

reached level of human development of Russians will remain stable. Tendency data of the table 1, shows that at all times of the Post-Soviet period, even in the hardest times, the potential of human development in Russia remained and remains higher than a global indicator. Conditions for this purpose were put in the USSR – the advanced social state. In heritage it left not only powerful economic infrastructure, but also generally recognized achievements in science, education, health care, culture. Much is still kept on them. Besides, we possess huge natural resources and if to use them intelligently, it is possible to hope that development of Russia will become more stable.

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THE THREATS AND RISKS TO THE SPIRITUAL SECURITY OF
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The problem of identifying threats to spiritual security of Russia and the search for ways to overcome them in the context of a deep socio-cultural split in Russian society is discussed in the article.

In the introductory part of the article the authors focus on the definition of the concept of spiritual security, which is an integral

element of the national security system of society. Spiritual security has not been considered a significant factor of national security for a long time, as military, economic, political, information, environmental and other problems came to the fore. However, the negative consequences of the crisis of spirituality and culture in modern Russian society have become evident and spiritual security is considered a leading factor in preserving national sovereignty and cultural identity in Russia in recent years.

Although the concept of "spiritual security" is still in the process of conceptualization, its introduction into Russian scientific discourse is conditioned by the need to revive and promote spiritual values that can become the basis for the consolidation of Russian society in the conditions of a deep socio-cultural split of the country.

There are several approaches to understanding the spiritual security of society. At present, a comprehensive approach has been developed in understanding spiritual security in scientific discourse, which allows considering it in the unity of three aspects:

- as the ability of the individual, society and the state to preserve and develop positive creative spirituality;
- as a state of protection of the vital interests and needs of the individual, society and the state;
- as a system of relations between the subjects of social life, which provides favorable conditions for spiritual life and spiritual evolution.

However, spiritual security is not just an element of the national security system, but is a rather complex system in itself, covering various spheres of society: cultural, religious, ideological, etc.

In addition, areas that are conditionally related to the spiritual sphere – political, economic, social, and the sphere of interethnic interaction – fall into the system of spiritual security. This gives reason to consider spiritual security as a multifaceted social phenomenon that ensures the normal functioning of all public institutions of the state.

The specifics of external threats to the spiritual sphere of Russian society are primarily attributed by scientists to the

negative impact of global culture on traditional Russian spiritual values. Moreover, Western norms and principles, which are considered fundamentally alien to the Russian mentality and have a destructive potential in relation to both the individual and society as a whole, are the core of global culture. Everything “non-Western,” original, something else in this strategy should disappear or occupy a modest niche in the established system of Western values. One of the vectors of globalization processes is cultural globalization, the strategy of which is cultural expansion.

The threat of the spiritual security of modern Russia is represented by mass culture, which is oriented towards imitating the most primitive samples of Western pop culture. The lack of educational countering to the corrupting influence of the media aggravates the moral problems of society at all levels and the issue of preserving the national spiritual culture in such a situation is a matter of preserving spiritual and political sovereignty in the country. The substitution of a national spiritual culture with the culture of another people or a cosmopolitan mass culture leads to the destruction of the state, both in moral and political aspects.

The process of tightening spiritual competition has been going on recently in the world, which is used to influence the opponent’s mentality for his spiritual disorientation, in which it becomes possible to influence the consciousness of society, with the goal of further mastering its natural and economic resources. Today, the main means of achieving geostrategic goals is the information-psychological, cultural, confessional, ideological and scientific-technical struggle between geopolitical competitors.

There are also internal threats associated with the destructive consequences of the post-Soviet transformations for the spiritual sphere of Russian society, as a result of which a change has occurred in the system of value orientations and the motives of human behavior that led to a reassessment of basic values. Among the main internal threats, the authors of the article focus on the sociocultural split that arose as a result of traumatic institutional changes in society. Today, the sociocultural split of Russian society is only

aggravated: civilization – to the West and the East, territorial – to the center and periphery, sociocultural – to the elite and the common people, etc. Moreover, it manifests itself in the violation of normal emotional ties between people, the growth of mutual alienation in society. Russian sociologists point out that there is a steady trend towards atomization in Russian society, which undermines the sense of belonging to a common culture, history and destiny.

Moreover, the sociocultural split of society is manifested not only in the loss of common spiritual and moral orientations, cultural meanings, a unified national and cultural identity of the peoples of Russia, but also in the political, legal, economic, social spheres of the public life of the country. Formed mistrust of people to the institutions of government confirms this thesis.

Analyzing the internal threats to the spiritual security of modern Russia, the authors identify the most characteristic factors based on the research of sociologists: the crisis of the institutional system of society; demographic crisis and the devaluation of traditional family values; intergenerational crisis; lack of formation of the all-Russian national-cultural identity; criminalization of society; increased social pessimism; lack of a culture of trust in society. Researchers believe that the reason for the spread of mistrust in society is the need of the individual in ensuring his own security zone.

In conclusion, the authors note that the spiritual state of modern Russian society should be considered as risky due to the presence of such factors as mutual alienation of the population and the state, the atomization of society, the disappointment of citizens in the activities of political institutions of the country, enormous social inequality, spiritual and moral degradation, the dominance of mass culture. It is necessary to define clear evaluation criteria of the ideas and phenomena, the ability to differentiate them on the principle of constructive / destructive and creative / it is necessary to define clear evaluation criteria of the ideas and phenomena, the ability to differentiate them on the principle of constructive / destructive, creative / destroying.

Today, the country needs an adequate state cultural policy, the national priority of which will be the quality of life of people, their spiritual and moral condition, the development of civic culture, overcoming inter-ethnic alienation, the formation of a single cultural space of the country. The activities on the revival and development of the spiritual potential of the nation cannot be effective without involving civil society institutions in this process, primarily the family, the education system, as well as the media, secular and religious organizations.

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The article examines the influence exerted by the February and October revolutions in Russia on Eastern nations. Special attention is paid to the reaction of the Muslims in the Russian Empire and the impact on the national-liberation movement of the Arab people on the territory of the former Ottoman Empire. As noted by Robert Landa, the conservative part of society, including the Muslim aristocracy of Russia, its military elite and clergy called the February revolution of 1917 “a great anarchy, which should have been done away with as soon as possible.” At the same time liberally-minded Muslims supported the February revolution. However, more influential liberals adhered to the old rule and