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Концепция духовной безопасности в науке

На сегодняшний день духовная безопасность является системой отношений которая защищает самые важные измерения общества. В условиях глобализации духовная безопасность является наиболее важной проблемой. Поскольку духовная безопасность еще не полностью изучена в науке, существует много актуальных проблем которые нужно изучить.

В работе обосновывается актуальность и важность теоретического понимания концепции духовной безопасности. Представлены некоторые теоретические проблемы становления и сохранения духовной безопасности.

Исследование написано на основе: анализа таких взаимосвязанных понятий как духовность, духовное мировоззрение и духовная безопасность; изучения роли знания в обеспечении безопасности человека и по вопросам духовного интеллекта человека. Чтобы обеспечить духовную безопасность, должны быть предприняты различные меры для улучшения духовности общества.

Ключевые слова: определение духовности, проблемы духовности, развитие духовного мировоззрения, роль знаний, концепция духовной безопасности, концепция духовного интеллекта

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The concept of spiritual security in science

Today, spiritual security is a system of relationships that protects the most important dimensions of society. In the context of globalization, spiritual security is the most important issue. Since spiritual security has not yet been fully studied in science, there are many urgent problems that need to be studied.

The paper substantiates the relevance and importance of a theoretical understanding of the spiritual security concept. Some theoretical problems of the formation and preservation of spiritual security are presented.

The study is written on the basis of: analysis of such interrelated concepts as spirituality, spiritual worldview and spiritual security; studying the role of knowledge in ensuring human security and on issues of human spiritual intelligence. To ensure spiritual security, various measures must be taken to improve the spirituality of society.

Key words: definition of spirituality, problems of spirituality, the development of a spiritual worldview, the role of knowledge, the concept of spiritual security, the concept of spiritual intelligence

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Introduction

The future of each country and people is directly related to the spiritual worldview. We need to develop the material and spiritual conditions necessary for the people to make the future better today. First of all, it is important to pay special attention to the safety of every person. Therefore, many countries pay particular attention to the security of the state in ensuring public security while conducting public policy.

There is a threat to the spiritual security of the population in the modern international space. In addition, a huge issue poses a spiritual challenge to the spiritual health of the person in addition to threats such as military, ecological, terrorist, technogenic and natural threats. The ability of choosing realistic spiritual values and ideas that conceal a temporary place in society leads to contradictions in spiritual life. The form of spiritual security includes all spiritual relationships as attitudes, feelings, ideas, nature, individuality, and social perception.

The role of spiritual factors is constantly increasing in the socialization of the population. In fact, each country attempts to create a healthy spiritual environment to form a worthy citizen. Of course, there are many challenges in these areas of public life. It is not a secret that there are serious spiritual riots in the society, while various measures are taken by the state. Today, humanity has seen the obsolescence and disintegration of the spiritual world, deviation from the system of social values, degeneration of moral qualities, and declining worldview. Therefore, a wider analysis of the concept of spiritual worldview requires special attention to its security issues.

The relevance of the issue depends on many factors. First, the contradictions in the spiritual space are intensifying. Secondly, spiritual competition in the international community is growing. Third, the desire of nations to become spiritually mature is widening. Fourthly, various grave crimes have not yet been overcome due to the low human spirituality and non-social activities. It is therefore understandable that the scientific community focuses on the issue of spiritual security. The analysis of the various aspects of the problem raises the relevance of the research. The spiritual condition of contemporary society and its relevance to its development are important for the international community. To date, several studies have been published on issues of spiritual security, philosophy and politics of security [1-5]. However, there is a lack of cohesion with regard to basic concepts of the concept of spiritual security in most of the works. Therefore, we pay attention to these shortcomings in the course of the research and pay special attention to the scientific notions of the concept.

The basics of security research require not only the military but also the non-military aspects of security as mentioned above. Security is a security dimension and its outcome is measured in the following way: mental and spiritual (individual dimension); legal and organizational (social dimension) and material [6]. In general, the security culture is a process of maintaining the development of norms, traditions, values and goals of a person, family, and society. It creates a culture of safety that is safe from risk, threats and disadvantages, effective prevention of cultural values. Therefore, it is important to develop the system of their life protection and health in the human activity course.

In the works of A. G. Kartukov and S. A. Kartukova [7], who analyzed the problems of spiritual security in the Russian education system, perform the analysis of the definitions associated with spiritual security. We would like to draw your attention to the comments of V. Zorkaltsev and A.S. Zapesotsky among the definitions. V. Zorkaltsev believes that spiritual

security is “the main barrier to our original spirituality, the preservation of the deep foundation of culture, based on the society's consistent rejection of the main threats: globalization, Westernization, secularization and occultism”. According to him, opponents of preservation of spiritual safety are those who impose “the supranational image of culture and mentality” which is actually “the American way of life”. There is also the teaching of basic religious culture in schools in the list of building measures of spiritual security proposed by Victor Zorkaltsev. A. S. Zapesotsky defines the spiritual security in the following way: “Spiritual security is the conditions that allow culture and society to keep their vital parameters which are within historical norms. Their going beyond the norm under the influence of various factors (and, above all, cultural, value-normative nature) leads to disorganization and, ultimately to a national catastrophe, i.e. the disintegration of society as a whole system in connection with the destruction of its structuring spiritual foundations.”

O. M. Shevchenko and M.P. Tikhonovskaya's [8, p. 168] opinions are as follows in connection with the problem of spiritual security: “It is important to note that ensuring spiritual security is a problem not only of the state, but also of the individual and society in the conditions of a deep socio-cultural split and spiritual crisis. Activities to revive and develop the spiritual potential of the nation cannot be effective without the involvement of civil society institutions (mass media, social secular and religious organizations, informal public associations). In addition, the key institutions in ensuring the spiritual security of society are the institutions of family and education. Only the use of all these resources in order to protect national interests in the spiritual sphere will minimize risks and eliminate internal and external threats to the spiritual sphere of Russian society.”

Most important categories of spiritual security have not yet been fully explored in science. It is noteworthy that the concept of security, spiritual security has not been thoroughly analyzed among scientists. However, it is clear that spiritual security is closely related to the spiritual condition of the society, the level of culture development in many studies. It is necessary to determine the place of spiritual interests and needs in strategic areas of each country in order to understand the peculiarities of spiritual security. In our view, spirituality constitutes a set of values and values that are the foundation of human thought, a set of approaches to world, society and self-knowledge. We want to analyze the concept of spiritual security for these reasons.

Research methods

The methodological basis of the research is the general patterns of research, the principles, methods of the development, formation and development of the phenomenon of spiritual security. In particular, the dialectical method of cognition enabled the issue of spiritual security at different levels. Spiritual security and its individual sections can be identified systematically while using the structural-logical model. This methodology has the potential to consider the basic principles of spiritual safety. Obviously, this model is the synthesis of all scientific analyzes. The logic of these key results is reflected in the methods of structuring and systematization. Comparative analysis in science is a potential and versatile tool that enhances the capabilities of explaining and describing changes in processes that are aimed at achieving goals and objectives. Content analysis in scientific research is closely linked with quantitative and qualitative information, as well as expert interpretation. This approach analyzes the views expressed in scientific literature.

Results and Discussion

Ensuring spiritual security is a mechanism to protect the uniqueness of the individual and society. The spiritual sphere of social life consists of ideological, educational and cultural components. Therefore, each country seeks to maintain a state of spiritual security, taking comprehensive actions for the sustainable development of the individual, society and state in the process of ensuring the national and cultural identity of its citizens.

The definition of spirituality is a complex concept. It is a set of representations of the spirit throughout the world and man. Most scientists demonstrate spirituality as the beginning of the unification of society, which manifests itself in moral values and traditions, united in teachings and in practice.

If the personal consciousness of a person is closely connected with the spiritual conscience, this spirituality is carried out through enlightenment and education. We think that in everyday life there are the following manifestations of spirituality: in family relations, parents raise children in accordance with the values of society; an educated citizen acquires spirituality with his elegant and developed intelligence; works of art give a charge of spirituality; charity, providing unselfish assistance to the needy, increases spirituality; respect for moral, ethical principles in society, law-abiding is an indicator of spirituality.

Today there is no single definition of spirituality [9]. Spiritual dimension is much deeper and not fully formed authoritative definition of spirituality [10]. Therefore, special attention should be paid to scientific literature that reveals the meaning of spirituality. This is the basis for scientists to conduct research on the concept of spirituality in the future [11]. Research works on spiritual development [12] and analysis of the concept of spirituality [13] are also of interest.

A. G. Zakhovaeva's concept requires attention: "The meaning (idea) of education is important for philosophy. It is a question of due, what should be education in its meaning, what should be the idea of education? This interpretation requires the integrity of approaches to the educational process, the core of which is the person, and all components of education acquire humanizing meaning. Moreover, we should not just talk about education, which is the adaptation of a person to a particular social environment, we should talk about education as the awakening of the human in man, "cultivation of the soul", that is, humanization. The result of this approach is the spirituality of the person, the ascent of man to his true nature. Spirituality becomes the framework that forms an integral personality" [14, p. 111]. In this research work, she argues that the development of personality is associated with one's spirituality, mental and emotional development.

Different scientific directions interpret the phenomenon of spirituality ambiguously. The concepts of "spirit" and "spirituality" are ancient by their origin and have rich traditions in history, science and culture. The scientific interpretation of these phenomena has changed since the 1990s of 20th century. These categories were deprived of their independent status due to the high degree of emphasis of Russian science on secular humanism and scientific methodology in the understanding of human development During the existence of the USSR [15, p. 147]. In addition, E. Sagardinova analyzes the genesis of the phenomenon of spirituality in the philosophical and pedagogical aspects of upbringing in another project [16]. She relies on the concepts of Plato, I. A. Ilyin, B. T. Likhachev, E. I. Rerikh, V. A. Amonashvili and N. M. Romanenko for argumentation of the problem.

G.E. Pazekova considers, in her work about psychological phenomenon, that the problem is not studied in scientific psychology for a long time because of the ideological control of the psychological sciences in the Soviet Union. According to the scientist, the basic postulate "Dignity is dictated by the essence" ignored the power and realism of the negative understanding of being [17, p. 77].

S.I. Khokhlov designates the following indicators of spirituality [18, p. 35-36]: 1) the presence of such personality traits: kindness, sincerity, openness, generosity, nobility, courage, emotional stability, understanding, freedom, love for people, observation, optimism, sociability, compassion, joyfulness, shame (as the voice of conscience); 2) sufficiently developed qualities of cognitive processes: thinking, memory, speech, attention, imagination, perception; 3) the need for creative activity, which is an important component of spirituality; favorable creative well-being: inspiration, breadth of interests, dedication, clarity of thought, search activity, joyfulness, feeling of happiness, positive energy potential; 4) the presence of internal freedom: freedom from fear, conscious and voluntary fulfillment of work (study) duties and other requirements imposed by society; accepting the external world as it is; conflict-free interaction with the upbringing, absence of charges by upbringing, search for causes of external problems in, life according to the laws of nature (God), serving people; 5) common sense, manifested in the mutually enriching, developing interaction with the upbringing; 6) sufficient mental and physical performance; 7) interest in professional pedagogical activity: to the cognitive and educational processes, for subject preparation; 8) the desire to live not only for themselves but for others; 9) humanism in relation to man (to be learned), to the world, to nature.

In this work the author argues that the spirituality of the teacher can be measured by the degree of his freedom from physical drives (the ability to resist them, to subjugate them, to control them) and mental intentions, attachments, inclinations, motives (the ability to resist them for something more important than the personal "I"), the spirituality of the teacher depends on the choice between good and evil, mercy and indifference, truth and lies, personal and social.

According to S.I. Khokhlov teachers and psychologists can determine the degree of development of their spirituality by the presence (absence) of the following indicators [18, p. 38]: high need for the demonstration of their love for all humanity (to personal loss; to pupils; to stranger; the people who hurt you; to nature; to animals); increased susceptibility to the love of others; the expression of smiling, friendliness; the ability to joyfulness every moment of life, the success of the students; a sense of satisfaction from connecting with nature and people; the need to appreciate pupils, to notice, first of all, their positive sides, to thank, to praise for successes, promotion in self-education; accept children as they are and treat them well; no desire to conflict; absence of interest in discussing the actions of others; absence of interest in condemning other people; self sufficiency, independence from external circumstances, people; the ability to think and act in accordance with their principles, and not on the basis of fears, past experience or other people's instructions; desire and ability to forgive others, their pets; absence of resentment, envy, evil, especially on pupils. In his opinion, the study of such a notion of spirituality in educational institutions will greatly contribute to the spiritualization of education.

The development of spiritual worldview is relevant in all spheres of society. All qualitative features characterizing the spiritual worldview of society change in accordance with the level of development of the social structure of the state and its ideology and secular views.

Therefore, the spiritual worldview of all members of society is the most important descriptive feature of the worldview of the individual. The formation and development of spiritual worldview are interrelated with the issues of moral choice of good and humanism, moral development of citizens.

According to S. Griffioen [19], the wisdom of the worldview consists of inner confidence that is born. Worldview combines individual and universal character. It also creates conflicting beliefs and views. Accordingly, the diversity of worldviews corresponds to the participation of other opinions than a single understanding.

The category of worldview is analyzed in all fields of science, based on philosophical ideas. However, as noted above, depending on the category of "spirituality", "spirituality", the opinion of scientists about it is different. We believe that the meaning of the structure and content of the spiritual worldview is directly related to the human and social consciousness. Category of worldview is found in the Eastern philosophy, ancient era. But in world philosophy, especially among Western thinkers, there is a lack of works related to the concepts of spirituality, spiritual worldview.

Among the works devoted to the issues of spiritual security especially can be called the work of W. Fallaw [20]. The work consists of the following main sections: Community Fellowship; The Neighborhood: Fostering Groupness; The Family: Where Security Begins; Work with Individuals; The Churches from a Community Perspective; Church-Family Relations; When Family and Church Are One; and Conclusion.

M. Bartel [21] explains the concepts of "spiritual" and "spiritual suffering" in his work, refers to the spiritual needs of man Love, Faith, Hope, Virtue and Beauty. If these needs are not covered, then there is a spiritual passion. Spiritual care seeks to satisfy these needs.

In general, spirituality, spiritual worldview and spiritual security are closely interrelated with each other. The development of spirituality leads to the development of the spiritual worldview of a man. A person with a high spiritual worldview does not perform anti-social actions. Unfortunately, in order to find an easy income there are various criminal acts, the development of corruption in society. We think that this is due to the low spiritual worldview of the members of society. If there were no such situations on the part of people, there would be no threat to spiritual security.

Spiritual foundations of personality are formed in the process of education and training. The task of ensuring spiritual security is an increased burden on the education system. At the same time, the activities of the family, political institutions and public associations, active members of civil society also contribute. Therefore, the issue of human security and spiritual needs requires special attention.

The problem of pragmatic approach to relations and spiritual needs, causing spiritual distrust, is particularly relevant. Security is therefore a concept of human relations [22]. We believe that the effectiveness of these relations depends on the level of spiritual worldview of citizens. It is clear that knowledge and educate is necessary to fill spiritual needs.

The 25th and 26th President of the United States of America Theodore Roosevelt warned about the state of education in the United States: "To educate a man in mind and not in morals is to educate a menace to society" [23, p. 2784]. S. Hessen [24] said: "No one disputes that the purpose of education is closely linked with the life of this society. Life determines knowledge, education contributes to life. Understanding the educational system of society is understanding the structure of this life".

At the same time, Ukrainian scientists V. A. Krotiuk and S. G. Malyartchuk's views require our attention: "Education as a component of the spiritual life of society is not only

a decisive factor of economic prosperity, but also one of the important factors of spiritual security of both society and the individual. Unique opportunities of education in formation of spiritually integral personality, reproduction through the person, his system of values and vital meanings of culture of the people allow to consider education as the most important prerequisite of spiritual safety of society" [25, p. 58].

Education in the USSR, education, especially higher education, was free. The introduction of paid education in post-Soviet countries, which have switched to market relations, has caused many difficulties among young people and their parents. This complicates the access of many citizens to higher education. Of course, it is a good idea to have a paid section apart from the planned ones. However, it is necessary to recognize that the training at the paid department of the prestigious university belongs to financially secure representatives of the population.

Dissatisfaction with the education system is associated with a large number of non-professional specialists in their field. Graduation of competitive specialists is really a difficult problem. Reducing the quality of education, the work of students in other areas of education reduces professionalism. It is obvious that this situation creates difficulties in employment of future specialists.

Access of young people who have graduated from University to the labor market is inextricably linked to socio-psychological factors. Graduates' trust in employment and views on employment issues do not coincide with the real situation in the workplace and the demand in the labor market. This phenomenon is largely the result of the quality of training in higher education. This determines the need to further strengthen the requirements for the quality of training in universities. The main criterion for assessing the success of universities should be developed concept, which should be measured by the work of students who have completed training, and employment with a high salary.

Spiritual experience in higher education is also of great importance. In recent years, scholars have encouraged all who work in Christian educational institutions to participate purposefully in the spiritual aspects of student education. Since educational institutions shape the development of values, goals, identity and goals of life, these proposals are adopted in various forms. This is due to the need for the formation of ethical training of the student and making moral decisions. However, it is obvious that professors adhere to the fact that spiritual education is based on knowledge through education [26]. The worldview of students, formed through spiritual experience, is a universal value of human existence. This spiritual experience reveals the essence, significance, integrity and uniqueness of the student's personality. Therefore, we believe that the modern educational system should create favorable pedagogical conditions for the formation and development of the spiritual worldview of future specialists. After all, the development of students' spiritual worldview not only demonstrates a high indicator of their professional usefulness, but also forms the principles of spirituality in the workplace.

The modernization of all sectors, that is necessary for the development of public life, is the key to the high performance of each country in the international arena. This is a special way of transition to a new model of development. All spheres of life of society form social regimes only systemic modernization, covering the level of organization of state and public life. Education, which is of particular importance for the development of the individual and society, has not been left without modernization. The importance of the educational system for the spiritual security of society is measured by the positive formation of social feelings, the spiritual state of society associated with the needs of education.

The concept of intelligence was formed within the framework of ancient philosophy and became the subject of constant research of philosophers for centuries. However,

having noticed the expansion of this system in recent years, modern research has begun to investigate in biology and physiology, especially in anorexia and psychology of nervous bulimia, heredity, and humanities [27].

Intelligence determines the ability of logic, gaze, self-awareness, reading, emotional understanding, comprehension, planning, creativity and problem solving. We understand that it is necessary to use the concept as the ability to receive and output information and to use it in relation to adapted behavior in the environment, preserving the data. Intelligence in most cases is considered as a problem of human consciousness. H. Gardner's [28] internal personal intelligence, D. Goleman [29], P. Salovey, and D. Pizarro's [30] emotional intelligence theories are systemic models of intelligence.

The generally accepted theory of intelligence develops mainly within the framework of a rational critical worldview. Psychometric and systemic theories of intelligence are discussed particularly frequently. However, the dominant theories within traditional scientific concepts characterize emotional, creative, internal personal intelligence and wisdom. Of course, there may be other views about intelligence. The concept of integrated thinking among them effectively uses views on the interpersonal potential of the mind [31].

L. G. Humphreys [32] believes that intelligence is the result of the process of assigning and preserving memory, identifying, combining, comparing and using new contextual and conceptual information skills. R. J. Sternberg and W. Salter [33] assess intelligence as purposeful adaptive behavior. From the point of view of H. Gardner [28, p. 60-61]: "a human intellectual competence must entail a set of skills of problem solving - enabling the individual to resolve genuine problems or difficulties that he or she encounters and, when appropriate, to create an effective product - and must also entail the potential for finding or creating problems - and thereby laying the groundwork for the acquisition of new knowledge". L. Gottfredson [34] categorizes this as the ability to overcome cognitive impairments.

Spiritual intelligence is a new concept in the field of spirituality. In the modern development of mankind it is necessary to unite the management of spirituality, education, research and technology. The results of research of university teachers related to spirituality can lead to the development of a powerful academic learning process [35]. The authors proposed the following items nomenclature according to the subject: IQ - Intelligent Quotient; EQ - Emotional Quotient; SQ - Spiritual Quotient; SI - Spiritual Intelligence; AHP - Analytic Hierarchy Process.

The importance of spiritual intelligence is: personal security and its impact on personal effect; relationships and interpersonal understanding; Managing Changes and Removing Barriers [36]. In general, spiritual intelligence begins with self-awareness and assessment. This generates social intelligence, forms the ability to evaluate and comprehend the environment. The ability to understand and evaluate the phenomena of nature is the main sign of the development of spiritual intelligence. Therefore, spiritual intelligence causes not only a sense of truth, but also a repetition, covering the understanding of the essence of human life.

Conclusion

Of course, it is impossible to analyze the concepts in the science of spiritual security in one article. As the research work shows, it is necessary to identify the main subjects of its protection considering the spiritual sphere of each society. We believe that these include

national culture, education, science, the arts and the media. Because these sectors offer the public the products of spiritual production.

The 21st century led us to historical changes in the worldview paradigms in the social development of mankind. Every day the situation of the spiritual crisis threatening spiritual health of the person becomes more and more actual. Of course, the formation of a spiritual crisis can be influenced by many factors in society and the environment. In particular, crises in social systems that cause political, ideological, moral and ethical, national crises, change the way of life of people. In addition, such small social communities like family, and the workforce is also affected by the crisis. Therefore, in order to ensure spiritual security, a search must be made to resolve the spiritual crisis. At the same time, it is important to develop a set of measures aimed at reducing the spiritual crisis.

It is necessary to organize various activities to improve the spirituality of society in ensuring spiritual security. We believe that the restructuring of the spiritual and moral foundations of the people should form a form of mythological, philosophical, everyday, scientific, humanistic worldview. While ensuring spiritual security, it is necessary to restrain the work to promote pluralism of worldview, blind trust, individuality, moral behavior, selfishness

We believe that the ways of development of spirituality: to have new knowledge to replenish spiritual wealth; to give a higher level of spirituality in the workplace; to work constantly with selfishness, stupidity, negligence;; to help people who find themselves in a serious condition, which is one of the indicators of spirituality; to have spiritually rich people (in our opinion, a priest, a teacher, a scientist, people of art, etc.) communication and learning from their life experience and knowledge.

In conclusion, we understand that spiritual security is a system of conditions that ensure the observance of spiritual and moral principles and values of the individual, corresponding to the rules and principles established in society. The spiritual worldview of a man, the activity of the individual, social behavior, the development of social life and culture of the person are at the heart of this spiritual security. Therefore, we understand that spiritual security is a state of protection against internal and external threats in the spiritual sphere of the individual, society and state. We should not forget that the greater the spiritual worldview of a person, the less the threat to the spiritual security of society.

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