



## **FACTORS OF FORMATION OF SPIRITUAL SPACE WHERE SPIRITUALITY AND MORALITY ARE DEVELOPED**

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**Annotation:** *The article analyzes the philosophical interpretations of the concept of "Spirituality and morality", its importance in the spiritual development of man and society. The concepts of "spirituality" and "ethics" have been studied to be important in defining moral and ethical norms and principles of behavior that directly affect the thinking and lifestyle of people in certain social systems in all times and in all countries of the world. Some issues related to the development of the individual and society in the spiritual space of new Uzbekistan are also analyzed.*

**Key words:** *spirituality, spiritual space, "moral judgment" and "moral evaluation", "globalization humanism", philosophy, man, society, spiritual development, New Uzbekistan, enlightened society.*

### **Introduction.**

Studying spiritual values in the field of spiritual and moral ideas in new Uzbekistan is one of the most difficult and urgent problems of our time. Because the field of spiritual research and methods of self-realization is becoming more relevant not only in improvement, but also in the economic and political spheres of life, as well as, most importantly, in the national-cultural and spiritual environment. The concepts of "spirituality" and "morality" have occupied an important place in all times and in all countries of the world in determining the moral and ethical norms and principles of behavior that directly affect the thinking and lifestyle of people in certain social systems. Problems of spiritual and moral behavior, as a rule, are of particular importance in the conditions of the transition period of the social structure, which is accompanied by a revision of the usual way of life. We are faced with the need to renew the society spiritually. Morality is both the subject of change and the instrument of change: it is both a goal and a means to an end, a measure of renewal and a measure to be renewed, and most importantly, it is a method of transformation that must be changed at the same time.

Morality is an important quality of a person's mind that is not directly related to other characteristics. For example, Kant emphasized the complete autonomy of moral consciousness. Unlike Kant, Hegel is not focused on discovering the autonomy of morality, but on determining its role in the system of social relations. Hegel declares morality as the basis of all social development. Morality, according to Hegel, is the second (mass) nature of man, which rises above the first (individual). Hegel's doctrine reveals the complex relationship between progress and moral perfection.

K.G. Ballestrom sees morality as an important aspect of the human dimension as one thing, and abstract moralization as something else entirely. Despite all its scientific character, utilitarian moralism essentially meant a transition from objective idealism in ethics to subjective idealism, from ethics to ethics (to use Hegel's terminology), from the historicism of Hegel or Schelling to the abstract ethics of Kant. "It was a utopian abuse of the category of the ideal, an abuse of the right to 'moral judgement' and 'moral evaluation', to which Hegel strongly and firmly objected.

In connection with globalization in the 21st century, proposals are being put forward to build a moral system for the coexistence of all countries in the world, to establish a new world order that declares "globalization humanism", "primary globalization of morality", behavioral norms and ideals. We are



talking about a certain social conscience, in which everyone should participate. Such arguments about a unified new morality are nonsense. Self-punishment is conscience. But perhaps not everyone has such a moral foundation. So, let's say, heroism may not happen to everyone (throwing oneself into a fire, saving a drowning child) unless there is a "must" inside of it. The New Philosophical Encyclopaedia defines conscience as "the capacity of a person to critically evaluate himself and realize and feel that he is failing in his duty."

The formation of the spiritual sphere is carried out through the projection of pseudo-cultures alien to the consciousness of the individual, in which the state, society and man are disintegrated from the inside. In such conditions, the changes in the system of traditional spiritual values began to be defined more clearly, the most important role of traditions in human life and its impact on the situation in the spiritual and moral sphere of the life of the entire society was determined.

Honorable President SH. Mirziyoyev, "It is no exaggeration to say that there is not a single country or society that is not worried about the current dangerous situation, political and economic crises. International terrorism, extremism, drug trafficking, religious antagonism, illegal migration, human trafficking, environmental problems, increasing economic helplessness, unemployment, and poverty in some regions are of great concern to all mankind. It is necessary for all of us to think seriously about the question of how to behave, how to maintain peace and tranquility, and ensure sustainable development in such a complex and unstable situation.

When we evaluate the role of morality in the development of the spiritual space, we should not see it as a ready-made set of rules suitable for any situation. There is something in a person that dictates to act "conscience" in a given situation. Self-punishment is conscience. Lack of proper education leads to phenomena such as drug addiction, crime, extremism, intolerance, inter-ethnic conflicts. Lack of true spiritual knowledge and ignorance in matters of religion leads to extremism.

### **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 as they can strengthen the heritage and values left by their ancestors in their moral and socialization through the principles of succession. Involvement of young people in the process of implementing social, economic and political reforms in our country will undoubtedly form a strong civic position in young people. The society's transition to new social relations largely depends on how and to what extent the youth movement is supported. After all, only a spiritually healthy and socially worthy generation can ensure the continuous process of socio-economic, political-legal, scientific-technical development in Uzbekistan. People create their own spiritual space, influenced by family, work, hobbies, culture, politics, and more.

As a result of human influence, its spiritual space changes and 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 significant 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 humanity. Its preservation and promotion is the guarantee of protecting humanity from all kinds of terrible crises.

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