



## DEVELOPMENT MECHANISMS OF THE MORAL CULTURE OF YOUTH ON THE BASE OF NATIONAL AND UNIVERSAL VALUES

Khotam Sirozhiddinov

Senior Lecturer of "Social Studies"

Tashkent State University of Uzbek Language and Literature

E-mail: hotamsir@mail.ru

### **Abstract:**

The main condition for the existence and viability of a particular cultural group depends on the stability of the content of historically established moral norms. As a result of the development of the moral culture of young people on the basis of national and universal values, their viability increases. However, depending on the development of society, its economic, political and religious characteristics, a change in moral norms is inevitable.

**Keywords:** amoralism, axiology, moral culture, ideal, altruistic, post-industrial, dynamism, isolation, duty.

In the development of the moral culture of young people, it is necessary to pay attention to such ideas as humanism, the optimization of human relations with nature, and the salvation of society from self-destruction. At the same time, in order to form qualities in one's behavior, it is necessary to be aware of certain moral goals and develop appropriate means for their implementation. In the sphere of public consciousness, ethics works with the qualities of behavior and ideals that ensure the fulfillment of specific tasks and moral requirements, which are implemented in the system of principles for assessing the real behavior of society. However, the axiological study of immoral thoughts that formed in the thinking of young people at the end of the 20th - beginning of the 21st century did not bear fruit. The sciences that study the spiritual existence of a person, such as philosophy, ethics, art, developed in a modern spirit, moving away from national and religious values, as in their previous stages. For this reason, when analyzing the general functions of national and universal values, it is necessary to pay special attention to the transformation of family values in the formation of the moral culture of young people. In the development of the moral culture of young people, their age, environment, and beliefs are of great importance. Its parts arise as a result of "a combination of moral understanding, moral experience and the organization of human behavior under the peculiar content of moral abilities" and habits are also important. There is also something ambiguous about customs and





their importance. regulation of customs in relation to production, private life and renewal of their cultural life of society; accept the widest range of customs that are relevant to him, and only those that are appreciated by the group. In both cases, it is based on an approach that determines the importance of morality. Their usefulness is considered from the point of view of solving the problems facing society. "The evaluative function of morality primarily serves social control to ensure that people adhere to these presented patterns. Evaluation improves the effectiveness of ethics. Without evaluation it is impossible to be moral." [2:32] Sometimes, by looking at the customs of all walks of life with respect, they are judged positively.

In this, one can observe tolerance, that is, the moral content of the activities of any cultural group that exists in society is not discriminated against. In modern society, such cases can often be observed, and this is the best way to prevent discrimination. Everyone maintains customs based on their worldview and beliefs.

Therefore, moral culture includes not only customs, but also the manners and behavior that form them. Based on this, we consider it appropriate to consider moral culture as a synthesis of manners, behavior, and ethics. "If we take morality as a general concept and reflect it in the form of a circle, the smallest part of the circle is etiquette, the larger part is behavior, and the most comprehensive part is morality. Etiquette includes beautiful behavior based on national traditions, which create a pleasant impression on a person, but are not important enough to make a difference in the life of the community, society and humanity. Behavior is a set of pleasant human behavior that is important at the level of family, community, neighborhood, but does not have a significant impact on society and human life

Morality is a set of generally significant positive actions that can serve as a model for society, time, and sometimes human history, a spiritual phenomenon that determines the level of maturity of mankind. [3: 8] These social phenomena are not a mechanical combination of moral culture, but a system of its constituent elements.

Ethical culture is formed as a result of educating young people from the spiritual and practical side. This indicates the need to take into account the characteristics of ideal systems when studying the mechanisms of development of the moral culture of young people

The main difference between ideal systems and material systems is that ideas about them are a product of human thinking, a subjective image of an objective spiritual reality. The analysis of ideal systems of human thinking in most cases ends with the creation of imaginary, utopian ideas about the phenomenon under study.

By analyzing the characteristics of the ideal system, as well as determining the interaction of the system under study with others (economic, political, religious,





pedagogical, legal, environmental culture) in the course of our study. All existing systems differ from each other in varying degrees of stability (instability), dynamism (static), isolation (openness). For this reason, we must also analyze the criteria that shape their manners and behavior in the development of the moral culture of youth. Manners, behavior and moral education are the main criteria that determine the moral culture of young people. A moral culture that directly guides the behavior of young people, regulates their social relations, limits their desires and needs on the basis of various taboos. Each nation used the results of evolutionary social experience in the development of the moral culture of its youth. Through public control, people live on the basis of national and universal values that are formed throughout their lives.

The weakening of public control, the loss of such norms as shame, honor, shame, the growth of carelessness and indifference, the adoption of certain actions and desires for "freedom" lead to behavioral disorders, deformation of humanitarian habits, and the decline of moral culture. As a result, inhumane and immoral habits that threaten the extinction of society.

Today, maintaining ethical imperatives is more important than ever. Declaring existing moral standards as outdated, using aggressive methods to fulfill people's desires, disregarding national and universal values, and declaring nihilistic movements that try to simplify ideas about life as "modernity" is growing more and more. As a result, the altruistic and positive moral habits characteristic of some social behavior are replaced by amoralistic, vandalism, and egocentrism ideas of the nihilized cultural group.

Today, the development of the moral culture of young people is characterized by the increasing need for humanizing social relations, for this purpose, striving for a regime of normative regulation of their behavior and searching for ways to restore it. Social practice has repeatedly shown that amoralistic habits formed while ignoring the historically formed and immutable values in the development of the moral culture of young people destroy the integrity of society.

We should pay special attention to the category of duty, which is considered a universal human value, in the development of the moral culture of young people. Because duty forces young people to preserve the future of humanity by their actions in the future. The level of understanding and fulfillment of moral duties of people is different. Historically formed moral culture is characterized by the fact that everyone does not doubt the need to fulfill their duty to the future of humanity.

In a post-industrial society, as mentioned above, the decline in the moral culture of young people is not perceived by many as a personal tragedy. For this reason, all





members of society do not fully understand the obligation to participate in its preservation or neglect due to negligence.

The moral basis of the moral education of young people was the national-historically formed cultural values. "A nation, on the one hand, creates its own values, improves them in the process of development from the past to the future and continuously forms new aspects, and on the other hand, it changes and develops under the influence of value systems. In the sense that it creates its own values, polishes their new facets and aspects, improves them in the process of development, the nation is the owner of its values, the main object that delivers them from the past to the future in the process of development. changes in space and time. [4: 127] The positive activities of historical ancestors and legendary heroes are considered important in the realization of national identity. They take as a standard the best and most acceptable forms of fulfilling moral requirements. Therefore, young people develop a moral culture from the social experience of any cultural group. At the same time, each member of society bears the main responsibility: firstly, to fulfill the social and moral requirements that have been formed historically, because imitation is strong among young people; among them to choose the moral and most acceptable of beings. Moral intentions and ways of their implementation have a clear difference between the heroes of the work and the team. Some novels describe conflicts that arise as a result of incorrect behavior and ignorance of the norms of behavior adopted in a certain society and in different periods of people with a high moral culture. Or even in real life, as a result of migration and immigration, inconsistent behavior of people of high moral character in unfamiliar societies is widespread. Sociology notes the specific difficulties of a marginalized person entering a new social group for him. No matter how a person adapts to a new social group for him, the prevailing behavior in society does not fully understand all the stereotypes or the essence of historically established national values. To understand the spiritual and moral world of society, you need to be born and grow up here.

In conclusion it is necessary to pay attention to the goal and means of achieving it in the development of the moral culture of young people. Morality as a goal is the active side of social consciousness and corresponds to the objective laws and real possibilities of a certain stage of human development. Any goal anticipates the inevitable consequences of moral or immoral behavior that may arise in the minds of people, that is, it is aimed at the optimal search for patterns of morality and stereotypes for the subjects of activity.





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