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MORAL CULTURE - THE BASIS OF MORAL LIFE

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Abstract: In the article, man and his units are considered to be the creators and carriers of moral culture. There can be no moral life without a man. Therefore, attention is drawn to the fact that man and his units are the core of moral life, the main substantial element of moral culture that makes up the system, the creator, and carrier of moral culture from generation to generation. The article aims to identify and substantiate the objects of the formation of moral culture, the implementation of moral education processes.

Keywords: man, morality, moral culture, substance, moral life, moral education.

Ethical culture is a part of moral life created by processing to regulate social relations and educate people. It is the substance, that is, the basis of moral life. Substantial elements that make up moral culture as a substance consist of: firstly, man as a moral culture, secondly, the moral needs of human beings, thirdly, the moral consciousness that arises from the need to understand moral needs and includes moral goals, plans, etc., fourthly, a view of human creative activity is moral creativity, which is based on moral understanding and takes place in parallel with it, fifthly, the results of moral creativity are the teachings, the manners of behavior, the moral customs and institutions, sixthly, the application of the results of moral creativity in life.

From the wholeness of the substantial elements that make up moral culture as a substance, a moral way of life, individual moral relations, moral tendencies, and behavior are formed. Hence, the six components of moral culture that make up the above system are the core, that is, the central part of moral life.

Moral lifestyle, individual moral relations, moral tendencies, and behavior occur depending on the level of this central part of moral life. In this system, the first and main substantial element of moral culture is the

subject of human moral life, the second substantial element is the moral need and interest in the forms of moral life, the motive for its development and application, the gnoseological basis of moral consciousness, the creative existence of moral life. Also, the functions of the next mode of existence of moral life are the results of moral creativity, the source, and means of moral life.

Moral creativity and the use of its results in life are manifested in two stages of human moral activity. Hence, the quality of moral life depends on the scale and level of moral culture. With the change of moral culture, moral life also changes and develops. But moral culture is the basis of the existence and development of society - an element of a whole cultural being. Because one of the four aspects of cultural existence, that is, part of it, is spiritual culture. And one of the six components of spiritual culture is moral culture. Moral culture is required in all spheres of social life and is based on their substantiality.

Therefore, just as the whole has a predominance over parts and elements in general, moral culture is determined, firstly, by the basic cultural being of the existence and development of society, and secondly, by the levels of spiritual culture. Because cultural being is the core of society as a whole, including moral life. Moral culture is the manifestation of this cultural being in moral life. The priority of cultural existence in moral life is that it is manifested through moral culture.

We now turn to the analysis of the main substantial element that makes up the system of moral culture. In this regard, we consider it necessary to cite the following points emphasized by scientists in the research work of B.Sh. Mamarasulov: "in all societies and at all stages of human development, at the heart of social change, man, radically different from other living beings in his consciousness and thinking, and performing purposeful activities is a subject of social life, " [1,12].

The word "man" means "Adam" in Arabic. The concept of "Adam" is also an Arabic word, meaning a living being who can think, speak, and work, and therefore is superior to all other creatures [2,520].

"From Adam and Eve, written in the book "Vatan tuyg'usi", there must have been no one who did not love and was not loved. There must be no writer or poet who wrote about love. Man has two worlds. One is the material world, the other is spirituality. This is the main difference." [3,54]

In our opinion, spirituality is also divided into two: the positive spirituality that embraces humanity and the negative spirituality that embraces evil. "Humanity, - says S. Norkuziev, - is a moral norm, which means the work done within the boundaries of humanity, a virtue that suits man, adorns him, glorifies the person, a humane attitude to life and the fate of mankind" [4,40]. In our view, humanity has a broader meaning than this.

It encompasses all moral virtues as positive norms, and these moral norms revolve around “that the human duty of man on earth is to do good”. The second part of human spirituality — the part that adapts vices to itself — is regarded in science as negative norms, and they revolve around evil. Since the main substantial element of moral life, including moral culture, is a man and his units, in this regard we have relied on the following philosophical ideas of E.T. Kalkanov: “Man and his units. They are the creators and descenders of the subjects of the emergence of cultural existence. They are also subjects of patriotism. The manifestation of the human body as a biocultural phenomenon and, consequently, its subordination to social relations and its manifestation as a peculiar civilized physical force serve as the biocultural volitional ground of patriotism. If a biocultural organism is the first side of a person, the social psyche and ability to function are the second side of it.

Patriotism is one of the aspects of the social psyche and ability to function. Therefore, since man is the creator and carrier of cultural being from generation to generation, it does not happen without patriotism” [5,12].

President Sh.M.Mirziyoev - "Another issue that does not lose its relevance and importance for us is the task of educating our children as independent-minded, true patriots with modern knowledge and professions, strong life position” [6,103].

So, we conclude based on the inductive method: patriotism is one of the moral civilizations. Morality, on the other hand, is part of the socio-cultural part of human beings. Hence, the bio cultural and socio-cultural aspects expressed humanly are the basis for the manifestation of man as a moral being.

According to the concept of dialectical understanding of history, man is a biosocial cultural phenomenon. If we interpret man in a biological sense, then this concept is equated with the concept of man in anatomy. In the human body, aspects such as metabolism, tissues, sex, instincts, hereditary traits, conditioned reflex, nervous system are biological phenomena. The human body is a biological species and a unique phenomenon in space.

The human body consists of physical strength and biological spirit, which are semi-transformed in the system of socio-cultural norms. Because the animal assimilates the ready products of nature, and man changes events (or phenomena) as well as himself as a result of social relations. This is a purely cultural process in which the structure of the human body has changed. For example, the law of natural selection was lost as a man began walking on two legs. Hence, man is also biologically a semi-cultural phenomenon.

That human is bio culture is realized in the scale of socio-cultural, including moral processes. And that human is bio culture serves as the biological basis of his sociality, morality.

Man must first be biologically healthy and mature. Such a person becomes a healthy-minded and spiritually pure person if he is formed in a system of healthy social relations. Therefore, during the years of independence, our country has focused on the issue of human health when naming many years. In particular, 2010 was declared the Year of harmoniously developed generation, 2014 the Year of Healthy Child, and 2016 the Year of Healthy Mother and Child. As long as the nation and its representatives are not biologically healthy as individuals, it will also be difficult to think of a fully spiritual individual and population. That is why I.A. Karimov said, "When I say healthy generation, personally, I understand, first of all, that a healthy generation is not only physically strong but also spiritually, mentally healthy, whole-faith, educated, spiritually strong, brave and courageous, patriotic generation" [7,94].

The upbringing of young people as competent people capable of taking on the burdens of the time and their education are recognized as issues of strategic importance. All conditions have been created for them to receive a thorough education under the requirements of the time, to acquire a profession, to find a worthy place in society. After all, "National spirituality is an intellectual and spiritual power that reflects the unique features, traditions, customs, values, and mentality of the nation reflects its" itself, defines its identity and it is the inner potential that drives it to development." [8,164] Human spirituality is formed only during education and becomes a driving force.

Aspects of human language, beliefs, profession, etiquette are socio-cultural aspects. The fact that man is a moral being is the first aspect of social culture. One of the manifestations of human bio culture is that the sexual division between husband and wife, the age division, the kinship ties (e.g., the relationship between parents and children) serves as the biological basis for being a moral being. Conversely, these bio cultural aspects of man are manifested through socio-cultural aspects - connections, for example, the husband and wife maintain their status in society and the family, that parents maintain their status in the system of relations with children and apply under social norms. The status and responsibilities of masculinity are also ethical cultural processes.

Gender-related manners are also historical. The fact that matriarchal and patriarchal lifestyles have given rise to specific moral requirements is clear evidence of this. As thinkers point out, the first slavery is the slavery of women. From this period, patriarchy, that is, the priorities of the rights of the male and accordingly, moral demands have arisen. Proof of this is the

fact that in ancient India, at the funeral of a Brahman, both his slaves and his wives were added to the burial rite in the verse that they would "serve".

Humanity is the core, the main part, the essence of morality. True humanity began in the transition from a primitive herd state to a hereditary system and dates back to the days when a family was made up of a couple instead of a blood family (i.e., a brother, a sister is a husband and a wife to each other at the same time).

In the period of the emergence of socio-class structures, the way of life and moral order of the nobility, priests, and the intelligentsia also emerged.

There is also a hedonistic approach to the science of aesthetics. Hedonism means to enjoy in the Greek language. In "Philosophy: an encyclopedic dictionary," it is said, "it is the pursuit of an idea and a way of life that underlies the idea that enjoyment should be the essence of human life." [9,235] Today, a model of hedonistic moral culture is being put forward in the West, and as V. Jadan says: "A group subject of hedonistic moral culture included mainly aristocrats because their lifestyle was at a level that allowed them to develop their intellectual abilities. Besides, this group included peasants with intellectual potential, who were involved in creative activities by the aristocracy" [10,56].

Man and his units are the creators and carriers of moral culture. Without them, moral life will not happen. That is why man and his units are the core of moral life - the main substantial element that makes up the system of moral culture. "Our main asset," said I.A. Karimov, "and our mainstay on the path to build a developed state is man." He is a highly qualified and highly spiritual person " [11,25-26].

Moral culture is essentially reflected in the socio-economic, political, and spiritual development of a society. The main goal of moral culture is to lead a person to the truth, to bring him up as a perfect person. At the same time, moral culture comes into direct contact with social life. Development of moral culture, to study the experiences of the peoples of the world in this field and application in various spheres of social life prevent ideas such as egocentrism, individualism. After all, moral culture contributes to the upbringing of young people who find their place and identity in life, able to withstand the requirements of modern times and ideological struggles, have mastered a particular science or profession and are constantly researching to improve their skills in this field, are progressive-minded and have high spirituality and national ideology.

If we analyze the morality of man and his units in terms of the dialectic of generality, specificity, and individuality, the macro-units of human beings share the commonality of nation and humanity, and in this, we see the superiority of the moral mentality over the micro-units of human beings — family and labor communities and the spiritual image of the individual. "Civil

society," says B.U. Rakhmonov, "legally and objectively regulates the delicate and vital situations of a self-organized person based on law, if morals and values cannot regulate them" [12,15]

The common side and foundation common to all human beings is rationality. Raising morality in the individual happens through the processing of the mind. Commonality is substantive. Commonality is manifested in particular through individuality, so the role of the middle link - the family and work communities (including kindergartens and secondary schools) - is of primary importance in the formation of man as a moral being.

In Article 5 of the Law of the Republic of Uzbekistan "On State Youth Policy" adopted on September 14, 2016: "The main directions of the state policy on youth are as follows: ensuring the rights, freedoms and legitimate interests of young people;

protecting the lives and health of young people;

promoting the spiritual, intellectual, physical and moral development of young people;

ensuring open and quality education for young people;

employment of young people and creating conditions for their employment;

to educate young people in the spirit of patriotism, citizenship, tolerance, respect for the law, national and universal values, to have a strong belief in life, being able to resist harmful influences and religious currents "[13] therefore, the main activities on moral education should be focused on family and labor communities, especially kindergartens and general secondary schools. This covers the individual to a certain extent: at least, the raising of the moral image of the individual takes place at the level of the requirements of society. That is why W. Humboldt said, "Where there is a small moral image, there is no great man" [14,106].

As noted by President Sh. Mirziyoyev - "We will mobilize all the forces and capabilities of our state and society for the development and happiness of our young people as independent thinkers, with high intellectual and spiritual potential, who are not inferior to their peers in any field around the world" [15,56]. The time itself requires the practical work of characteristics of great ancestors such as courage, bravery, fearlessness, patience, kindness, tolerance, humanity, compassion, thoughtfulness and gentleness, and constant adherence to it.

In short, human beings are the creator of moral culture, the nucleus of society, including moral life, and the bearer of it from generation to generation. That is why man and his units are the main substantial element that makes up the system of moral culture of society as well. The fulfillment of the law of the social basis of man and his units concerning all spheres of

social life is explained by the fulfillment of the law of his defining role as a moral subject in the moral life.

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