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Spiritual Security Factor as an Identity Definer

Abstract: Post Soviet transformation occurred under conditions of globalization processes and society's social-economic and cultural-political modernization occurred. Following reevaluation of traditional values new life norms are being established and developed which are taking prevailing position in society. As a result of all this, the negative results of post transformation of social identity are quite vivid. Identity has become important not only for people, family, social institutions but for the state as a whole as well. Therefore, as a result of transformation following the increase of negative events in society, spiritual factors of state security attracts more and more attention from scientists.

In the context of cultural globalization in order to reach society's political and social welfare it is important to realize the role of identity so as to minimize the risks associated with it and in search of optimal state institutional model. Every society which is in regime of transformation and modernization is characterized by identical crisis.

In modern times when society shows clear signs of identical crisis there's a threat to stable and secure development of post soviet countries. During identical crisis the basics of identity are quite weak which are the ground on which society and its security is based.

In modern times spiritual security should be considered as an important tool for overcoming identical crisis in society which is a defining factor for social identity. Putting this factor on first place in society is due to defense of social-cultural and national identity and developing mechanisms for social security which is in transformation process as well as ensuring its adaptation to reality.

As a result of social-economic and cultural-political cataclysms the post soviet society is facing cultural-mental breakdown and social-cultural split as well as crisis of social values and spiritual culture. Therefore, ensuring society's social-cultural sustainability is a problematic issue as society as a whole can exist only in conditions of spiritual-moral values, indicators of social potential.

Thus, it becomes more necessary to realize spiritual security factors as a basis of identity as in conditions of threats and challenges caused by globalization and social de ideology the spiritual factors are acquiring special importance.

Key words: Identity, Security, Society, Transformation, State.

Main part: Under Soviet totalitarianism Georgia has lost the interconnected communication function between civilizations, but at the same time was protected from other external negative influences. Following the return of the historical geopolitical function after the independence, Georgia was found to face a large civilization information stream, for which the country was not actually ready. Soviet de-ideology, globalization trends in culture, religious ecumenism, transnational confessions, etc. was a novelty for Georgian reality. Along with it, due to social-economic and political cataclysms, Georgian society faced the reality of crisis of social values and spiritual culture, as well as national and spiritual alienation. With this background, determination of national identity is problematic issue, since a society, as an entity, can exist only on basis of entire spiritual-ethical values, as indicators of viability, identity and social potential of the society. As a result, it became necessary to again realize identity.

The crisis of identity at the modern stage, the obvious signs of which the society has already shown, is a threat to the stable and secure development of post-Soviet states. During identity crisis the fundamentals of identity are weakened that have always emerged as the foundation on which society and its security were built. Social self-sufficiency in society, identity crisis, change of nation's value orientations, so called formation of consumer culture, forgotten history, culture, other cultures' negative influence, degradation of the nation's educational and intellectual potential, etc. clearly shows the identity crisis in society. And in the context of the globalization of culture, understanding of the role of identity in the achievement of society's political and social well-being is important to minimize the risks associated with its crisis and the necessity to understand the state's institutional model of optimal search. For any society, when it is in the transformation and modernization mode, the crisis of identity is characteristic.

We believe that in modern times we should consider spiritual security as one of the important means of overcoming the crisis of identity in society, which is the defining factor of the identity of the society. In scientific literature it is defined as "a system of conditions that enable the public and culture to retain its vital parameters in historical boundaries" (1 Besides this, spiritual safety means providing material and psychological comfort for the citizen, creating conditions for individual self-realization and optimal development of a person, trust to the law-enforcing organs and court, trust to the government's ability of defending a citizen and consolidation of social order, the ability of society to overcome any forms of xenophobia and nationalism, ensure harmonious relationships between confessions and ethnic groups (3). The fact that this factor in the society is in the foreground is due to the development of mechanisms for ensuring public security in the process of protection and transformation of the society in the process of modernization and adaptation to existing reality.

Accordingly, we discuss the problem of spiritual security of the Georgian society in the context of its institutionalization problem, which implies its realization at the level of social, political institutions. While speaking about the institutionalization of spiritual security, we do not mean establishing any new social institutions or promotion of public relations legally or

organizationally. In this case, institutionalization of spiritual security is a threat to a democratic society, because it implies restriction of freedom of speech and confession by using administrative resources.

In our case, institutionalization of spiritual security means the process of defining and strengthening social norms, rules, statuses and roles, bringing them into a system that will have the ability to act in the direction of any public need. One of main elements of spiritual safety is the cultural independence, that does not mean spiritual isolation. However, it considers the ability of society to defend traditions and socio-cultural reproduction in process of communication to other cultures, as well as its power to avoid negative effects of globalization on local and national culture.

The second important element of spiritual safety structure is stable functioning of democratic political system. On basis of politically stable democratic society, defence of free speech, confession , citizen's private spiritual and informational safety, healthy political competition in electoral system, high level of political dialogue quality between parties, wide involvement of non-government and religious organizations in solution of important issues and restriction of other destabilization factors, are guaranteed.

The third essential factor of spiritual safety is adequate demand and, accordingly, the adequate functioning of national education and healthcare systems. Their correspondence to the factual requirements of the population , that ensures potential effectiveness of humanitarian and social strategies elaborated by the government.

In national security concept development of state institutions and strengthening democracy is declared as a national interest, that Georgia creates a model of state governance that ensures sustainability and development of a democratic political system. The goal of Georgia is to strengthen democratic institutions that protect human rights and freedoms, rule of law, freedom of speech, opinion, conscience, religion and belief. It is important to establish democratic values in society, raise civic self-consciousness and more confidence in state institutions (2). This statement is in line with the requirements of the liberal democratic state. Concept and tradition of liberalism offers spontaneous self-regulation and non-limitation to the spiritual life of the society. Therefore, it excludes any institutional restriction of the spiritual life of the society.

The institutional guarantee is in line with the methodological approaches of neo-institutional vision. Namely, with the concept of "institutional matrix" that, according to the spiritual process in society, is in unity with institutional processes, while the specific type of institutional organization is related to the corresponding type of public opinion and ideology. Georgian society in economic aspiration seeks to create a liberal institutional organization, although the spiritual-ideological situation is unclear. In this regard, the Orthodox Church, in contrast with the authorities, clearly articulates institutional aspects of the spiritual security of the Georgian society.

In general, the institutionalization of spiritual security in the Georgian reality should be the creation of a structure that protects a person, society and the destructive nature of the state of the information contained in the ideas and the prohibition of which should be made by law.

In the main threats of Georgia's spiritual security, the following aspects can be distinguished: de-ideology of society, increase of influence of non-traditional religious organizations, religious fundamentalism, and negative impact of mass media (3). At the same time for the spiritual safety of moden Georgia, there are main threats: social inequality and increasing social polarization, social and intellectual decreasing and institutional crisis and the weakness of social system which has the ability to face the destructive process of society and the negative influence of information sources. Sociocultural conflict and crisis among generations are revealed because we forget national cultural values

.Following the restoration of independence, the ruling political elite in Georgia has been focusing on the model of Western-type Dedicated Society in the process of building a liberal-democratic state. Ideology was regarded as the dogmatic views of social and political processes that were built as a result of utopian outlook. As a result of the society's de-ideology process, a kind of ideological vacuum emerged in the sense of values and sense of opinions in citizens in everyday practice, which undermined the basis of socio-cultural continuity and worsened relationships between generations, that overall put the issue of national identity under question. The existing vacuum was soon filled with widespread standards of Western mass culture, focused on consumer behavior, individualism and egoism, on the cult of material welfare, which in turn contributed to other negative deviations.

Ideology is always a tool for social mobilization and its loss is a loss of social orientation for many people. The structure of the new democratic institutionalization of the political space, which is formally functioning, does not sufficiently provide opportunities for real participation in the political process and effective control over the actions of the ruling elite. As a result, Georgia has been repeatedly alienated from public policy and government, which will grow into a number of times in political indifference and apathy, which has caused many times a crisis situation in the country and change of government.

De-ideology of Georgian society is a threat to its spiritual security, but at the same time it might be possible to change the situation in this regard and create a state ideology that will promote the consolidation of all layers of population in the process of political stabilization and socio-economic growth.

In the process of Georgia's social de-ideology the Georgian Orthodox religion showed its willingness to take part in the spiritual revival, but the weak state support in this regard is often negatively assessed by some international and non-governmental organizations and some representatives of the ruling elite.

The nature and level of spiritual security of Georgia is an active promoter for non-traditional religious cultures and organizations that are strengthening the impact on Georgia's public consciousness.

The social transformation of the transition period is generally characterized by the rise of religious organizations and at the same time non-church influences, such as the mysticism and other forms of influence. This also applies to Georgia, where long after the prohibition of religious life the chance of prosperity has emerged. As a result, the number of believing population has increased sharply, although its qualitative indicator remains the same. Democratization of registration procedures for religious organizations has led us to the fact that there are indeed many religious organizations in Georgia. This is also due to the destructive tendencies of religious life in the country. Social-political and spiritual state in modern Georgia still creates a risk factor for the emergence of non-traditional religious associations with potential social destabilization potential.

The state of religion depends on the country's economic, social and political development. Consequently, one of the essential threats to Georgia's spiritual security is the strengthening of the influence of non-traditional cultures and sects on the territory of the country, the majority of which are destructive. The essence of their negative actions lies in the propagation of the primitive concept of faith, in the aggressive critique of traditional confessions and cultures.

In a democratic state there should be institutional mechanisms that ensure adequate and optimal public systems against the threats and challenges of spiritual security and defend national culture and spirituality as a whole.

In the direction of institutionalization of spiritual security, it is important to protect and strengthen the traditional family institution. The institutional crisis of spiritual security at which the spiritual crisis is transferred to the spiritual degradation of the society requires the adoption of cardinal measures to educate the society. And for the effective social mobility, traditional family is a basic responsible institution that can play an important role in the community's spiritual security. The family mood, the level of its adaptation in society and the efficient execution of socialization function are the spiritual welfare indicators of the nation. Through the family, the individual is integrated into the community, acquiring first knowledge and impressions, imaginations and emotions about the world, society, and social relationships.

One of the institutional models of spiritual security is the creation of a national ideology that should be based on the highest values such as national state, national economy, culture or consciousness. The existence of a country is unimaginable without the national ideology and priorities. Ideologists think that the national ideology should play a decisive role in the structure of "we - they". It should become a clear filter that will protect "nationality" from the effects and, therefore, from transmutation (4).

In Georgian reality , it's difficult to provide spiritual safety, because there is not national ideology, which can play an important role to define spiritual security vectors, because spiritual security, itself, means the basis of society's ideological, spiritual, pluralistic life and to define Georgian spiritual safety , we can't avoid the Georgians spiritual characters, culture, history, geopolitical conditions and new realities which global politics suggests (3).

In Georgia, the church continues to play an important role in maintaining Georgian civilization identity, the basis of which is Christian moral principles. The Georgian Orthodox Church also carries out important social activities in the modern era to promote moral principles in society or family. Solutions to the institutional provision of spiritual security should be solved by using traditional religious organizational resources.

To improve the relationship between the state and church, it's important to fight against the fundamentalism and extremism of the church. It's important to cooperate together to solve educational and charity problems. In order to solve the problems of institutional ensuring should be done by the resources of the traditional religious organizations.

The strengthening of information security should be an important part of the strategy for ensuring the security of the community. The strategy should include a system of measures that will neutralize and eliminate the destructive aspects of information influence. The process of spiritual security crisis is unfortunately strengthened by the educational system of Georgia, which lost its most important educational purpose and destroyed the colossal didactic experience accumulated for decades. At one point, refusing to have its own didactic experience and heritage, the education system of Georgia has become a simplified and distorted version of the Western system of education. As a result, over the last decades we have seen a strong decrease in the intellectual potential of the population and the concept of education has lost its primitive sense, because at the time when we have one of the highest percentage in the world of people with higher education, the level of readability, the level of ethics and intellectuality are characterized by very low rates.

Spiritual security crisis can be helped by the Georgian educational system, which has already lost it's main mission- educational mission and destroyed the enormous experience of decades.

The educational system has stopped its function of a social lift, as it is not available for those who seek to get higher education and whoever is first of all is worth of it. As a result, the educational system is more likely to express the hierarchical system of a society and in addition the extreme social inequality and injustice in the country.

The Georgian society at economic level demonstrates the desire to create a liberal institutional organization, but the spiritual-ideological situation is unclear. In this regard, the Orthodox Church, in contrast with the authorities, clearly articulates the institutional aspects of the spiritual security of the Georgian society.

Conclusions:

As a result of socioeconomic and cultural political cataclysms, the post-Soviet society faces a cultural-mental retardation and socio-cultural divide, crisis of social values and spiritual culture.

The issue of ensuring socio-cultural sustainability of the society is a problematic issue, since society as a whole can only exist on the basis of social moral values as a social viability, its spiritual and on the whole social indicators.

It is necessary to understand the spiritual security factors as the origin of identity, because the spiritual factors that face the challenges that result from globalization and social de-ideology are of particular importance.

The necessity to realize all the risks associated with maintaining the national identities are due to the sensitivity of attention to the problem of spiritual security.

Solution of the problem of spiritual security in the Georgian society lies through the establishment of an institutional model of spiritual security in which the aspects of spiritual self-realization, freedom and intercultural relations will be given.

The trends and influence of globalization have somewhat demonstrated the threat to the national identity in Georgia, however, it also provides elements of spiritual freedom and cultural mutual exchange.

It's essential to protect and maintain Georgian national identity, provide sociopolitical relationship among generations and improve the spiritual atmosphere. This issue must be discussed in complex, with politics and culture.

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