



DEFORMATION OF MORAL VALUES.

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ABSTRACT

Considering moral deviations as a holistic, dynamic formation (process), we identify from the variety of interrelations of this process with the moral life of society only four components that are most noticeable for our study: terrorism, drug addiction, corruption, irresponsibility. All of them have both theoretical and practical significance for the study of moral deviations.

Moral deviations, considered as a modern negative phenomenon, are closely related to the socio-economic, political, spiritual processes occurring in the modern world. In some states and societies, socio-economic and religious processes serve as the causes of the emergence and expansion of certain types of moral deviation, in others they act as consequences. Often these relationships are so intertwined that it is difficult to determine whether moral deviations in the socio-political and spiritual life of society are consequences or causes.

It is easy to see that these components relate to all spheres of public life. All four components are directly related to the entire system, the social, political, spiritual life of society, to the way of life, to the worldview, to the beliefs of people. By studying them, we essentially analyze not only the structure, but also the relationship of deviant behavior with various aspects of social life.

The moral phenomena under consideration in themselves, of course, are inherent not only in deviant behavior; These are components of any processes of social life. But in the cases we mentioned, we are talking about them as phenomena that are deformed, destroyed, and distorted in a certain way. How such deformations arise, where they lead, how they are interconnected and how they are expressed - answers to the questions posed are necessary in order to organize counteraction to moral deviations on a scientific basis, and, therefore, make it more effective. In addition, this means that moral deviations would not have tragic consequences for the whole society and individuals if they were not associated with the deformation of moral values, norms and relationships.

Specific acts of deviant behavior give rise to extremely undesirable changes in moral values. Both scientific research and practical experience show that at the mass level, moral deviations inevitably affect the stable system of moral values of people and people.

They mostly lead to discredit and distortion in the operation of existing moral norms, tearing

apart the living “fabric” of morality. In addition, these distortions can lead to more tragic consequences in the life of society and the individual, to the violation of social norms and to the development of antisocial, anti-state behavior. The complex system of interaction of moral deviations in our ethical science has been studied extremely poorly and its analysis is of important scientific and practical importance.

Moral deviations are distortions in the system of moral values. By moral values we mean moral norms, principles, ideals, concepts of goodness and justice, happiness, duty, patriotism, etc. It is known that people’s actions have a certain moral significance because they have an impact on social life, affect people’s interests, strengthen or undermine the foundations of the existing society, promote or counteract social development, precisely because of the social significance of people’s actions, society regulates their behavior through moral deviations, makes moral demands on people and sets certain goals for them. When determining the line of their behavior, people rely on a system of universal human values in which some values are placed higher than others, they are given preference over others, and this in turn affects the motivation of actions, the choice of goals of behavior and means of achieving them, especially in complex, problematic situations, and conflict situations.

Moral deviations, as a rule, are associated with constant distortions of moral norms and values among those strata and groups of society that produce deviant behavior. The level of moral value orientations among people of different strata of society is not the same. This level also varies depending on the individual characteristics of the individual. At the same time, we can identify the most common systems of moral values that are typical for a particular society or people, dominating in the mass consciousness, as well as hierarchies of values that are normatively enshrined in the spheres of morality, law, and religion.

Thus, the Uzbek people are, in principle, characterized by a system of moral values, in which the leading place should be occupied by a sense of collectivism, respect for elders, parents, guests and, in general, for strangers. Collectivism is even recorded in Uzbek folklore. Since historically collectivism took hold in the countries of the Muslim world, where elements of tradition in public life are strong, collectivism was often interpreted in isolation from moral foundations in the spirit of a collective communal type - with strict control over individual consciousness and behavior, often neglecting the interests of the individual. Collectivism in Uzbek culture and morality has a different connotation. It assumes collective responsibility for each individual and everyone is responsible not only for their own behavior and actions, but also for the behavior and actions of other people, the team and society as a whole. It should be said that in this regard, such moral character traits as mutual support, mutual assistance, mutual responsibility, trust and respect are strengthened. In such a system of collectivism, the level of occurrence of such moral deviations as theft, fraud, drug addiction, murder, betrayal, and greed is very sharply reduced. Uzbek society is largely built on traditions. Traditions are the main criterion in determining moral deformations. Uzbek society strictly adheres to national customs, giving preference to traditional moral principles, and this creates a certain barrier to committing moral deformations.

Deformations of moral values are a consequence of a low standard of living, the lack of basic needs among young people, on the one hand, on the other hand, is associated with the consumer psychology of young people, the “deification” of money, which has a great influence on the moral deformation of consciousness. We assume that such deformations are formed

gradually, starting with the desire for false self-affirmation and, of course, the main reason is the weakening of the influence of the moral values of the people and society. Neglect of traditional moral values turns into a denial of everything social, all norms of behavior. Here, in essence, general patterns appear, tendencies of a fragile moral consciousness, in which extreme individualism is exalted, preaching the cult of “money-money” and brute force, and universal moral principles are destroyed. The deformation of moral values in the minds of young people leads to the loss of ideological, spiritual and legal guidelines and this, in turn, gives rise to much more dangerous moral deviations such as terrorism, extremism, the spread of prostitution, and drug addiction. Analyzing the moral deformations of those individuals who commit crimes, various types of offenses, immoral acts in our society, we can see that these deformations, distortions of moral and socio-political ideas are not inherent in the bulk of the population of our Republic of Uzbekistan. This is a great merit of the President of the Republic of Uzbekistan, who constantly calls for strengthening the traditional moral values of the Uzbek people and for comprehending the content of the spiritual culture of the past. After all, the problem of moral deformations is not only a domestic but also an international problem.

It is known that each era has its own ideas about the deformation of moral values. For many generations of our ancestors, this was an outrage against language, customs, traditions, and rituals. Customs, traditions, and rituals represented their moral quest, their hopes for a normal human life. Therefore, the best moral traditions, customs, and rituals should take their rightful place in modern moral relations.

Moral traditions are very complex spiritual formations. These are ways of transferring skills, knowledge, ancestral memory of the people, culture, ways of transpolating spiritual and moral values, consciousness of unity and unity of a person with society into the present and future. Traditions are a way of maintaining unity and interaction between man and society. And in this sense, traditions act as a memory of certain achievements of the people in the spiritual education of man.

In modern Uzbek society, the role of tradition is significant, because they fulfill new moral and educational tasks arising from the ideology of national independence. At the same time, however, traditions are called upon to assimilate modern needs within the framework of their educational functions, to form a new person. Traditions are a figurative and popular expression of the most complex ideological problems. And here the question inevitably arises to what extent their current state and organization meet the needs of our modern life.

For many centuries, Uzbek traditions (work, family, wedding, educational, religious), even being external in form, actually expressed the objective logic of social development, breaking through strong ideological pressures and artificial canons. In this regard, we can recall the Navruz holiday as a form of expression of human joy at the arrival of spring and the awakening of nature. Uzbek moral traditions are a great “investment” in the spiritual growth of our society.

The attitude towards tradition requires great tact, careful attitude and education of culture, love and patience. Uzbek traditions should become a convincing form of expression of our national culture and social relations, a form of humanistic attitude towards man, his present and past, and affirmation of his moral dignity.

The independence of the Republic of Uzbekistan has given many traditions a new

spiritual understanding - this is the ritual of marriage, farewell to a person who has passed away, the reception and farewell of guests, relatives, neighbors, the attitude towards the younger, older, women, the elderly, the indispensable care for the disabled, the sick, the attitude towards another nation, to the customs and traditions of other peoples and religions. Traditions, as a rule, are carriers of a certain moral idea that affirms a certain stereotype of behavior in the human mind. If there is a social need to consolidate a given moral value, if it corresponds to the spirit and level of development of this spirituality, this culture, then it will naturally and easily be realized in life. Therefore, ancient traditions cannot be treated negligently. They connect us with the past. Considering that many Uzbek traditions are multifunctional, it makes sense to find and highlight something in them that will strengthen a person's spiritual strength even today.

The successful existence and functioning of traditions depends on a number of factors: on a clear understanding of their goals, on the rational organization of their functions, on the degree of objectification of their content and significance for the education of the individual. If the relevant requirements are violated or ignored, traditions cease to fulfill their inherent educational functions and lose their social significance. In this case, traditions gradually lose their effectiveness in raising a spiritually perfect person, and, consequently, are subject to distortion and deformation.

The deformation of moral traditions is in itself a moral deviation. At the same time, it can serve as both a cause and a consequence of deviations in other components of social life. The distortion of moral traditions gives rise to impunity for violators of moral traditions and a general state of irresponsibility of a person for his actions, which sooner or later leads to a weakening of the moral system with all the ensuing consequences - prostitution, drug addiction, irresponsibility, theft, murder, etc.

The harm from the deformation of moral values is especially noticeable in our time. But an important role must be played by law enforcement agencies, the very purpose of which is not only to prevent and suppress social deviations that are dangerous to people's lives, but also to preserve the purity of national moral traditions, norms and behavior.

The years of Stalinism and stagnation largely undermined faith in the significance of traditional moral values. Apathy and the spiritual impoverishment of society have reached their limit, which has led to a complete disregard for the national characteristics of moral values - one of the consequences of the deformation of morals. The lack of a sufficient level of intellectual culture not only of law enforcement agencies, but also of the population, as well as the low level of professional knowledge, political, legal and general culture contributes to the deformation of moral values. The listed shortcomings are aggravated in the absence of due attention to the moral education of a person and the improvement of his moral culture. A significant impact on the emergence of deforming moral behavior of a person is exerted by the socio-psychological characteristics of people, which in turn have objective and subjective reasons: shortcomings in upbringing, the influence of an unfavorable environment, rudeness and imbalance, social, national intolerance, excessive self-confidence, excessive vanity and careerism, lack of self-control, etc. All this is closely connected with manifestations of deformations of moral values. The President of the Republic of Uzbekistan, in his speeches, speeches, and reports, constantly points out the reasons for the deformation of moral values and calls on all citizens to comply with the Constitution of the Republic and legal and moral

norms in all spheres of human activity. People get used to relating to natural, social, personal, etc. interests are indifferent, and this often leads to serious violations of moral and legal norms. In addition, the deformation of moral values can, in certain cases, become one of the components of the process of social deviations and the emergence of instability and instability of social life. And morality for these reasons becomes unable to perform the function of a spiritual regulator of society.

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