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THE EVOLUTION OF THE SYSTEM OF SPIRITUAL PROPAGANDA

Abstract: The article goes on to say that the structure of spiritual propaganda did not appear in the short-term or extraordinary, it was formed thousands of years ago and evolved and improved over the course of human history.

Key words: of spiritual propaganda, history, structure.

Language: English

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Introduction

There is no single approach in the comments about the emergence of propaganda. Some sources acknowledge that propaganda and its specific type of spiritual propaganda originated in the late Middle Ages thanks to missionary activity. [1] In fact, by the end of the Middle Ages (more precisely in the XVII century), the word "propaganda", an alternative to the concept of "propaganda" in the West, was introduced into scientific circulation.

Other sources state that propaganda and spiritual propaganda originated in Western Europe in the eighteenth and nineteenth centuries, when the religion was in crisis. [2] According to the authors, by this time a layer of intellectuals capable of forming different social views as a whole doctrine had emerged. Such an approach leads to the absurd conclusion that no ideas and doctrines were disseminated until the eighteenth century, public opinion was not influenced in any way, and no attempt was made to form any socially important position in life. Logically, as long as there is an idea in society, there will be a mechanism for its dissemination and public awareness, as well as a group of people who will act on the basis of this mechanism. With this in mind, the American sociologist Ch. Simman points out that propaganda came into being as soon as people began to use speech in society. [3] The so-called building,

propaganda, especially spiritual propaganda, existed at the dawn of human history, but it was not until thousands of years later that it was renamed. In particular, the content of spiritual propaganda did not appear in the short term or in an emergency. It originated thousands of years ago and has been shaped and perfected throughout the historical development of mankind. This analysis of the evolutionary process provides a basis for a deeper understanding of the nature of the phenomenon under study.

First of all, spiritual propaganda is a specific political, legal, moral, religious, philosophical, scientific, artistic, aesthetics and the process of disseminating other thoughts and ideas, facts and arguments.

In our view, the evolution of the spiritual propaganda system has gone through several epochs. These periods can be divided into five in proportion to the stages of human civilization:

- a) Spiritual propaganda of the ancient world;
- b) Medieval spiritual propaganda;
- c) Spiritual propaganda of the Renaissance;
- g) Spiritual propaganda of the new age;
- d) Modern spiritual propaganda.

These periods are distinguished by the ideas propagated from each other, by the means of spiritual propaganda.

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The spiritual propaganda of the ancient world was mainly concerned with inculcating in the public consciousness the ideas of goodness, social equality, and justice. This period covers the period from the third millennium BC to the VI-VII centuries AD. Of course, the buds of spiritual propaganda that existed in the ancient world cannot be called a holistic system. Nevertheless, during this period, the works created in order to form public opinion, to instill in it a certain idea, had a great impact on the worldview and psyche of the people.

Since the spiritual propaganda of the Middle Ages was as theocentric in nature as it was in its time, it became a means of explaining and substantiating the essence and content of religious beliefs and teachings, and of inculcating it in the public. This period covers the period from the VI-VII centuries AD to the XIV century. By the end of the Middle Ages, spiritual propaganda was fully formed as a holistic system.

The formation of a system of spiritual propaganda in the West coincided with the emergence and spread of Christianity. [4] Christianity emerged as a religion that protected the needs and interests of the poor and needy. From the very first sermons of Jesus, the socio-political situation, inequality and injustice that prevailed in the Roman Empire were strongly condemned, and it was soon emphasized that this situation would change and that the will of God would be decided. Naturally, a large group of people who had no hope of changing their social status followed him. Soon, the teachings of Jesus began to become an ideology with serious social power, and the number of its adherents increased dramatically. Even the first work to promote Christianity, the Apocalypse, appeared.

From the earliest days of the formation of Islam in the East, special attention was paid to the promotion of Islam. The first sermons of our Prophet Muhammad (saas) on the content of Islam were in themselves an example of spiritual propaganda. Later, all Muslim churches, religious-philosophical teachings began to develop their own systems of spiritual propaganda. For example, the teachings of the Ismailis, formed in the VIII century, had such an effective propaganda apparatus. It is known that the teachings of the Ismailis are divided into external (external, overt) and internal (internal, secret) teachings. The apparent teachings of the Ismailis were widely propagated among the common people. The secret imams were engaged in this propaganda work. As a result of their call, the Fatimid caliphate was established in North Africa, and a century later Ismaili rule was established in the West, Egypt, Syria, Palestine, and the Hijaz. [5]

In the middle of the VIII century - the beginning of the IX century the stream of asceticism called Sufism began to form. Among the representatives of this sect, qussos (preachers) had a special place. The call and sermons of the Qussas aroused feelings of sincere love and aspiration for Allah. They were

propagandists of spirituality who mastered in detail the methods of sharply influencing people's worldview and psyche. [6]

In general, da'wah or preaching was the main method of Islamic spiritual propaganda. In the Middle Ages, it became customary to preach in public before Friday and Eid prayers. In this regard, the science of theology, which teaches the art of preaching, was formed. This science teaches that special attention should be paid to three issues in the implementation of spiritual propaganda:

a) one should not err in choosing a preacher to preach; such a person must be kind, influential, persuasive;

b) sermons should be classified according to the characteristics of the various classes; theology calls a speech prepared for the upper classes a sultanate, a speech prepared for the military a khutubu jihad, and a speech prepared for the common people a foreign status;

c) sermons should also be classified in terms of content; in science, the writing and reading of correspondence of state importance is called nidabirlik, the oratory of religious or political inclination is called khatib, the interpretation of religious and moral issues is called debating.

By the end of the Middle Ages, a system of spiritual propaganda was formed on the basis of both Christianity and Islam, operating on the basis of strictly defined rules, with its own theory and methodology. Through Pope Gregory XV, he founded the Catholic organization Congregatio de Propaganda Fide (Congregatio de Propaganda Fide). For the first time, the type of social activity associated with -rish got its name (propaganda).

The spiritual propaganda of the Renaissance was mainly concerned with the assimilation of the ideas of humanism into the collective consciousness. This period began in the late fourteenth century and ended in the sixteenth century. During the Renaissance, the process of secularization began in a number of European countries. This process had an impact on all aspects of social life, reducing the impact of religion on people's worldviews. As a result, the character of the spiritual propaganda of the period also changed. On top of that, arts such as sculpture, theater, and literature have become powerful tools of spiritual propaganda.

The spiritual propaganda of the new age was mainly concerned with inculcating enlightenment ideas into the public consciousness. This period began in the late sixteenth and early seventeenth centuries and lasted until the early twentieth century. The spiritual propaganda of the new age has radically changed the worldview and psyche of the people, creating new methods and techniques, factors and means in terms of the nature of spiritual propaganda.

Modern spiritual propaganda is characterized by its pluralistic nature, the diversity of ideas propagated.

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This period covers the period from the beginning of the twentieth century (the years of the First World War) to the present day. During the twentieth century, spiritual propaganda became an important system capable of exerting a mass influence, a powerful force capable of resisting destructive forms of propaganda, and a peculiar theory of propaganda was formed. The development of science and technology, the arts, and the media has greatly expanded the sphere of influence and possibilities of the system of spiritual propaganda.

In the second half of the twentieth century, many theories of propaganda began to be put forward. Although these theories are generally devoted to the essence of propaganda systems, they can also be applied in the process of spiritual propaganda, taking into account in its organization. Therefore, we consider it appropriate to dwell on the most important of them. One of these theories was developed by Harold Dwight Lasswell, former director of the Center for Political Science in New York. According to the scientist, propaganda has a neutral meaning, it can be both positive and negative, depending on the purpose for which it is set. Any civic will be very prone to propaganda, and social problems, economic crises, and the escalation of political conflicts will exacerbate this feature in them. People begin to see propaganda as a source of peace of mind. Therefore, it is necessary to use propaganda effectively and purposefully. G. Lasswell believes that the purpose of propaganda is to unite people around a single goal. The scientist argues that the means of propaganda should strive to influence the minds and emotions of citizens. To this end, it proposes the subordination of the media to scientific technocracy, the widespread use of political myths and political stereotypes in the process of propaganda. [7]

Writer and journalist Walter Lippman notes that the social and political processes of his time were extremely complex. The processes have become so complex and industrial that the average citizen cannot

understand its essence independently. Therefore, the destructive propaganda of the developing period can easily deceive him and mobilize him for inhumane ideas.

Therefore, it is necessary to pay special attention to the issues of spiritual propaganda. U. Lippman supports Harold Lasswell's views on the subordination of the media to scientific technocracy, arguing that it serves to increase the effectiveness of spiritual propaganda. The author also proposes the establishment of a Research Bureau. In his opinion, this bureau should be engaged in analyzing various data, presenting its results to the elite, and determining the scope of information that the population should know or not know. [8]

The American philosopher and pragmatist John Dewey proposed his own theory of propaganda. According to him, the main purpose of propaganda should be related to the dissemination of enlightenment. Only through the spread of enlightenment can citizens be protected from inhuman, deceptive goals. He considers it expedient to reform education and the media, to use them to discuss social issues. [9]

In conclusion, like other types of propaganda, the evolution of spiritual propaganda involves a process that has lasted more than 5,000 years. It can be studied in the conditional period as the spiritual propaganda of the ancient world, the spiritual propaganda of the Middle Ages, the spiritual propaganda of the Renaissance, the spiritual propaganda of the new age, the spiritual propaganda of the modern age. The propaganda of certain ideas and doctrines has been central in each period, and the spiritual propaganda of each period has been carried out on the basis of specific methods and techniques, factors and means of propaganda. Theoretical and epistemological knowledge of the evolution of spiritual propaganda is useful in gaining a deeper understanding of the genesis and original purpose of today's propaganda technologies.

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