

Trends in the Formation of the "Spiritual Space" In New Uzbekistan

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Abstract. *The article will focus on the process of formation of the spiritual space in the New Uzbekistan, its content and development trends. The emergence of the phenomenon of the new Uzbekistan and its impact on the world economy have been analyzed.*

Key words: *New Uzbekistan, spiritual space, social policy, spiritual process, spiritual environment, spiritual education, globalization.*

INTRODUCTION

The concept of what is called "spiritual space" and the socio-philosophical essence of the reality it represents, the features of manifestation and its influence on man have been of interest to specialists for many centuries. In this matter, from the "Avesto" times to today, many theories and teachings have been created, concepts and scientific and practical programs have been worked out, works have been published in different languages and in different directions.

In this respect, the formation and independent development of national republics, as a result of the breakup of the former Union, made the question of the study of spiritual processes relevant.

In addition, it testifies to the fact that special attention should be paid to the analysis of the results of activities related to strengthening the spiritual space of our society on the basis of the holistic conceptual paradigms of modern spirituality.

At the same time, in the scientific analysis of the spiritual life of our society today, the degree of its formation and development, statistical and dynamic indicators and principles in this regard, various ideological threats and ideological attacks in this direction in the current era of globalization, the current ideas and views, works and studies of scientists and specialists are important.

METHODS

Foreign scientific research on this topic and an analysis of the level of study of the problem in our country indicate that it contains some feedback, suggestions and conclusions that reflect the national experience and the peculiarities of our people.

The concept of "spiritual space" undoubtedly relies on the category of "spirituality" and, of course, arose on its basis. One of the experts in this area is A. Erkaev gives such a definition to the concept of "spirituality": "spirituality is the fixed passions, concepts, norms, social goals, deeds of social consciousness, which have a relatively general (nationwide) significance, rise to the level of beliefs and values, their system objectified in artistic, scientific, philosophical, religious heritage, traditions, and national Will, national pride and disunity that guide the nation to achieve certain goals. It is the mental and emotional, spiritual and ideological environment that decides in society and ensures the original existence of a person."

RESULTS

In our eyes, “spiritual space” is a philosophical concept that represents a specific social subject, that is, the intellectual and spiritual world that defines its identity, reflecting the specific spiritual world, characteristics, tradition, customs, values and mentality of the individual, group, layer, nation, people and others.

There will be no man and nation who do not have a special spirituality and their own spiritual space. It manifests as an independent subject through this broad sense of identity in the spirituality of the nation. In this sense, too, the realities inherent in spirituality and spiritual space are one of the brightest, most visible factors that distinguish nations from each other. For example, qualities such as shame, honor, faith, faith, conscience, honor, pride, faith, justice, purity, Salvation, Fidelity may be present in all nations in some form, but their levels of practice, or the manifestation of all in perfect form, are not the same in different nations.

Even some of them may not have advanced, or some of such concepts may not be used in real life, can be expressed in a state of harmony with other concepts, but they will never manifest themselves in the same way in all nations. The main thing is that no matter what appearance they appear, the most important factors that ensure the “I” of the nation and imply their identity are recognized. A nation will be immortal only in conditions where there is National spirituality and spiritual space. The spiritual space of the nation is a factor that connects generations spiritually, ensures their spiritual closeness, gives pleasure, inspiration, stability, and leads it to perspective.

DISCUSSION

The meaning and significance of the concept of “spiritual space” is evident through its specific social functions.

The more refined and rich the spiritual space becomes, the more its influence on man and society becomes stronger and stronger.

Currently, the social functions of the spiritual space in our country are manifested in the following forms:

The function of influence and upbringing contributes to the fact that each person brings his child to adulthood and maturation, the formation of feelings corresponding to noble ideas in his spiritual image. At the moment, this function manifests its role and importance as a factor in the cultivation of the generation of reformers responsible for raising a generation capable of maintaining the purity of spiritual life, reforming and renewing society.

The function of protection and adaptation helps to maintain the compatibility between human relations with society and the environment.

The simantic-signifying function manifests itself as a means of developing a system of concepts and terms, signs and meanings, names and themes, representations and principles inherent in spiritual space, and carrying out activities in this area. Each person or a particular people relies on, uses, and applies these tools to their spiritual space.

The function of information acquisition and collection functions to collect and store information and messages about events and phenomena, dates and processes in the spiritual space. In this, natural memory or historical information, daily messages are carried out through writing, collecting and storing things (manuscripts, cartoons, plates, books, cinemas, oxangrabos or digital records).

The communicative function provides for the exchange of various socio-spiritual communication, the preservation of the essence and self of a person in the process of diverse relations, the existence of society as a system and its progress.

Psychological (mental reassurance) function helps to prevent mental tensions in the spiritual space, unsatisfactory desires, unrealistic intentions, actions that are prohibited in practice, various quarrels, disagreements, war and conflicts. This function is used in the development of a mechanism for

becoming a halo from unclean fantasies and unnecessary emotions, and in the implementation of this activity, this function is used.

Regulatory function-serves to regulate, control and coordinate human activities and relationships between people. In our country, too, changes and updates in our spiritual space are important in the process of building the photic society that our ancestors dreamed of.

To what extent a person has mastered spiritual orders and rules is judged by how they behave under different circumstances. The requirements of spirituality can only indicate a person's consciousness and worldview, his sarmara as a factor regulating life and activity, if they become an internal belief .

In the spiritual space of the new Uzbekistan, some of them are being renewed, and some are undergoing certain qualitative changes. At the same time, the functioning of these functions and their lasting influence on the human mind are maintained, serving the renewal and development of our society.

In the description of the concept of "spiritual space", it should be noted the special importance of such principles as communalism, generalism and nationalism, historicism and modernity, ananavity and succession, humanism and tolerance inherent in it.

The modern spiritual space of the formation of the new Uzbekistan is primarily based on Eastern values, of course. The principle of communalism inherent in Easterners is important in this.

It is known that in the East, people cannot imagine themselves without a community, without a neighborhood. Suppose a Western man needs to come up with various tools (traps, traps, weapons) for hunting wild animals alone, improving them more and more. (Here is the genesis of Western-specific inventiveness and technical progress!)

Easterners, on the other hand, are a community and can breed and, say, capture game animals without any weapons. (It is not surprising that the proverb "many rabbits do not escape " comes from the East!)

The Western man alone copes with the work that he has done for several months with the participation of the team of the Eastern representative, in a few hours by the way of hashar. Even the arrival of a few more guests than expected cannot frighten the host. Because, " the guest comes through the door and comes through the hole." The housemates may not hesitate and take the housemates out to the next door (the housemates take the guests home). This is also thanks to communalism. It is not surprising that a phrase full of affection, " a man takes tafty", is characteristic only of Uzbeks.

In the neighborhood, people not only know each other, but follow the notion that "seven neighbors – parents to one child". According to Islamic beliefs, 40 apartments on all four sides will be in the status of a neighbor to you. And the right of the neighbor is the ultimate.

Therefore, it is not typical for the East (including the Uzbeks) for each family to live in their own "fortress". According to historical sources, in addition to the members of the ruling family, the common people freely went into and out of the beautiful gardens around the city of Samarkand. This historical information is also a clear example of the qualities of Oriental mentality and tolerance.

There are also some reflective aspects of eastern-specific communalism. Frankly, being with the team hides a little of a person's guilt. Everyone's achievement will also be his after he joins the crowd. Maybe this is because a person does not believe in his own strength? Is being with the public all the time a little limiting a person's actions? He always asked " What do people say?"- does he not walk in a dream? Because after entering a community, you will be forced to follow its unwritten "laws".

Frankly, getting into a team, constantly interacting with others, limits our freedom a little. "When I do this, others may not like it, when I do it, people laugh," the person will be preoccupied with the illusion. (The Uzbek phrase "Mahallang-your parents" is also derived from the above reasoning, maybe?) So in some way we may be breaking our "I"? Are we subjecting him to the opinion of many?

Now another question is: how much is considered, according to our mentality, with this “opinion of the majority”? More precisely, how much does the definition of “community” fit into the Uzbek mentality?

At first glance, the nature of communalism in the Uzbek mentality seems to be an extremely solid feature. For example, “what does el yurt, mahalla-Koy say?”- the long-standing question encourages self-centered people to reckon with the opinion of the community, not to retreat from existing procedures, no matter how hard they are. Suppose an Uzbek wedding” so that there is no less than anyone " in Russia, even if it is a mercenary, all serchikim will try to fulfill the requirements; although those rituals are superfluous, more than possible, even... even if it hurts, it is only because” everyone is doing this " that he tries to do without exception.

Nevertheless, it can also be observed that the nature of communalism in Uzbekistan is limited to some extent. That is, Representatives of our people observe the experience of people-relatives, neighborhood, workhouse, acquaintances before starting any event (wedding, Ma'raka). He thinks about it, exchanges ideas, also makes advice. "And that's where the process stops. Totam, there is no firm Consensus. The principle of” leg extension towards the carpet " is not always followed. And in order to come to a firm mind, the Uzbeks are shown cases of people of prestige, that is, imitation of a person or leader of a certain rank for the patron, reliance on a ready-made template.

In the Western mentality – individualism (loneliness, single order), and in the mentality of the peoples of the East (including Uzbek) – the nature of communalism prevails. Both positive and negative aspects of both features can be listed. From this point of view, one cannot be interpreted by taking one of these qualities separately.

For example, one can recall the phrase: “Die For Yourself orphan”, as the unwritten motto of a representative of the Western tamaddu. Every person, no matter who he is, must act for himself. Because his parents, even if they are rich, do not put a house on him, do not marry him. He prepares everything for himself. In one way or another, it fosters in a person feelings of factorism, creativity, entrepreneurship, independent thinking, confidence in one's own capabilities and strength. As a result, the individual's efforts to establish their own way of life, living conditions do not stop somewhere. Constantly increasing and developing his achievements. It is not “us” that prevails in it, but the sense of “I”. According to the proverb, “The Divided Wolf is Earth,” monand desperately tries not to “feed the Wolf. In this, a person clearly pursues all his capabilities.

Therefore, in westerners, the feeling that:” I am (I must be) better than everyone else “is a priority, rather than the humble notion of” the line of el”. This feeling, on the other hand, sets the stage for the emergence of egoism (selfishness)to a certain extent. The West is dominated by the notion that “my house is my castle”. The castle-as you know, a very cramped castle, built specifically for getting bored, protected from others. In his "castle", only his word passes into the place of judgment. Because it has no responsibility to depend on the neighborhood, no sense of spiritual indebtedness. Therefore, it is customary not to recognize the neighbor in yongina, that is, the owner of another “fortress”-. When a father and son enter a restaurant, it can be said that each of them pays himself separately, and even their guests who come home charge them for using the phone – some scenes of Western individualism.

CONCLUSION

Uzbeks-individuals, despite being collective by nature, are a people with an urgent need for the authority of leaders.” Uzbek always says " What do people say?"we said," he walks in a dream. But, again, our own puzzling features are remembered. Chunonchi, why in it almost transparent vulgar and cynical affairs (who is playing in corruption, luxury and luxury, imitating others in every business, etc.k.) will be done, and at such a time “the neighborhood-the opinion of the people” will not be remembered, or rather, will not be ignored?

The principle of generality of the spiritual space is also important. The glory of national spirituality inherent in Uzbeks is determined not only by National bigotry and limitation, but also by the scope of the finding of independence from world civilization, forming universal characteristics in itself. It

is known that there is no nation and people in the world so that it does not interact with another. The interrelationship of Nations is, above all, spiritual connection. From this point of view, the 21st century is extremely significant. Now the peoples of the world are so close to each other that cultural ties, social cooperation between them have become an important means of solving existing problems.

Such problems are mainly associated with international and interregional security, ensuring sustainable peace, religious extremism, combating international terrorism, overcoming environmental problems. Umuinsonism is bringing humanity, divided into different continents and regions, in particular our people, closer to other nations as well, making it possible to solve existing problems in mutual harmony.

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