

The Role of Moral Culture in the Socio-Cultural Development of Society

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Abstract:

This article analyzes the role of moral culture in the socio-cultural development of society. The author considered moral culture as an integral part of humanity historically. The main aspects of the formation and development factors of moral culture were discussed.

Keywords: *Morality, social, value, society, laws, regulations, artistic creation.*

Morality is the ancient ruler of human behavior in society. Its existence follows from the existence of a generally accepted value system, without which people cannot live. A person has a ready-made system of values, repeatedly tested and tested by society, and these are acquired as a result of long painful experiences. This system is enshrined in laws, regulations, artistic creativity, and education. This system has become a universal system, and at the same time it expresses the uniqueness of each person, who has his own destiny and emotional state. Therefore, he not only accepts the generally accepted system of values, but also relies in his life on those values that belong only to him.

Morality determines the attitude of each person to generally accepted values and the attitude of his personal value system to generally accepted values. Unlike regulators of human behavior (laws, politics, economics, etc.), ethics has the following characteristics: 1) its prescriptions are not official (not supported by law); 2) differs in that the punishments for it are not of an official nature (violation of moral norms does not entail legal liability). However, people tend to rely more on moral guidance than on legal norms, and are more afraid of the silent discussion of others than of punishment from law enforcement agencies. Noteworthy is the opinion of E. Yusupov that "Ethics is the form and norm of self-government of people existing as individuals in the sphere of public relations, a manifestation of their characteristic level of spiritual maturity in mutual communication and relationships."

Another difference is that morality has historically been the primary regulator of human behavior (in the form of prohibitions, suicide, etc.).

It cannot be said that the question of the origin of morality has been resolved. According to some views, morality is of a biological nature: it is the need to consolidate certain biological conditions of survival in forms that are understandable and characteristic of the person who created the system of moral managers. According to other opinions, morality is only social in nature: animals do not have feelings that govern their behavior, but in the process of collective activity, man creates norms of cooperation based on reason. In this process, as Yu. Tulenov noted, "if this order is violated, and materiality prevails over the spirit, and the spirit becomes a slave of the body and serves it, then negative situations will increase in a person's practical activity, and positive qualities will be deposited. The mental and spiritual side is one of the qualities that makes a person human and makes his life wonderful." In our opinion, the problem of morality has not remained unchanged throughout the history of mankind; its norms often depend on the specific socio-economic situation in society. Morality has always protected everything that contributes to the survival and development of human civilization.

Virtue and evil are general moral concepts that distinguish between morality and immorality. Good and evil acquire a universal ethical meaning in all human actions and relationships. Virtue is everything that is aimed at creativity, aimed at preserving and strengthening well-being. And evil is destruction by violence. In his works, Abu Rayhan Beruni talks more about morality, courage, enthusiasm, generosity, kindness and other human qualities. According to him, "...man is superior to animals "because he is honored by his intellectual power. Even man was honored only for this intellectual power, and was replaced by the improvement of the land and the establishment of politics. Therefore, the animal was reluctant to obey man. As a result, he became submissive and served the interests of the people day and night." According to Beruni, if a person "suffers hardships for the peace of people: not being stingy, not giving to others, but giving to others what is given to him, such a person is considered a brave person who has gained fame with such strength; he is known for his meekness, meekness, strength of will, humility and his greatness, although he does not belong to this rank, he will rise to the highest level."

Today, the development of science, technology and technology is bringing fundamental changes to the field of medicine. New directions of research in the field of medicine are being established. It would not be a mistake to say that the scientific revolution, which began in the second half of the last century, creates the basis for the development of methodology and promising technologies of fundamental medical and biological sciences. The reason is that many new technologies in the field of medicine are effectively applied in society. However, today's practical areas of medicine include scientific experiments and human testing of new drugs and medical technologies, as well as other such socio-ethical issues. Because applied medicine is looking for ways to effectively influence the deepest structures of the human body, reproductive processes, psyche, and heredity.

For this reason, most scientists today raise the fact that some human exposures in the medical field become aggressive as an important ethical issue. The rapid development of biomedical science and biotechnology raises more complex ethical issues on the agenda. Along with the technological perfection of medicine, the problems of professional ethics of doctors are hotly discussed in the scientific community. Today's applied medicine does not completely abolish the Hippocratic Oath, but changes its basic ethical rules. The fact that the traditional moral values of medicine, compassion, non-harm to the patient, charity, etc., are sometimes ignored by representatives of the industry, creates a need to solve problems in this regard.

Ethical issues in modern clinical practice are becoming increasingly complex. What are the reasons for the value and devaluation of human life? When does human life begin and end? Is there a limit to saving the life of a seriously ill patient? What ethical problems might transplantation and cloning,

artificial insemination and euthanasia pose? a search is underway to answer questions that need to be addressed within the framework of bioethics. Because it is bioethics that embodies new moral problems arising in the fields of medicine, biology, biotechnology, nanotechnology, and new principles for solving them. These principles do not directly guide the practice of physicians, but are important for finding ethical solutions to indirect consequences. These principles express the rights and responsibilities of patients to a greater extent than the rights and responsibilities of doctors. Therefore, bioethics is the ethics of patients, that is, the priority here is ethical rules that take into account and protect the interests of each person in a sick state.

Today, bioethics as a field of practical ethics is of particular importance in the study of problems such as progress made in the introduction of new medical technologies, reading the human genome, gene therapy, cloning, the spread of genetically modified organisms and their use in food preparation.

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