

## MECHANISMS FOR THE PREVENTION OF AMORALISM AND IMMORALISM IN THE PROCESS OF GLOBALIZATION

**Toshpulatov Odil Nodirovich**

*Researcher at Samarkand State  
institute of foreign languages*

**Abstract:** *Today, when it is impossible to stay out of the process of globalization, every society and state should pay special attention to the development of the moral culture of its citizens. Educating young people on the basis of national values and moral standards is becoming more important than ever. It is possible to prevent amoralism and immorality, various unpleasant and unpleasant events can be prevented through the development of morality.*

**Key words:** *globalization, morality, amoralism, immorality, value, humanism, tolerance.*

National-religious values are an integral part of moral education, and on the basis of this, we should educate our youth in the spirit of humanity, patriotism, and goodness. "Morality is the core of spirituality. Human morality is unique. Morality is first of all honesty, religion, sense of justice, compassion, faith, honesty. So, moral education of society members is an important factor in improving one's economy. Our holy religion, Islam, has an incomparable place in this field. Let's not forget that Islam is the religion of our forefathers, it is faith, morality, religion and enlightenment for us. It is not a collection of dry beliefs. These enlightened people of ours accept it as soul and follow good teachings. They try to be benevolent, dignified, respectable, respect concepts"[1]. At the same time, the sects left by our scholars such as Ahmad Yassavi, Abdukholiq G'ijduvani, Bahovuddin Naqshband, Najmuddin Kubro are also the basis of our spirituality. They called people to be enlightened and highly spiritual. Morality is the core of the spiritual and philosophical heritage of the Uzbek people. They are sufficiently covered in scientific and philosophical literature[2].

In general, our religion is an incomparable resource that creates the ground for the rise of the people's spirituality. "Spiritual values have an axiological character with their functionality and social character in human education. The stronger a person's moral qualities and rules are, such as morality, decency, faith, conscience, honesty, hard work, internationalism, humanitarianism, faith, patriotism, national and universal feeling, sense of

duty and responsibility, the better the development of society. lands will also expand, peace, tranquility, harmony will be stable. The more such people there are, the more perfect the society will be, the more science and culture will develop"[3].

According to the opinions of our respondents, people who have humanitarian qualities, look at their fellows with compassion, correctly evaluate the behavior of others, and have a tolerant mood, refrain from immoral relations. Humanitarianism has two meanings: firstly, it is a practical activity, that is, a person's struggle for freedom and equality; secondly, it is understood as worldview, ideology, politics, morality, education. These two sides always complement each other. Humanism is a set of noble feelings and views expressing caring for people with love, respecting their rights, happiness, all-round development and creating favorable conditions for people in social life. Humanism is "a set of ideas, views and beliefs that determine and stabilize the high social task of a person, an invincible belief in the existence of the possibility of claiming the right to be happy and the dignity of the individual. So, the origin of humanity is from God and every person should treat others with love and kindness. After all, the free civil society that we are building is not only the main principle of showing love and respect to the person, but also the creation of real human conditions necessary for the all-round development of the person is the highest goal. ate"[4].

Humanitarianism as a moral principle means actions that regulate people's behavior in the spirit of respect and care for each other, trust in human power. The moral content of the principle of humanitarianism consists of the following:

To understand a person as a high-level value, to believe that his creative power, abilities, and possibilities will be endlessly perfected;

To demand the dignity, personal integrity, free living, satisfaction of material and spiritual needs of every person, and the achievement of happiness;

To respect every person as a creator of material and spiritual values, regardless of age, gender, race, nationality, language and religion;

Treating and respecting all people equally, regardless of age, gender, nationality, race, social origin, realizing that they have equal rights;

Not to be indifferent to the fate of others, to work tirelessly for the happiness of mankind and to care about saving the future of mankind.

Humanitarianism has penetrated into all aspects of life of the Uzbek people. Re-educating those who violate the legal and moral norms

established by the society and the state and commit crimes, first of all, as human beings, re-educating them and returning them to the embrace of honest labor is the field of Uzbek legislation and the profession of law enforcement. constitutes the true essence of humanity in the activities of its employees. "Everyone has the right to freedom and privacy. No one shall be unlawfully arrested, detained, imprisoned, detained or otherwise restricted in his liberty. Arrest, detention and detention are allowed only by court decision. A person cannot be detained for more than forty-eight hours without a court order. When detaining a person, it is necessary to explain his rights and grounds for detention in an understandable language"[5]. This guarantees the freedom of every person. According to our updated Constitution, "habeas corpus act" means protection against violation of human rights and freedoms, torture or other immoral actions without a court order.

In order to prevent amoralism (immoralism), each person should learn to live on the basis of a culture of tolerance along with developing a sense of humanity. A tolerant person correctly accepts the customs and behavior of representatives of other religions and nationalities. He will be patient, patient, and tolerant of the relationships of those around him. He does not respond to them with immoral actions. It is noteworthy that the active development of the principles of interethnic and interconfessional tolerance in the life of a polyethnic society means the progressive development of society. In the conditions of globalization, the culture of tolerance is manifested in many ways depending on the processes of modernization. That is, it is a positive dynamic of development, retreating from fanaticism to establishing a constructive dialogue. World experience has clearly shown that the modern model of the culture of tolerance based on dialogue, which is the fruit of modernization, and the rapid socio-cultural development of a multi-ethnic, multi-religious society is the most effective for preventing various amoral movements.

The culture of tolerance is a culture of communicative openness, which implies the existence of a certain degree of intolerance as an effective method of combating various forms of aggression, actively introducing and developing the principles of tolerance of modernizing multicultural society subjects[6].

Education of a tolerant person is one of the priorities in the "Strategy of Actions" for the further development of Uzbekistan[7]. Tolerance is considered as an important condition of social environment. Today, at various levels of the state, programs on the formation of a tolerant

personality and the fight against various intolerances are being adopted[8]. Thus, since the development of the moral culture of the people is one of the main tasks of the country's development, it is necessary to educate young people on the basis of "tolerance". Tolerance should become an integral part of society. Uzbekistan is recognized as a place where tolerance has been valued since time immemorial, and where its principles are a priority.

We must say that the meaning of tolerance is more complex and has a greater semantic meaning. Philosophically, tolerance is a category related to the moral aspect of a person. In this sense, it also acts as an "imperative" that controls human behavior in society. That is, a person enters into communication taking into account the differences, cultures, nations and religions that differentiate people from each other. But the above indicators should not be decisive in establishing relations. That is, it is required that a person should not establish a relationship based only on his religion and nationality. In modern conditions, where relations and contacts between different peoples, cultures, and religions have become a necessity and everyday life, tolerance should become the norm of relations between these peoples, cultures, and religions. This rapid development and the erosion of national borders in the process of globalization is an important condition for the peaceful existence of mankind. In this sense, tolerance should be a moral imperative for all people, all peoples, religions and cultures.

#### **LIST OF REFERENCES:**

1. Болтаев М.Н.Хожа Абдухолиқ Фиждувоний инсондўст ҳақим--рифъат шайх.--Бухоро, 1994;
2. Islom Karimov. O'zbekistonning siyosiy - ijtimoiy va iqtisodiy istiqbolining asosiy tamoyillari. Asarlar, 4- jild, 11- bet.
3. Ochilova B.M. Axloq falsafasi. Toshkent: "Ijod-print", 2019. 6-bet
4. Abdulla Sher. Axloqshunoslik. –Toshkent: O'zbekiston faylasuflari milliya jamiyati nashriyoti, 2010. 267-269-bet.
5. O'zbekiston Respublikasining Konstitutsiyasi. 01.05.2023. 27-modda.
6. Артемьева В. А., Данилова М.В. Анализ понятия "толерантность" в современной научной литературе // Молодой ученый. – 2015. – №2. – С. 471-474. – URL[https:// moluch.ru/archive/82/14888/](https://moluch.ru/archive/82/14888/)
7. Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида Ўзбекистон Республикаси

Президентининг Фармони.//Ўзбекистон Республикаси қонун ҳужжатлари тўплами, 2017 й., 6-сон, 70-модда.

8. 2018 йил 16 апрелдаги Ўзбекистон Республикаси Президенти Ш.Мирзиёевнинг «Диний-маърифий соҳа фаолиятини тубдан такомиллаштириш чора-тадбирлари тўғрисида»ги Фармони, 2019 йил 4 сентябрдаги «Диний-маърифий соҳа фаолиятини такомиллаштириш бўйича қўшимча чора-тадбирлар тўғрисида»ги Қарори асосида дастурлар қабул қилинган.

9. Rabiievich, K. R. (2022, August). RELATIONSHIPS OUTSIDE OF MARRIAGE-AS A SPIRITUAL AND MORAL PROBLEM. In E Conference Zone (pp. 97-100).

10. Rabiievich, K. R. Z. (2022). ЎЗБЕК ХАЛҚИ НИКОҲ МАРОСИМЛАРИНИНГ АХЛОҚИЙ ФУНКЦИЯЛАРИ. PHILOSOPHY AND LIFE INTERNATIONAL JOURNAL, (SI-1).

11. KOMILOV, R. R. (2021). BREAKING OF FAMILY RELATIONSHIP IN PERIOD OF GLOBALIZATION. International Journal of Philosophical Studies and Social Sciences, 1(2), 56-62.

12. Комилов, Р. Р. (2020). ИСЛОМ ДИНИНИНГ ЎЗБЕК ХАЛҚИ НИКОҲ МУНОСАБАТЛАРИ АХЛОҚИЙ-ЭСТЕТИК МОҲИЯТИДА НАМОЁН БЎЛИШИ. OF SOCIO-CULTURAL ENVIRONMENT, 41.

13. Комилов, Р. Р. (2020). ЎЗБЕК ХАЛҚИ НИКОҲ МУНОСАБАТЛАРИ ГЕНЕЗИСНИНГ АХЛОҚИЙ-ЭСТЕТИК РИВОЖЛАНИШ ХУСУСИЯТЛАРИ. Интернаука, 15(144 часть 2), 95.