One of the seemingly least harmful forms of information attacks is aggression directed against values such as morality, decency, and modesty. Research findings indicate that electronic pornography represents one of the most profitable sectors requiring minimal labor and financial investment, accounting for approximately 30 percent of revenues. In the new electronic market, pornography constitutes about 70 percent, video games 4 percent, and sports-related content 2 percent. By preserving national pride and national values while increasing the production of modern advertisements and media clips, it is possible to prevent the penetration of Western ideological ideas that run counter to our moral foundations. In this regard, the principle articulated by the First President I. Karimov—“an idea must be countered with an idea, a thought with a thought, and ignorance with enlightenment”—serves as a guiding framework for action. Indeed, such a

slogan was not proposed without reason. One of the most important tasks before us is to ensure that individuals become accustomed to expressing their own opinions and engaging in independent thinking. In other words, there must be a “thought countering a thought.” To achieve this, it is advisable for the youth and citizens of our country to actively develop their knowledge and skills, stay regularly informed about national and international news, analyze information independently, and read scientific, literary, and political literature. Historically, the struggle for human consciousness and the heart has occupied a significant place in human life in various forms. The present era is characterized by an intensification of ideological threats and by information attacks carried out by different movements and forces for ulterior motives, which negatively affect the spiritual stability of society. Such processes are also reflected in a unique way in the lives of newly independent states that have embarked on paths of autonomous development. Therefore, in the current complex and perilous era, it is natural that the increasing threats to our national identity and age-old values, as well as the malicious attempts aimed at influencing the consciousness and hearts of our youth, call upon all of us to remain vigilant and aware. According to the research of N. Musinov, “The digital and information society is one in which the majority of individuals are engaged in processing, storing, and selling information, with advanced knowledge forming its core. Information attacks carried out through such means have a significant impact on the consciousness and thinking of society’s members, as well as on their customs and culture.” Through information attacks, attempts to influence and control the consciousness of the global community are increasingly becoming a primary method of political struggle. In particular, the formation of pro-Western governments in various countries through “color revolutions,” the dissemination of rumors to intimidate and control populations, and the promotion of opposing forces via various international foundations under the guise of strengthening democracy and civil society—all of these represent a new technology of political expansion in international relations. This technology often disregards moral standards and, in some cases, even norms of international law. Consequently, information attacks have become not only a means of political struggle but also an instrument of political expansion. As a result of globalization, there is an increasing risk of the spread of undesirable phenomena masked under mass culture and counterculture, leading to the homogenization of the diverse and rich spiritual life of peoples, weakening of national identity, and the rise of egoism and nihilism. Any viewpoint that denies established rules, principles, or laws that have become customary in social life can be considered part of this process. Such threats are also manifested in the denial of cultural heritage from past eras. The joint development of spirituality and the economy acquires particular relevance in the context of globalization, where information attacks have intensified. In such circumstances, information regarding any social, political, economic, or cultural-spiritual issue spreads rapidly among the population, potentially provoking various crises. Internal and external forces respond to these issues from the standpoint of their own interests, and some attempt to exploit them for malicious purposes. In the Republic of Uzbekistan, an internal factor ensuring spiritual security is the political, social, moral, and spiritual potential of society. Additionally, ideological security is based on the centuries-old traditions, language, religion, spirituality, and universal values that contribute to the national development of the people. Furthermore, educational efforts, spiritual and cultural activities conducted by state institutions, public organizations, associations, and cultural-educational establishments constitute a necessary condition for ensuring ideological security. Our country’s approach to “spiritual security” relies on a scientifically grounded social policy, legal culture, the moral maturity of society, democratization, and ideologically informed education carried out in an integrated manner. Ensuring the spiritual and ideological security of society, the state, and the individual is an integral component of state policy. In conclusion, during the period of socio-economic

development, the issue of spiritual security manifests as an inseparable element of societal progress. To prevent and eliminate spiritual threats, a comprehensive approach is required, encompassing education, upbringing, ideological work, and strengthened social cooperation. Only through such measures can the sustainable development and spiritual maturity of society be ensured.

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