

MORALITY AS AN IDEOLOGICAL APPROACH TO COUNTERING SPIRITUAL THREATS

Gulnoza Karimova,
Senior Lecturer, Fergana State University,
Uzbekistan, Fergana City

Abstract

Special attention is paid to the tasks of developing the moral culture of people in new Uzbekistan and creating an excellent moral environment in society. In the context of globalization, education plays an important role in the comprehensive education of the individual, the formation of qualities characteristic of excellence and a qualified specialist in the field of information technology. Therefore, in order not to fall into the sphere of someone else's influence, not to become prisoners and servants, we must always remain true to ourselves and become an ordinary volitional force.

Keywords: Morality, spirituality, education, harmonious generation, spiritual threat, ideological immunity, information culture, globalization.

Introduction

The development of a society or civilization is also linked to the moral factor, along with other economic, political, and social factors. The fact that the moral environment is stable, that it is based on high moral ideals, that it combines national and universal moral values, has a positive effect on the development of any society, culture, globalization.

It is necessary that we all understand the same reality again. We are told that now anyone who wants to strike a blow is trying to strike not from the military and economic side, but, as noted above, primarily from the spiritual and ideological side. In the case of our propaganda work, it often remains in narrow circles, without bringing the expected result, unable to penetrate into broad strata of life, inexperienced, some young people with a limited worldview do not reach their hearts and minds.

MAIN PART

As one of the important directions of modern ethics, morality considers human life as the highest value. Considers the problem of maintaining human life as an important criterion for distinguishing between good and evil. In fact, no matter how high the indicators of scientific discoveries and positive impact of scientific progress, achievements of science on the human lifestyle, violation of the rules of norms and criteria within the framework of the "Human-Nature-Society" system in a certain sense raised the formation of Bioethics to the level of the demand of the period.

The beauty of a person is directly related to moral qualities and moral relationships, and at the same time they manifest themselves in his moral and aesthetic culture. "The main criterion of a person's spiritual culture is moral maturity. And moral maturity embodies moral qualities – honesty, dishonesty, conscientiousness, benevolence, cruelty, kindness. Therefore, the main criterion of a culture of conversion is a combination of good behavior and excellent virtue"[1, 56]. In fact, etiquette, behavior, and morality occupy an important place in the culture of conversion, which is an integral part of moral culture. The concept of zero morality not only remains a philosophical concept, but also, at the same time, has deep national and practical features.

Human thought, intelligence is an important factor in creating moral relationships in society. In this process, diverse manifestations of moral culture arise, affecting the processes of development and change of the social environment, depending on the internal laws of society itself. The development of the moral culture of the individual affects the moral culture of society and enriches each other. Moral culture plays a specific role in the process of enriching personality thinking and worldview. The moral culture of the individual as a specific means of communication of the moral culture of a particular society consists of individual-national, spiritual-moral, socio-political and artistic-aesthetic inclinations.

According to our opinion, the moral environment, that is, the ethosphere, is a holistic phenomenon that combines all the moral elements of the relationship between man and man, man and society, man and nature in all aspects of social life, all moral ideals, concepts, principles, qualities in the social mind. In general, the stability of the moral environment, the reflection of various principles of morality in the system of Human Relations, has a subjective character. Because the moral environment is not a static phenomenon, but a dynamic phenomenon. Its evolution and transformation through the passage of periods, influenced by various factors, is a characteristic manifestation of social determinism. The moral environment began to take shape with the emergence of the first signs of morality in the Society of man, from the time when biological motives, not needs, but moral needs were the basis for this or that behavior of people. The formation of the moral environment was closely related to primitive religious mythological views. Taboos (prohibitions) that exist in social life are empowered by the will of the divine being. In its place, the way of life of primitive germ society was greatly influenced by the emergence of the first rules of morality.

To each new cultural value we evaluate as positive or negative, beautiful or ugly, based on the point of view of the cultural values formed in ourselves. In everyday life, each of us faces different events, evaluates works of literature, art, cinema as good or bad events. During such an assessment, of course, the influence of each individual's own views, values plays an important role. But, in most cases, at such a time, especially if the phenomenon being evaluated belongs to a different culture, the system of values that the culture that belongs to us instilled in our soul becomes a priority.

In all times and spaces, betrayal of the Motherland was considered the most severe unforgivable sin, a crime. On the days of notorious atrocities, which have repeatedly

covered the sky of our country with black clouds, some of those who got lost were you and those who walked around us. It cannot be denied that their fall into this state was also caused by the negligence, bystander of the people around them, the public. Special importance is attached to the promotion of the National idea and the improvement of the effectiveness of spiritual and educational work in order to prevent such terrible tragedies. In this process, too, a lively and touching word will be the main tool.

First of all, teach children that there is proof in thinking, that is, always give them correct, truthful information and do not let in their memory unobtrusive, fallible thoughts take place, otherwise even after they grow up, they will discuss wrongly, giving order to those innocent thoughts, as a result of which they will get into the wrong ways and hurt.

If a person realizes his rights and duties teran, can acquire legal consciousness and culture, his chances of not falling under the influence of destructive ideas, scoundrels expand.

We believe that it is especially important to carefully analyze and evaluate modern complex ideological processes from a scientific and practical point of view, to determine their priorities, to whom and against what they are directed, to study the impact on various layers of morality, to identify the essence of harmful ideas and ideological attitudes. attacks that contradict our national interests, our way of life.

In this regard, it is necessary to deeply understand that the widespread introduction of modern informational and computer technologies, the development of effective methods-methods aimed at strengthening the ideological immunity of our society, the preparation of relevant recommendations and manuals for state and public organizations are becoming our important task today.

Ideological immunity can be divided by its peculiarities into: first, when a person's general immune system is innate, ideological immunity is formed. Secondly, it will have a special feature for each generation. Thirdly, ideological immunity is ensured in society only when the immune system is formed[2, 79].

The main and first element of the ideological immune system is knowledge. Therefore, knowledge in the ideological immune system must be objective, correctly and fully reflect reality, serve to enrich human spirituality, and develop the people and society. The second main element of the ideological immune system is the system of discussions and values that are formed during the acquisition of such advanced knowledge, because the more objective and deeper the knowledge, the more weighty the arguments and values of their time are. In short, the value system determines the possibilities of ideological immunity and serves as a reliable shield against harmful ideas. However, the system of knowledge and values alone cannot fully express the essence of ideological immunity. After all, these two elements are related to the third important element of ideological immunity, namely, the system of goals in the socio-economic, political, cultural and educational spheres. If there is no such system of specific goals, then the ideal commandment is that a person, nation or society, being transparent, can outwardly resist ideological repression.

In the process of globalization, universal moral values are considered an important factor in the formation of its human qualities, moral values and norms, effectively influencing the culture of the individual. At the moment, it is assumed that Real objective and subjective

conditions will become rich in content in the emergence of creative activity in all areas of the individual's activity. The combination of objective and subjective factors colorizes moral culture in content and form, raises its social significance. Thanks to this, the qualities of goodness, beauty take a deep place in the spiritual and moral image of a person, a sense of creativity increases in his profession, serious changes occur in his psyche, a national and universal moral heritage, an increased sense of value for values, an increased responsibility for creating aesthetic, spiritual values for the development of his people and country, Even at the new stage of Uzbekistan's development, several legal acts have been adopted aimed at the rational use of natural resources and the preservation of their purity. Tevarak is a loving view of the environment, nature, and thrift that largely depend on the culture of environmental awareness, upbringing, and people's feelings. As long as feelings of love for Mother Nature do not worsen in the human mind and soul, people prefer temporary economic and material interests, the future of the Motherland, and the preservation of nature. This is directly related to design issues, which, along with such moral qualities as duty and responsibility, are the activities of a feeling person who loves beauty and creates beautiful spaces.

CONCLUSION

In conclusion, moral culture, without a molded, hardened system, becomes important in the process of developing the moral consciousness of an individual, since it is associated with all branches of human activity. A person with a developed moral thinking and culture will not be indifferent to the history, spiritual heritage and social progress of his people today. He does not imagine his life and activity outside the nation, country and socio-historical life.

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