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**HISTORICAL-FUNCTIONAL SIGNIFICANCE OF NATIONAL IDEAS AND IDEOLOGIES IN  
SOCIO-SPIRITUAL SPACES**

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**ABOUT ARTICLE**

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**Abstract:** The article analyzes the history of national ideas and ideologies, philosophical interpretations of the concept of “spiritual space”, its importance in the spiritual development of man and society. The approaches of the ancient, medieval and modern philosophers of this concept, as well as the physical, geometrical and geographical interpretations of this concept are also studied. Some issues related to the development of the individual and society in the spiritual space of new Uzbekistan are also analyzed.

**INTRODUCTION**

In the 21st century, the intensification of the conflict of different interests, the aggravation of problems in politics and social life, and the changes in the ideological landscape of the world are manifested as features characteristic of global development. There is a need to find a solution to such a complex issue through social-economic, spiritual-ideological renewal and changes, implementation of the concept of building an enlightened society, and directing them to humanitarian goals. Especially in the current period, it is of urgent importance to philosophically reveal the laws, principles and procedures of the transformation of spiritual-ideological processes, its activity trends, complex, conflicting and synergistic features in ensuring sustainable development based on new paradigmatic approaches.

In many research institutes and educational institutions in the world, the principles of classification of universal and national criteria of the transformation of ideological processes, their socialization tendency, cultural foundations, and social and cultural directions of strengthening stability in the conditions of globalization are being researched. Indices, indicators and criteria of sustainable development of society are being developed and put into practice in connection with moral and ideological changes. From this point of view, the need to understand the unique characteristics of spiritual and ideological processes, the criteria and principles of their categorization, the strategic goals

and tasks, and the need to create scientific foundations of rational organization mechanisms is increasing.

In recent years, great reforms have been carried out in our country to create a spiritual place where human values are a priority, an enlightened society, and to improve the intellectual potential and self-thinking of young people. Today, our society has entered a new stage of development. In a new stage of the socio-political and economic life of the country, people's well-being, human rights and value are set as the highest goal. This requires the formation of a completely new spiritual space, a society based on enlightenment. "What is the new spiritual space? In my opinion, it is an enlightened society that clearly reflects the spiritual image of the New Uzbekistan that we dream of, where our people aspire and where our country lives happily<sup>1</sup>. In this regard, in the conditions of New Uzbekistan, it is important to research the renewal and fundamental qualitative changes in spiritual life, the transformation of ideological reforms, the laws specific to them and the philosophical aspects of spiritual and ideological factors in the development of society in the strategies of social development, and their scientific justification.

In the history of world thought, the problems of the role of spiritual-ideological processes in the development of modern society were studied in the late 19th and early 20th centuries by Wilhelm Dilthey and Eduard Spranger from the point of view of the priority of psychological factors in connection with culture and art. Later, Carl Gustav Jung tried to explain spirituality based on a humanistic, transpersonal and existential approach. The term "ideology" was coined in France at the end of the 18th century by Antoine-Louis-Claude Destute, Comte de Tracy, who, together with Étienne de Condillac, tried to create a science about the general principles of the formation of ideas and human foundations<sup>2</sup>.

Spiritual updates from scholars of the Commonwealth of Independent States, changing values in the context of transformation. Theoretically, the issues of coordination of ideology with development programs were the object of research of S.B. Tokareva, A. Bagautdinov, modern solutions of spiritual problems in the process of transformation to post-industrial society, M. Bakhtin, E.V. Dineykina, N.N. Ravochkin and others<sup>3</sup>.

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<sup>1</sup> Мирзиёев Ш.М. Янги Ўзбекистон стратегияси –Тошкент, Ўзбекистон, 2021. –Б. 276

<sup>2</sup> Дильтей В. Описательная психология / Перевод с немецкого Е. Д. Зайцевой под ред. Г. Г. Шпета. - СПб.: Алетейя, 1996. - 160 с.; Шпрангер Э. Новая философская энциклопедия: в 4 тт. / Под. ред. В. С. Стёпина. - М.: Советская энциклопедия, 2010. — 2816 с.; Траси, Антуан-Луи-Клод. Основы идеологии. Часть первая: Идеология в собственном смысле слова / Д. А. Ланин (перевод, предисловие, комментарии). - М.: Альма Матер, 2013. - 334 с.; Кондильяк «Опыт о происхождении человеческих знаний» // Étienne Bonnot de Condillac, Hans Aarsleff. Essay on the origin of human knowledge. - Cambridge University Press, 2001. - P. 79.;

<sup>3</sup> Токарева С.Б. Аксиологические основания современной цивилизации: традиции и перспективы. – Волгоград: Волгоградский государственный аграрный университет, 2020. – 176 с.; Багаутдинов А.М. Амбивалентность духовности в информационном обществе: автореф. дисс. на соискание ученой степени доктора философских наук. – Саратов, 2016. – 42 с.; Бахтин М. М. К философии поступка // Философия и социология науки и техники: ежегодник. М., 1989. С. 85-89.; Динейкина Е.В. Духовно-нравственное становление личности в условиях трансформации современного российского общества // Автореферата по .... кандидат наук. ФГАОУ ВО «Северо-Кавказский федеральный университет», 2020. – 41 с.; Равочкин Н.Н. Роль идей в становлении и трансформации политико-правовых институтов современного общества // Автореферат дисс...на соискание учёной степени доктора философских наук. Томск, 2021. – 32с.;

The first concept of spiritual space was formed in ancient Greek philosophy. The ideas of ancient thinkers in this direction were based on the understanding of the issues of spiritual life and the place of man in it in accordance with the needs of that time. Socrates was one of the first to address spirituality as an independent reality. He is considered the founder of ancient ethics. Socrates believed that the goal of philosophy is man as a multifaceted and multi-functional system, whose main task is self-knowledge. Socrates was the first of the Greek philosophers to pay serious attention to the inner, spiritual world of man.

Despite the fact that ancient Greek thinkers have not yet used the concept of "spiritual space" in their scientific research, their ideas have become an important theoretical and methodological basis for understanding the phenomenon being studied.

Ideas are not absorbed into a person's mind and thinking by themselves, and do not turn into trust and faith. Every person achieves this during his life. To what extent it takes place in people's trust and faith, in their married life, depends on a number of factors. Therefore, certain laws apply in it as well. The teaching of the national idea as a science means that it has its own subject, object, goals and tasks.

Studies in the field of medieval philosophy are also interesting. The writings of Augustine Aurelius and Thomas Aquinas contain reflections on experience, consciousness, and time, which mainly explore themes of New Age and modern philosophizing, including space in general and spiritual issues in particular. In their works, these thinkers emphasized that neither the past nor the future have real existence - real existence belongs only to the present. Those who know that the past depends on our memory for its existence, and the future depends on our hope.

The present is changing rapidly in everything in the world: a person does not have time to look back, because he is forced to remember the past, if at that time he does not rely on the future. Thus, the past is memory, the present is thought, the future is expectation or hope. Therefore, for these scientists, the characteristic of time was the continuity characterized by the duration of any movement and change. In this sense, emptiness is eternity, it is only here and now. There is no past or future in eternity. In Eternity there is no change and there is no interval of time, because the interval of time consists of the past and future changes of objects. Eternity is the realm of thoughts and actions of a being.

In fact, it is important for each of us to understand what the spiritual space is, how we relate to it, how sensitively we feel the spiritual boundaries. Everyone has their own ideas and views about space, which change as they change. Man himself creates conditions for the formation of spiritual space. For this he needs tools: spiritual capacity; road map traffic technology; action formed through positive thinking; moral values acquired by talent, hard work; creative performance of independent work; environmental awareness and others.

Working with these tools contributes to the constant renewal of his spiritual space. Each of us chooses how to work with the spiritual space. For example, we create the space of our house ourselves, we think about what waste elements to remove, what color the wallpaper should be, where to set the workplace, etc. We do all this so that we can change, competently interact with the elements of our space. Therefore, when we are ready for this change, we have an internal need to change the space. In this case, the mental space contributes to a new discovery.

## MAIN PART

Spiritual space is the essence of a person's interaction with the world around him. Feeling our own space, we see other spaces. The spiritual space of like-minded people is spiritually close to us, the higher-level space is interesting for us, the space that does not correspond to the elements of our spiritual space does not interact. The space has a unique feature that it has the ability to simultaneously reverse and open from one point in all directions of the natural, social and other worlds. This is the technology of a person's spiritual space, which determines his relationship with the outside world.

Spatial structure is one of the universal means and methods of modeling the world around us with its diversity and versatility to the extent that everyone can do it. "Cosmos is a certain spiritual essence strictly separated from the emotional momentary reality"[3], which can be used by a person as a means of achieving success in interactions with the world around him. To interact, he uses the tools of the mental space. A good example of working with tools is the social reality studied by Hippocrates. Based on his ideas, working with tools, taking into account economic, ethnographic, historical, political science and other tools of social space, determined the influence of natural and landscape factors on the lifestyle and behavior of people living in a certain area. This space point became the birth of the history of philosophy, its founders are Herodotus, Thucydides, Polybius, Tacitus, Plutarch, who always started their reflections from social reality.

Another example of the Middle Ages shows a religious worldview, which made it possible to create a single socio-cultural space. As a tool, religions gave humanity a mechanism to interact with the outside world, believing in the supernatural as a broader than socialization. The boundaries of such a spiritual category, which has a completely new quality, have expanded. A single religious world formed in the global socio-cultural space with clear spatial parameters for understanding world history from different social spaces.

Moreover, as we observe the working of spiritual space with qiras in the chronology of historical events, we observe that humanity engages in emotional knowledge of history as a special space for human existence. Thus, during the Renaissance, humanity realized the connection of times, acquired a sense of history, which led to the formation of a new historical space. Such potential and emerging interest led to the expansion of the geographical boundaries of human existence, which created the need of mankind for new knowledge and marked the era of new geographical discoveries. Thinking about the systematic functioning of the spiritual space, we came to the conclusion that the spiritual space has its limits. We will consider this matter in detail in the next chapter of the manual, and now we will turn to the example of the relationship between the spiritual space and its boundaries.

Thus, V. P. Semenov-Tyan-Shansky spoke about two ways of mastering geographical space: the first is to open new borders of space, and the second is to conquer. As he noted, "the method of entry has a great impact not only on the territory, but on the spiritual life of a person, especially on his language; a peaceful introduction, a centuries-old agricultural colony, primarily looking for comfortable and familiar soils and suitable topographical conditions» [4].

With the crude method of developing the geographical space, everything looked uncertain. As you can see, the researcher shed light on the issue of natural working with spiritual space tools. With the

knowledge and ability to work with them, the spiritual space opens up in the directions that a person has the ability to work and change. If this is done “conquered” without knowledge or self-interest and not for the common good, then the idea of such conquest will not work. Borders and new space do not give well-being and new directions.

The idea of a new spiritual space and the unification of humanity on the basis of a common life was answered in the scientific works of N. Gumilyov, who pointed to the behavior of a person who unconsciously mastered it since childhood. After his scientific works, representatives of different ethnic spaces are gradually adapting to each other, forming a unity of new stereotypes of the space of behavioral culture, because “nomadic economy cannot exist without connection with agriculture, because exchange of products is equally important for both sides” [5]. This indicates the need for the functioning of the tools of the formed space, forming a single whole.

For a more complete understanding of the concept of “spiritual space”, let’s turn to the words of Blaise Pascal: “The greatness of the soul is not in the fact that a person reaches some limit, but in knowing how he behaves. immediately touching both extremes and filling the entire space between them” with the help of intuition - the ability of a person “to complete the whole in his imagination, on several grounds, before identifying and examining all the parts. facts and experimental data, re-creating in imagination the whole integrated theoretical system” [6].

According to N.A. Berdyaev’s philosophical term, space is “the objectification of the distance perceived by the Spirit between two opposite choices, the space between” [7]. It is the sense of diversity and versatility of the single spiritual space, which helps to open up the space of each person in the interpenetrating interaction and organizes to reach new boundaries of interaction, mutual existence and ready form. the interpenetration of all that exists, the projection of inner spiritual space onto the world around.

Only in this way can two people, the individual and the other world, emerge, create, manifest themselves in a single spiritual space. In another case, the latter collapses, and in its place a falsification appears, in which a person begins to focus on himself or discover himself in another, moves to act in an alien space that is not related to his mental space. But orientation does not occur, because the process of self-realization through a single spiritual space is lost: if the spiritual world of a person disappears, then the space is deformed and passes from a spiritual phenomenon to a material or other thing. In this case, internal contradictions arise in a person, the meaning of life is lost, etc. In the spiritual space of a person, there is always a vertical system, on which we hang the tools of success, like a New Year's tree. From this point of view, spirituality is a holistic quality that determines the content, quality and worthy existence of a person. Spiritual space is a structured system that includes cultural, political, social, geographical and other spaces. The analysis of the spiritual space showed that human existence depends on the space chosen by the person himself, which can be spiritual or alien, deformed.

## CONCLUSIONS

(Instead of the conclusion, we can emphasize that as a subject of public relations, a person learns social experience, socialization cannot be imagined without his active participation. In particular, young people are a force that preserves the nation by strengthening the heritage and values left by ancestors

through the principles of succession in their moral and socialization. . The involvement of young people in the processes of implementing social, economic and political reforms in our country will undoubtedly form a strong civic position in young people. The transition of society to new social relations depends to a large extent on how and to what extent the youth movement is supported. After all, only morally healthy and socially worthy only generation can ensure the continuous process of socio-economic, political-legal, scientific-technical development in Uzbekistan.

People create the spiritual space with their own hands, influencing it through family, professional activities, hobbies, culture, politics, etc. As a result of human influence, its spiritual space changes and the social space changes, changes its structure, content, configuration, ability to open in all directions at the same time. in the spiritual space, all spheres of the life of the Uzbek society are formed and changed, which makes a worthy contribution to the spiritual development, which clearly reflects the spiritual image of New Uzbekistan.

Because the spiritual world is the world of moral beauty of mankind, Its preservation and promotion is the guarantee of preservation of humanity and its protection from all kinds of terrible crises.

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