



MANIFESTATIONS OF "ALIENATION", "SPIRITUAL ALIENATION" AND THEIR PREVENTION

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Article history:	Abstract:
<p>Received: 26th March 2022 Accepted: 24th April 2022 Published: 30th May 2022</p>	<p>This issue focuses on the issue of spiritual alienation of the individual and analyzes the issues of strategic importance of the problem of spiritual alienation of the individual. The article also raises the priority issues of preventing the spiritual alienation of the individual, and presents various methods and means of solving it. The possibilities of creating a spiritual system aimed at overcoming spiritual alienation in society have been studied on a scientific basis. In this regard, scientific and practical recommendations are given, taking into account the trends of global scientific development, to improve social projects aimed at preventing the spiritual alienation of the individual in society.</p>

Keywords: Globalization, personality, spiritual alienation of the individual, alienation, spiritual upbringing, spirituality, society, culture, psyche, morality, upbringing, social decline, social problems, spiritual security, self-awareness, social science system, social networks, spiritual maturity.

Mankind today, in the 21st century, is experiencing tremendous changes. As in all spheres of society, significant changes are taking place in spirituality. Today we are all witnessing that vices such as immorality, depravity, corruption and destruction, immorality are fighting against morality and faith, creativity and spirituality. The intolerance of the way of life and views of people formed over the centuries is being raised to the level of international politics by some developed countries. Especially today, a number of developed countries consider their way of life as the right way and try to apply them to other countries, especially to the republics that formed their independent states in the late twentieth century and today. We know that between the West and the East, the way of life, beliefs and mentality, traditions and values, as well as a number of aspects have been radically different from time immemorial.

Currently, internal conflicts in Western countries are so intense that the negative impact of this situation on the spirituality of the individual is determined by the fact that the problem of spiritual alienation of the individual also arises. In fact, material prosperity in these developed countries was a situation that could serve as a solid basis for raising the morale of citizens and the formation of a highly spiritual and morally harmonious person.

A number of scientists and researchers point out that this is the opposite. The selfishness, selfishness, and material self-interest formed in the Western worldview, and the desire to put oneself above all other (non-Western) human beings, lead to the impoverishment of their spirituality.

It is well known that immorality, carelessness, selfishness, hypocrisy, cowardice, indifference, self-interest, violence, disbelief, cowardice, reluctance, deceit, and the like have their roots in the distant past of the world. It is no secret that humanity has gained not only positive, but also negative experiences in different periods of life. Just as two opposing forces have interacted in the world since the dawn of humanity, so has creativity and creation as an age-old sense of goodness, while corruption, evil, and destruction have been shaped by the emergence and development of the first states in history.

In their works, the Greco-Roman authors paid special attention to the period from about 3000 thousand years ago, more precisely from the VIII century BC to the V century AD (476), i.e. until the collapse of the Western Roman Empire. Because during this period, there is such a decline in society that this process leads to alienation. During this period, moral depravity in the West reached such a level that the brutal humiliation of man by man, the escalation of situations contrary to the lofty ideals of spirituality, was the basis for the root and development of spiritual alienation.

From time immemorial, there has been a sharp difference in the spirituality, culture, psyche, morals, upbringing, taste, lifestyle and worldview of the East and the West. We know that "lifestyle" is one of the terms used to describe a particular way of life, first used by the Australian psychologist Alfred Adler in science. The word in this sense has been widely used since 1961 and has been put into use. Human society is constantly evolving, changing and improving. At all times, people understand the world as they know it, accept its own side, and form their imagination, their knowledge of events.

Alienation and its modern manifestations have led to an intensification of conditions of spiritual alienation in the last decade of the twentieth century. During the reign of the former Soviet Union, the culture and spirituality of each state and people allied with it, as well as its values, customs and traditions, were brutally suppressed and condemned. Just as every action has its result, human spirituality has been derailed as a result, and human feelings such as compassion, mercy, and devotion have been replaced by negative states such as cruelty, cruelty, shamelessness, and carelessness.

In the context of globalization, the demise of spirituality leads to the emergence of spiritual alienation, and this process requires that everyone work together to prevent the phenomenon of spiritual alienation.

The German philosopher M. Heidegger explains alienation as follows: the existence of alienation is broken down into norms of alienated social behavior and images of thoughts; social media, communication (newspaper) is used, everyone will be like someone else ...¹ In this case, V. Bibihin is one of those who is deeply aware of the ideas of M. Heidegger. Man is an indefinite but definite "this", he "does not consist" of the various elements of the world, he is open to all, the only place that can accommodate the whole. Man is not an object of participation, but heavier than objects. Man exists to realize the potential of his "this". His possibilities are limitless. It can be given to all and embraced by all, from the fullness of existence to the failure of nothing. In the dream, on the right, thinking and not thinking, man is thrown into his openness.

Without the last of his chances, he loses his chance. In many cases, man "does what people do." Faceless "people" (das Man)² are moving within us and through us, in our place. " It is clear from this that a spiritually alienated person has neither a face nor a conscience. As a result of such a person not having his own mind, worldview, and consciousness, he has no purpose in life. Eventually he will be put to death. The socio-economic nature of alienation was fully described by Marx in the 1844 Economic and Philosophical Manuscripts³. He created the concept of alienated labor: he told the employee hired under the rule of private property that not only the result of the subjected labor, but also the labor itself, did not belong to him. At the same time, the alienation of man from man, from life, takes place. In addition, labor becomes a process of self-denial, a means of removing it from life. Alienation coincides with spontaneous alienation.

Later, Marx showed the role of the division of labor and revealed the nature of commodity fetishism as an objective cause of alienation: man created things and deified them by obeying them, thus becoming a thing. Indeed, man today has become a slave to the things and objects created by him, as a result of which he has moved away from all goodness, spiritual heights, captured to evil and ignorance, and moved away from feelings of compassion.

According to N.A. Berdyaev: "Marxism strives for the whole person, does not want to accept the alienation of human nature that is taking place in the capitalist era. But he wants to create a whole person out of a divided autonomous economy."⁴ It should be noted here that in this process Marxism makes a great mistake, it does not want to take into account that the nature of mankind is prone to alienation, and delays the development of human spirituality.

M. Heidegger considers social and spiritual alienation through the category of "das Man" - the imposition of a social idea that is alien to man as an institutional norm. It can be said that the alienation of a person from social life and his spirituality is also influenced by the moral pressure exerted by external forces. M. Heidegger uses his second concept to express human alienation - the concept of "postav" associated with the phenomenon of technology.

In conclusion, we can say that the spiritual alienation of a person is characterized by the loss of qualities such as personal self-awareness, inner freedom, self-awareness and self-development. Depending on the structure of society, spiritual alienation can be divided into individual, national, regional, national, global levels. Spiritual alienation of a person is a process and a state. The state of spiritual alienation has a specific structure: subjects of alienation (those who organize alienation according to a plan), objects of spiritual alienation (alienating), means of alienation (mental or physical influence).

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