



NATIONAL MORAL VALUES AND THEIR SIGNIFICANCE

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Abstract. This article analyzes the role and importance of the spiritual and moral environment in ensuring the sustainable development of society in the current globalization processes from a socio-philosophical perspective. The specific features of the free civil society being built in Uzbekistan are compared with Western models, and its basis on spiritual and moral priority is justified.

Keywords: Globalization, spiritual and moral environment, national values, free civil society, legality and morality, openness, pluralism, state and non-state organizations, creative person, hero of our time.

The 21st century, as an era of accelerating information flows and the mixing of cultures (globalization), poses serious spiritual challenges to humanity. In such conditions, the preservation of its national identity and independence of each nation and state depends on how strong its spiritual and moral foundation is. In societies with weak spiritual immunity and eroding moral standards, any socio-economic development is doomed to crisis. After all, social vices take root and gain viability precisely in an environment where there is a spiritual vacuum. Based on this, ensuring the stability of the spiritual and moral environment in today's renewing Uzbek society, clearly defining its development indicators, and protecting national values with modern spiritual methods is becoming increasingly important. In the current conditions of globalization, the spiritual and moral environment in the sustainable development of society preserves the national identity of the individual and society, and becomes the basis for its ideological and cultural development. In a society where the spiritual and moral environment is not at the required level, social vices will be viable. Therefore, when determining the indicators of the development of the spiritual and moral environment of our society, it is necessary to take into account real conditions and reasons.

In our opinion, the most important of these indicators are the following:

1. Maintaining morality in society.
2. Protecting society from spiritual threats.
3. Establishing moral and democratic values in society.

A unique free civil society is being built in Uzbekistan. In this society, "material and spiritual values are occupying an important place in the activities of citizens" [1]. Because this society, in a certain sense, differs from civil societies imagined by Westerners. "While in the West, attention is mainly focused on the priority of the legal direction in this regard, we can see the priority of the moral and spiritual direction" [2]. After all, legality is also reflected in spiritual and moral maturity. Because legality, which is the embodiment of legality and interest, is a derivative of moral rules and norms. The law performs the function of regulation, direction and execution, while morality performs the function of setting norms, managing and evaluating

activities [3]. In this regard, the law is flexible and changeable to the conditions of the time, while moral concepts and norms require the strict fulfillment of obligations. In addition, the peoples living in the territory of Uzbekistan have historically prioritized morality in their development. "In the East, the categories of religion, honor, and shame were considered important virtues in all aspects of social life, from the smallest elements to the largest life problems" [4]. In the process of forming a civil society, when a new generation of people who think differently, have their own national image, and strengthen democratic values are emerging, our main task is to "... strengthen the atmosphere of humanity and tolerance in our society" [5]. Of course, as scientists have noted, in every society "moral qualities change, but moral rules do not change" [6]. However, changes in moral qualities should not negatively affect the moral level of society.

Or let's take those who blindly imitate the Western lifestyle. We did not use the expression "blindly" for nothing, because they imitate Western culture without understanding it. For example, wearing revealing clothes in public places is dangerous in two ways: firstly, this phenomenon indicates moral and spiritual degradation; secondly, it dulls a person's sense of lust. That is why today Westerners themselves are fighting this evil. "Western societies now accept morality as a higher stage of legality" [7].

True, in a democratic society, such phenomena are sometimes accepted as a value of pluralism. However, their presence is affecting the moral consciousness of individuals, primarily the younger generation, as a vice.

It is clear that in order to maintain morality in society, state and non-state organizations must implement specific measures. It is necessary to raise the work of promoting spiritual and moral values to a modern level through non-state organizations such as the Republican Center for Spirituality and Enlightenment and the "Youth Affairs Agency". In this, while state organizations fulfill their task of explaining, non-state organizations perform the task of observing, encouraging and monitoring the results. Only then can the existing spiritual and moral level of society be maintained.

The following approach in this matter will lead to the realization of noble goals:

1. Conducting proper upbringing.
2. Forming the idea of a healthy lifestyle.
3. Strengthening the will of people.
4. Correctly forming faith and belief.
5. Raising young people to be educated and cultured.

In today's society, being creative is a necessity to be a fully mature person. A creative person is an active member of today's new society and a spiritually and morally mature person. Sometimes our scientists call such a person "heroes of our time" [8]. Those who truly take on the task of solving the problems of the new society are considered heroes of our time.

It should be noted that the problem of raising mature individuals, which is implied by terms such as "creative person", "man of our time", "hero of our time", "possessor of spiritual courage", also attracts the political institutions of society. For example, one of the main goals of political parties is to raise "man of our time" [9]. Therefore, for this, it is necessary to pay attention to two issues: firstly, to rely on such spiritual and moral qualities as freedom, equality, justice and goodness as the primary source in the upbringing of such individuals; secondly, to

turn the upbringing of such individuals into a national movement. Only then can the intended goal be achieved in this matter.

In order to carry out work on preserving morality in society, state and non-state organizations must perform certain tasks. We imagine this as follows:

1. State organizations:

- to be the initiators of teaching morality, instilling democratic moral values, and creating the necessary conditions for this;

- to demand compliance with moral rules, to analyze the achieved results and their effectiveness;

- to encourage and punish.

2. Non-state organizations:

- to monitor the state of morality, to convey and explain the content and essence of democratic and spiritual and moral values to the general public;

- promoting ways to get rid of moral vices;

- assisting in assessing the level of morality, mastering moral qualities and implementing them in life.

Analysis shows that in the era of globalization and cultural transformations, the preservation of national moral values is not just a spiritual need, but a fundamental guarantee of national security and social stability. The uniqueness of the Uzbek civil society model lies in the fact that rights and obligations are based not on dry legal norms, but on age-old spiritual and moral values: the principles of honor, modesty, piety and tolerance.

To protect the development of a new society from external moral threats and the vices of blind imitation, it is necessary to establish synergistic cooperation between state and non-state institutions. In this case, the state should act as a strategic force that regulates and creates conditions, and non-governmental organizations (public associations, youth organizations) should act as a monitoring and propaganda structure that controls the internal pulse of society. Only by educating a layer of "creative people" who embody freedom, justice and national morality can our country take its rightful place in the world community without losing its national identity. Turning moral education into a systematic and nationwide movement is the only right way to raise the heroes of tomorrow..

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