

SPIRITUAL AND IDEOLOGICAL PERFECTION OF YOUTH AS A FACTOR OF SECURITY

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ABSTRACT: The article covers some aspects of the main directions of the state policy in the field of protection of cultural and moral values and strengthening the spiritual unity of the Uzbek people, which is an important guarantee of national security in the spiritual security of society. The essence of the tasks in the development of scientific, information, ideological spheres of social life, in the protection of values, prevention, detection, elimination of threats, is assessed. Also, the original essence of the work was analyzed views and comments on the study of the spiritual state of modern society as a socio-demographic group that provides the future of society, aimed at ensuring the spiritual and ideological security of young people.

KEYWORDS: Spiritual security, national security, perfection, value, ideology, state policy, modern society.

INTRODUCTION

Modern society has gone through the bitter lessons of history, especially of the last century, gradually realizing that the most valuable thing is the danger of humanity, its security. Modern society has gone through the bitter lessons of history, especially the last century and gradually realizes that the most valuable thing is that humanity is in danger, its security. It depends on a whole system of risks that lead to active reproduction in the political, economic, man-made and natural spheres, the study of their nature and their impact on the activities of modern society. The society, which was in the midst of its achievements, faced the problem of rethinking the historical development trajectory and the correctness of the chosen path of development in the direction of scientific and technical development. The global essence of such problems as environmental, demographic and political (the growth of terrorism and extremism) made them relevant to local study at the level of individual states, and in this context, modern Uzbekistan was forced to withstand the most profound blows associated with them. In addition, in the global space, the factor of threat to spiritual and ideological security seems to be the most obvious and alarming, and its obvious signs negatively affect the social well-being of the population.

MAIN PART

Spiritual security of society is a guarantee of national security, this principle is one of the main directions of the state policy in the field of preserving cultural and moral values, strengthening the spiritual unity of the Uzbek people. The study of the spiritual state of modern society requires the provision of moral and ideological security of young people as a socio-demographic group that ensures the future of society. The opposite position of modern youth in society is associated with the possibility of choosing the social space of the post-Soviet society, which imposed the limits of self-awareness in various spheres of life, but is thus characterized by the process of forming an ideological immunity. After all, "ideological immunities is a system of ideological views and values that serves to protect the individual, social group, Nation, society from various harmful ideological influences" [1]. Spiritual Security serves as an indicator of the spiritual well-being of society, the level of its social development, since the spiritual and moral Department of society, regardless of the sphere of life, reveals all its problems and painful points. Furthermore, the concept of spiritual security within the framework of socio-philosophical views is still far from the end of security, although among the problems in the philosophy of security, it has been given an important role as the basis of the national security of society. The existing definitions of spiritual security do not differ in uniformity and diversity, therefore, we understand this concept as a set of social conditions.

The complex nature of the factors that affect the spiritual security of society and their equivalence does not allow to determine the most priority directions, since they reflect the radical changes in the political, economic, cultural, ideological, family, educational, information spheres that take place in the vital spheres of life of society. At the same time, the whole set of factors is consistent with the concept of a national security system designed to ensure the stability and well-being of the individual, society and the state in the social space of the country. In this connection this definite factor is determined. The most important thing in the system of factors that affect the spiritual well-being of society by us is that it involves a deeper analysis of its key elements and their functionality in the context of a growing threat to the spiritual security of society.

Among the main threats to the spiritual security of modern society, in our opinion, the most important are: socio-cultural division and crisis of intergenerational relations; ideological uncertainty resulting from the collapse of communist ideology; popularization of culture and its westernization; demographic crisis; growth of social inequality and polarization of social strata of the population of Uzbekistan; a decline in the social welfare of the population caused by a pandemic, and so on. In order to overcome such a negative situation, it is important to take targeted actions by society and the state. "The main goal of the US National Security Strategy is to protect the American way of life". "The most important task and constitutional duty for my administration has been to ensure the national security of the people, the territory and the way of life", said former US President Bill Clinton. The spiritual security of a society can be viewed as a category that reflects the social health of a society, its hierarchy of values, and its spiritual state in general. Information on the social health of the youth of Uzbekistan, as well as long-term negative trends in their Social Development, indicate

the need for a qualitatively new approach to solving problems in the field of spiritual recovery, purification of the youth environment.

The contradictory conditions of social development of young people who are unable to combine their social aspirations and needs with the ability to satisfy their needs in the process of becoming subjective, in the process of gaining independent status in an adult-controlled world, are considered as a key factor. Man manifests himself as a social person in historical and cultural realities through his needs and the ability to know and change the world, himself and his place in the world, his desire to create new forms of social life in accordance with their lives and world. The realities of the world around such a person will inevitably lead to the creation of his lifestyle and will be the basis for shaping his value system. Therefore, ensuring the spiritual and ideological security of young people should be a certain sequence of strategic goals in the process of social development. Their clear definition is important to determine the effectiveness criteria of the level of spiritual and ideological knowledge of young people as a targeted social process.

However, the simple awareness of young people in the field of spirituality and ideology does not solve the problem of forming the spiritual organization of the individual, it is a peculiar social regulation, and the norms of external demands expressed in spiritual-moral terms affect first the internal attitude of the individual, and then with their help the lawful, moral, and socially active actions. In this way, the motivational training of the individual serves to fulfill the requirements of the spiritual and ideological norms of society. However, mastering these spiritual-ideological norms and even forming a belief that these norms cannot be violated does not always mean a deep, conscious conviction of their vital truth. The most optimal result of targeted influence on the individual for the spiritual and ideological development of young people is the formation of behavior by combining the ethical norms of consistency with social activity, in which the interests of the individual are combined with the public interest. Only then can we think about the national security of the state.

The relevance of the identified topic depends on the following circumstances. First, the implementation of radical changes in all spheres of society in Uzbekistan requires a comprehensive study of the spiritual and ideological principles, forms, ways and trends of development of relations between the state and the individual. Theoretical study of these processes in the field of public process management, their timely and qualitative solution at the methodological level has a direct impact on the nature and pace of economic, social and political reforms.

Second, one of the most important conditions for the sustainable progressive development of Uzbekistan, along with the positive development and improvement of the market economic system, is the timely implementation of adequate measures against destructive social factors of internal and external nature. The effectiveness of these measures cannot be built on whimsy, it implies an in-depth analysis of the spiritual security of the whole society as an event and a concept.

Third, within the framework of the theory of spiritual and ideological development of society is developed on various ideological and methodological bases. As a result, a single categorical apparatus for its description and analysis has not yet been formed. Clarification of these concepts necessitates the identification of theoretical and methodological bases of analysis that adequately

reflect the processes involved in ensuring the spiritual and ideological security of people. The spiritual life of a society is an area of interpenetration and development of various forms and levels of social consciousness, shaping the phenomenon of spiritual culture in the process of social development, ensuring the preservation, transfer and use of intellectual, moral and aesthetic. The spiritual life of a society is a field of creative (mostly non-material) activity, but there is no doubt that there are elements of creativity in the implementation of any type of activity. The main task of society and the state is to preserve the spiritual independence of the individual through creativity. "Indeed, in the context of globalization, there are growing ideological threats that poison the minds of young people in our country and threaten their spiritual world. Therefore, it is very important to develop practical recommendations for the prevention of such threats"[3].

The spiritual life of each person is his internal intellectual, moral, aesthetic choice, which affects all social processes, is carried out through individual activities in the creation of ideals and material wealth in various spheres of social relations. Since the direction of an individual's activities may be antisocial, society has the right and obligation to limit the implementation of an individual's destructive spiritual aspirations, using the capabilities of various state and social institutions. It is very important to understand that the spiritual life of a society is the completeness of the spiritual life of its citizens, and if we consider the spiritual sphere of society as an object of national security, we must consider this problem as ensuring national security.

The spiritual life of a society depends not only on the interaction of different confessions, but also on the absolute supremacy of the religious consciousness in the society. Spiritual life is the epitome of the joint intellectual and moral activity of people whose different forms of consciousness predominate between individuals and social groups. At the same time, some researchers consider spirituality without considering religion in general. However, neither theologians nor philosophers have any doubt that spirituality directs man to seek the meaning of life and to evaluate events from a moral point of view.

Morality, on the other hand, is a criterion of one's spiritual culture, defining the limits of one's freedom of self-awareness. Morality is inseparable from concepts such as "love," "duty," "honor" and "conscience". Because they are a constant integral part of it.

Spirituality determines the essence of individual and social existence, as well as the real and imaginary world that can be embodied in real images. It seems to be absolutely wrong to understand spirituality only as a phenomenon specific to the religious realm. Spirituality are a combination of religious and secular, dogmatic confessional and supernatural science. Only in the interaction and equal interaction of these components can spiritual perfection be achieved.

Protection of national values, observance of national interests in the spiritual sphere is one of the main functions of the state. National interests of our country in the field of spiritual security is evident in: preservation of national spiritual values; shaping the patriotic self-consciousness of the Uzbek people; in the development of national cultures; the protection of the Uzbek language as a means of interethnic communication; exercising the right to freedom of conscience, as well as the right to protection from the destructive influence of the foreign community, religious organizations, missionaries, religious, pseudo-religious and secular currents; strengthening the influence of foreign

countries on the geopolitical spiritual space, especially on the population of our country; the implementation of a number of measures in the field of intellectual, moral and aesthetic education and creative realization of the Uzbek nation.

The main internal and external threats to the spirituality of the modern state can be identified. These includes: deformation of public consciousness, destruction of patriotic self-awareness; inculcating in the public consciousness the way of life and thinking stereotypes that are alien to the national consciousness; formation of opposition media under the control of corrupt officials who serve their interests in the absence of foreign special services, oligarchic groups and a system of patriotic media;lack of a state system of protection from the destructive effects of public consciousness; moral nihilism of citizens; formation of a system of destructive values, introduction of destructive spirituality into public life;the constant and growing influence of organized criminal groups, terrorist, extremist organizations and various sects on all spheres of public relations, including economics and politics; carrying out ideological sabotage to discredit the history of Uzbekistan, state power, degrade the dignity of the Uzbek nation;Squeezing Uzbekistan out of the world's spiritual space as a real spiritual rival by potential geopolitical rivals; Propaganda of the ideologies of the "Second Cold War" - a war of conscience, which presents Uzbekistan as a potential and potential enemy in all spheres of social relations to foreign societies. In order to effectively combat internal and external threats to the spiritual security of Uzbekistan, to protect national values and to respect the interests of the individual, society and the state, it is necessary to identify strategic priorities and directions for combating existing and emerging threats.

In modern Uzbekistan, a number of measures should be taken to formulate and implement targeted state policy in the field of national security, in particular in the field of spiritual security.The state policy of the Republic of Uzbekistan in the field of ensuring the spiritual security of modern society (spiritual security) should be a system of official scientific and pragmatic views and principles that determine the directions, means and methods of joint activities of the legislature.The executive, the judiciary and civil society institutions protect national spiritual (intellectual, moral, aesthetic, cultural and historical) values, prevent, detect and eliminate threats (negative tendencies characterized by the formation of destructive spirituality), which plays an important role in the development of scientific, informational, ideological spheres of social life.

It should be noted that the activities of potential competitors of our country in its territorial division are expedient, systematic and in many cases transparent.The destructive work of our geopolitical competitors is aimed at forming a spirituality in our society based on ideals and values that are alien to the Uzbek national mentality, as well as creating a destructive spiritual belt around our country in neighboring countries. It should be noted once again that modern society has a strong complex geopolitical partner of Uzbekistan and a spiritual (intellectual, moral, aesthetic) potential that allows it to compete in today's complex and constantly changing world.

The current geopolitical situation in the modern world requires the establishment of strategic priorities and forecasting the prospects of Uzbekistan not only in the field of material but also in the field of spiritual development. Our geopolitical rivals understand that the only condition for a dialogue with us from the position of a dictatorship is the destruction of the only spiritual space of the

Republic of Uzbekistan, which can lead to the devaluation of moral values, the introduction of stereotypes. In the context of rapid globalization in all spheres of social life of the world community, it is extremely important to maintain a single spiritual space within the country and enhance the image of Uzbekistan around the world. One of the important conditions for the effectiveness of national security and spiritual security in general is that the spiritual spheres of other countries require a spiritual expansion in relation to the global spiritual space.

The spiritual security of a society is an essential condition for its sustainable and prosperous development, as it includes the free development of the intellectual, spiritual, moral and ethical potential of man, protecting him from various threats and violence. The spiritual security of society is based on the mechanism of transmission of basic social values and ideals, the vitality of which is manifested in the realization of fundamental rights of the individual, such as the right to life, liberty, unlimited development of the individual. In other words, if the spiritual security of a society cannot find a consensus on the core values in the society, a power to get the society out of this situation, despair in the face of stagnation and decline is implied. The new realities of shaping a democratic society in the context of the transition to market development mechanisms are related to the processes of spiritual decline and impoverishment of those who have forgotten their historical roots, heroes, traditions, customs and, worst of all. For example, young people thrown into the sea of information, threatening to swallow it without hoping for anyone's help, try to swim ashore by implementing a self-regulatory mechanism that does not always yield positive results.

In a situation where people are busy rescuing themselves and social institutions are in crisis, the spiritual field of youth is formed by trial and error in chaotic chaos under the various influences of television, the Internet. Therefore, a number of measures are needed to ensure the spiritual security of our country. Since the main social resource of society is the youth, it should be the object of public policy to ensure spiritual security, especially when the crisis of public health of the younger generation poses a serious threat not only to public policy but also to national spiritual security. That is why today it is necessary to create a national security system in the social space of the country, aimed at ensuring the stability and well-being of the individual, society and the state.

The spiritual security of a society implies a certain level of social health of the population that does not threaten the existing spiritual and cultural environment and the prevailing values and stereotypes of behavior, as well as worldview. The contradictory conditions of social development of young people who are unable to combine their social aspirations and needs with the ability to satisfy their needs in the process of becoming subjective, in the process of gaining independent status in an adult-controlled world, are a key factor. Reducing the social well-being of young people leads to increased uncertainty, indifference and extremism around it. The socially unhealthy young generation cannot become the basis of a socially healthy society and cannot serve as a guarantee of its spiritual security. In most cases it is the division of values in society and the formation of a new value system, and in the process the axiological dynamics of the youth environment remains an indicator of the vector and rate of change in the socio-cultural sphere of society.

RESULTS AND CONCLUSION

First, the issue of state security, territorial integration and protection of sovereignty is related to the issue of security of the nations living in its territory. An equal distinction is made between the concepts of state security and national security because they are components of the modern security concept. The issue of proper security has been considered one of the most important challenges for all levels of government, as well as for society and individuals. At the beginning of centuries and millennia, humanity has faced a series of deep and long-lasting crises unprecedented in a relatively peaceful period, affecting the entire world community. It covers all areas of spiritual-ideological problems, not only with economic problems, but also with an in-depth rational reassessment of values related to spiritual and moral security.

Second, the process of enhancing the social position of young people and their spiritual and ideological immunity can be considered as a key strategy in the system of ensuring the spiritual and ideological security of Uzbekistan. In turn, these strategies are based on a comprehensive understanding of the problems of young people and the subsequent implementation of the following measures: the creation of an effective system of social mobility of young people, which will provide ample opportunity to bridge the gap between rights and equal opportunities for life. Strengthening and supporting the sense of patriotism among young people as part of one of the directions of ideological strengthening of modern society in the framework of ensuring the spiritual and national security of Uzbekistan in general are important to strengthen the role of state regulation in social processes and, in particular, youth, which implies the formation of effective and adequate youth policy.

Third, the appeal to the study of the phenomena of spiritual order as independent factors of influence on the state of society is not characteristic of the socio-philosophical views that have historically developed in the context of ideological constraints. The historical-materialist approach to the understanding of social life is based on the view that the spiritual sphere is secondary in relation to the level of technical and technological development of society and the nature of the organization of production. In this paradigm, it is incapable of providing spiritual and ideological security.

Fourth, the spiritual aspects of national security are, first and foremost, the ability of a nation to preserve and pass on its spiritual and cultural identity to future generations. It is associated with the spiritual unification of the nation, the preservation of the unity and harmony of group, individual and social interests, the division of values and the overcoming of the crisis of post-transformation worldview, nihilism and anomie. The spiritual environment that currently prevails in society can pose a threat to national security in general. The results of the cultural crisis associated with the radical reconstruction of all social relations, the rejection of old values, the introduction of new values into social practice have created serious problems in identification.

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