

SPIRITUAL SECURITY AND THE CONCEPT OF “STRONG SPIRITUALITY” IN FORMING THE IDEOLOGICAL IMMUNITY OF INTERNAL AFFAIRS OFFICERS

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Abstract: This article highlights the socio-philosophical essence of spiritual security and its significance in forming the ideological immunity of internal affairs officers in the context of globalization. The concept of “strong spirituality” put forward in New Uzbekistan is analyzed as a dynamic category that differs from the traditional static notions of spirituality. Furthermore, the article compares Eastern and Western approaches to spiritual perfection and puts forward theoretical conclusions on the role of spiritual and educational work in protecting law enforcement personnel from destructive ideological influences.

Keywords: spiritual security, strong spirituality, ideological immunity, globalization, internal affairs bodies, spiritual perfection, national idea, information attacks

Indeed, one of the most important features of modern globalization is the intensifying struggle for people’s minds and hearts. Changes in the global geopolitical arena, the rapid development of information technologies, and the spread of alien ideas through social networks and electronic media create a fundamentally new environment in which the stability of society depends largely on the spiritual resilience of its citizens. In such conditions, ensuring spiritual security becomes one of the priority tasks of every state. Spiritual security is directly related to the preservation of society and its culture through moral values, and it requires constant scientific study, since without it the integrity of public views and the effectiveness of reforms cannot be ensured [1].

As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, noted at the extended meeting of the Republican Council for Spirituality and Enlightenment on December 22, 2023: “Powerful centers that previously defended their interests through diplomacy are now openly switching to the path of pressure. The impact of this process is not bypassing our country either” [2]. According to the President, in this situation “it is not easy to find the right path that meets national interests”. These thoughts signify how important and relevant the formation of ideological immunity is for those who are directly responsible for ensuring public order and security, namely the employees of internal affairs bodies.

The socio-philosophical basis of ideological immunity is spirituality. From a scientific and philosophical point of view, spirituality is a set of a person’s inner world, moral and spiritual image, and system of values. It manifests itself in the harmony of the spiritual life of society, the national idea, customs, traditions and universal values. In philosophy, spirituality is interpreted, along with material life, as one of the main criteria and driving forces of human development. Enlightenment, in turn, is the process and result of acquiring the knowledge, science, culture and spiritual values that illuminate human consciousness and thinking.

The comparative analysis of Eastern and Western philosophical thought shows different, yet complementary, approaches to spiritual perfection. In Eastern philosophy, spiritual perfection is expressed through the idea of the “perfect human”. Thinkers such as Jami, Rumi, Naqshband and Navoi considered the purification of the ego, justice, compassion, and benefiting society through knowledge and craft to be the main conditions of spiritual elevation. In the Confucian tradition, perfection is achieved through propriety, respect, kindness and fairness in the family and community. In Western thought, Socrates associated spiritual perfection with “knowing oneself”, Plato with living

according to reason and justice, and Aristotle with true happiness. While in the East spiritual perfection is formed in harmony with the community and the nation, in the West personal freedom, reason and creativity take priority. Nevertheless, both traditions emphasize that the development of society is ensured through the spiritual elevation of the individual.

A qualitatively new stage in understanding spirituality in Uzbekistan is associated with the concept of “strong spirituality”. It was expressed by the President at the videoconference meeting on radically improving the system of spiritual and educational work held on January 19, 2021: “Since we have decided to build a New Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is strong spirituality based on the rich heritage of our ancestors and national values” [3]. At the same meeting, the ideological content of this concept was clarified: “The ideology of the New Uzbekistan we are building will be the idea of goodness, humanity, and humanism. By ideology, we understand, first of all, the upbringing of thought and the upbringing of national and universal values”.

The concept of “strong spirituality” fundamentally differs in essence from such notions as “high spirituality”, “rich spirituality” or “national spirituality”, which reflect a relatively static state of reality. It gives the category of spirituality a dynamic character, that is, the capacity to change and respond to the demands of the time. A person and a nation with strong spirituality do not follow others blindly; on the contrary, they restore, study and develop their own spiritual potential and exert an enlightening influence on others. Spiritual renewal in this sense requires abandoning old stereotypes and enriching the content of spirituality with the goals of the “Uzbekistan – 2030” Strategy [4]. Static notions, by contrast, risk lagging behind the spirit of the time and failing to respond to new threats.

For internal affairs officers, the concept of strong spirituality acquires a special practical meaning. The President warns that the low level of understanding of the dangerous processes taking place under the influence of various “ideological polygons” and the lack of the necessary knowledge and holistic understanding make it necessary to improve work aimed at protecting society from the danger of ideological emptiness [5]. An employee who daily confronts crime, conflict situations and informational pressure must be able to resist destructive influences on the basis of firm convictions. That is why the Concept of organizing spiritual and educational work in internal affairs bodies sets the task of strengthening employees’ ideological immunity against ideological and various information attacks [6]. The Resolution of the President No. PQ-5040 dated March 26, 2021, also defines the development of effective propaganda technologies and the scientific analysis of current ideological processes as priority directions of spiritual and educational work [7].

Thus, ideological immunity of internal affairs officers is formed at the intersection of three interrelated levels: the philosophical level, which ensures a value-based worldview; the national level, which connects the officer’s service with the national idea and the heritage of ancestors; and the professional level, which transforms spiritual values into criteria for everyday decisions in service.

In conclusion, spiritual security and the concept of “strong spirituality” constitute the methodological foundation for forming the ideological immunity of internal affairs officers in New Uzbekistan. The analysis demonstrates that strong spirituality is not merely a moral ideal, but a dynamic resource that enables law enforcement personnel to withstand destructive ideological influences and to serve the interests of the people with conviction.

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