

MORAL GRADATION - A FACTOR OF SOCIAL CAPITAL DEVELOPMENT

¹Choriyev Sanjarbek Anvarovich, ²Norqobilov Muzaffar Jumayevich

¹Doctor of philosophy, associate professor

²Philosophy doctor on philosophical sciences (PhD)

<https://doi.org/10.5281/zenodo.7666115>

Abstract. *Ethical gradation is a concept that expresses the tendency of progressive changes in the moral environment in society. Since the consolidation feature of social capital is directly related to the moral environment and changes in it, moral gradation prepares the ground for its improvement. As the moral gradation accelerates, so does the role of social capital in ensuring national unity.*

Keywords: *moral gradation, social consolidation characteristic, moral degradation, social capital, mass media.*

It is not enough to focus on its foundations to strengthen the consolidation nature of social capital. For this, it is necessary to assume that the development of social capital is also related to the moral condition of the society. Because the stability of the atmosphere of trust in the society goes back to the state of morality. The level of practice of mutual aid between citizens is analogous to the level of morality. The tendency of society members to social norms is rooted in morality. Morality determines people's loyalty to universally recognized values. Social capital does not develop in a society with weak moral foundations. It is for this reason that in order to strengthen the consolidation character of social capital, it is necessary to turn moral gradation into a general social trend. They are formed and developed in each person under the influence of the social and cultural environment that surrounds him in the society, based on the education and upbringing of the society. [2, p. 6480-6487]

Morality is a concept that means the norms of behavior of people who lived in a certain period of historical development, a set of rules that are followed in the relations between them. After all, the situations occurring in the social environment, their direction, content and essence directly affect the formation of spiritual and moral views that occupy a priority place in the society. [3, p. 469-473]

These norms and rules arise from the ideas of the members of the society about goodness and evil, good and bad, humanity and inhumanity. Morality is an integral feature of a person who is able to act in accordance with the purpose in the social space, who can rationally organize his actions and be responsible for them, who can establish conscious relations with others. "Just as walking upright, - writes A. Huseynov, - is an inseparable feature of the human body, morality is also an inseparable feature of human behavior. An individual can see himself through the eyes of others and understand that he is a human being only thanks to the inner light of morality. A person is a social being, his way of life creates the need to communicate with others, to trust them, requires treating others with respect in order to compromise, to coordinate his interests with the interests of others. Such a joint life, social relations and interrelationship of people creates morality, while morality is the leading spiritual regulator of society and individual life, the basis for uniting individuals into a single human society striving for goodness and justice." [4, p. 19]

Morality is universal. However, at the same time, it also has individual, personal aspects: each person forms his own ideas about good and evil, interprets the meaning and goals of his life in his own way, and this is what determines his behavior based on these concepts. It is impossible to have a person who is completely immoral, who is not used to measuring his activities by moral criteria. Thinking from this point of view, morality is a socio-cultural phenomenon with complex content and structure. Therefore, moral issues were considered important in every era [5, p. 124-125]

However, it is not concluded from this that at some stage of historical development, immorality will completely disappear, and the absolute priority of moral values and criteria will be ensured. If we think from the point of view of the law of unity and struggle of opposites, as long as there are moral norms in the society, there will be elements of immorality in contrast to it. In every historical period, all the resources of the society are directed to stabilize the elements of morality and eliminate the elements of immorality. "In the process of moral, generally spiritual and educational development of a person, he passes through various historical stages - from ignorance, nescience to knowledge, from evil to goodness, from savagery to humanity, and society develops in this way". [6]

Moral positions have been strong in Uzbekistan in all historical periods. This was caused, first of all, by the organization of community life based on the principles of collectivism. Communism requires personal interests to be combined with public interests, to conduct one's actions in accordance with social norms. It comes from the priority of community values. [7, p. 16-20]

As we mentioned, this way of life is usually characteristic of peoples living in unique natural conditions. It is collectivism that requires strict adherence to general moral norms.

The influence of religion on the formation of morality in our country has been great. "One of the main goals of religion is to explain the harm of evil to a person and to call those who have entered the wrong path to the right path." For example, "in Islam, in its holy book, the Holy Qur'an, special attention is paid to the issue of morality. If people follow the good behavior that the Holy Qur'an has ordered them to do, they will get great happiness for themselves. Walking on the right path is expressed in the concept of istiqamat (self-correction) in the Holy Qur'an. In the Qur'an, great promises are given to those who have settled, i.e., to those who have reformed themselves: "Whoever repents and corrects himself after such oppression, Allah will surely accept his repentance" (Surah "Maida", verse 39)". It has been the priority of moral norms that has had a serious impact on the level of social capital in society. Due to its influence, a strong atmosphere of trust has been established in Uzbekistan, a unique form of mutual support, social norms and values has been created. But, unfortunately, in recent years, there have been situations and processes that undermine the position of morality in society. For example, cases of moral turpitude remain. Organization of business activities deliberately without taking into account public opinion, non-observance of moral standards in public places, driving in violation of traffic rules, disrespect to various professions, especially teachers and doctors, and similar cases are increasing more and more. This indicates that a class of people who do not respect moral norms is emerging in the society. The most worrying thing is that most members of the society are getting used to tolerating such people and such moral depravity. The number of people who call to order and advise those who act contrary to moral norms in public places is decreasing. In a situation where the social positions of morality are undermined in this way, the promotion of moral corruption by the mass

media and the presentation of situations that contradict moral norms certainly do not serve to improve the situation.

Thinking logically, the emergence of moral indifference, the increase of factors encouraging immorality should have led to the continuous improvement of the moral education and training system. However, there are objectionable circumstances here as well. It is true that at the initiative of the head of the state, teaching of the subject "Education" was launched in educational institutions, and the first generation of literature on this subject has been formed. However, how can one understand that the classic science of morality - "Ethics" is not taught at some stage of the educational system? Or will the allocation of a few hours to these subjects of science within the framework of the "Philosophy" course in higher education institutions correct the situation? In what forms should moral education and upbringing be carried out outside educational institutions? After all, moral education and upbringing, like any form of education and upbringing, should continue throughout a person's life?

Such situations have a serious negative impact not only on the moral state of society, but also on the nature of social capital. Because the level of social capital cannot be high in a morally degraded society. In such a society, people do not trust each other, mutual assistance ceases to be an important feature of society, and the number of people inclined to social norms and values decreases. Therefore, if moral gradation is not turned into one of the important directions of the spiritual development of society, if the systematic solution of problems in the moral sphere cannot be solved today, it is impossible to maintain a high level of social capital, and its function of ensuring national unity will weaken.

Ethical gradation is a concept that expresses the tendency of progressive changes in the moral environment in society. Since the consolidation feature of social capital is directly related to the moral environment and changes in it, moral gradation prepares the ground for its improvement. As the moral gradation accelerates, so does the role of social capital in ensuring national unity. Therefore, in order to strengthen the consolidation nature of social capital, it is necessary to provide moral gradation. In this regard, it is advisable to pay attention to a number of measures.

Firstly, it is necessary to eliminate situations that encourage people to not comply with moral norms. The non-functioning of various social mechanisms, the size of social inequality, the large number of poor people, the high level of unemployment, the non-functioning of the "social elevator", injustices in the education and health care systems, "expensiveness" of national customs, rituals and traditions can make people ignore the norms of morality. In such a situation, a certain part of the members of the society begins to strive to achieve their goals, even if they do not follow the legal norms, but also the rules of ethics.

It is necessary to admit that in recent years, significant work has been done in Uzbekistan to adapt the activities of various sectors to the interests of citizens. A systematic approach to reducing the number of poor people in society and reducing the level of unemployment has emerged. The activities of educational and healthcare institutions are being launched on the basis of completely new principles. The organization of weddings, family celebrations, parades, ceremonies, and various events has also become important. These measures served to improve the moral environment in the society and the development of social capital. After all, any system should have immortal values such as spirituality, ethics, manners, and enlightenment at the center.

Because these values are important priority conditions for the development of society. [8, p. 113-116]

Secondly, the development of social capital requires the elimination of moral indifference. Since morality is an important attribute of human society, indifference to it is one of the main factors that erodes the atmosphere of trust in society and ultimately leads to its decline. Moral indifference distracts people from social norms and values, causes the elements of immorality to take root, and undermines national unity. It also hinders the improvement of social capital elements and preservation of its consolidation character. Because in a society with elements of moral indifference, people do not trust each other, the quality of interpersonal cooperation decreases, and cases of mutual assistance decrease. Therefore, moral indifference should be accepted as a threat to the existence of the nation. Only a society with social mechanisms that insure against it can rise spiritually and strive towards important goals.

Of course, in our country, "great work is being done to strengthen spiritual and moral foundation of society, and all conditions are being created to raise a mature generation in the spirit of respect for national and universal values".[1] However, despite this, some elements of moral indifference remain in society. Their elimination would have strengthened the consolidation nature of social capital. We believe that the following recommendations may work here:

a) it is necessary to turn ethics into one of the main criteria of activity in all spheres. For this, it is necessary to strengthen the moral and educational functions of the cinema, theater, museum, and other cultural institutions. In the current situation, the moral-educational function of these places is overshadowed by the political-ideological and hedonistic functions;

b) the publication of scientific and popular treatises on moral topics cannot be considered at the level of demand. It is true that many pamphlets on the general topics of spirituality and ideology are being published in our country. However, they do not specifically address the topics of morality, and their social significance is not revealed. The treatises on the social consequences of moral indifference remain to be counted on the fingers;

v) it is necessary to give a periodic tone to meetings with representatives of the older generation in all types of enterprises and organizations. Advices at such meetings can be more effective than the activities in various places and the educational effect of brochures.

Thirdly, there is a need to fundamentally revise the activities of mass media based on ethical criteria. The role of the mass media in stabilizing the moral environment in society and strengthening social capital through it is huge. However, in order to accomplish such a socially important task, it is necessary to systematically implement their moral and educational function.

In recent years, the atmosphere of openness has settled in our country. The members of the society began to openly discuss the existing social problems, people's hopes and needs. Of course, such an environment also affected the activities of mass media. In newspapers, magazines, radio, television and Internet publications, the freedom of publication has increased, the range of presented materials has been enriched, and a critical approach has emerged. The proliferation of private media has not only fostered transparency, but also a competitive environment. However, hedonistic elements remain the priority in many materials presented by mass media. Most of them save the reader or viewer from boredom. The moral aspect of the issue is neglected. In this place, the serials that have exploded in recent years have a special place. "Scenes showing sexual and domestic violence, obscenity and brutality are increasing in order to entertain the audience as life topics. As a result, excessive aggression is formed in people, the eyes of the audience adapt to it,

they want to see wild or terrible scenes, they become sick, their taste becomes shallow, and the sense of wonder disappears". [9]

Such activities of the mass media, on the one hand, encourage the moral degradation of society, and on the other hand, they completely destroy the consolidation feature of social capital. Therefore, we believe that it is necessary to pay attention to the following measures in today's situation:

a) it is necessary to revive the practice of discussing the moral level of prepared materials in editorial boards and art boards. It is necessary to ensure that this practice is followed not only in the state, but also in private mass media;

b) increasing the number of brochures, booklets, flyers, presentations that serve to form the moral culture and the culture of information use among citizens will not be without benefits. It is necessary to create social advertisements that reveal the negative impact of negative and immoral information on the moral image of a person.

As can be seen from the above considerations, the second law in the development of the social capital consolidation feature is as follows: Moral gradation leads to the development of the social capital consolidation feature, and moral degradation leads to its weakening.

To sum up, the generalization of the problems that are an obstacle to the moral development of the society, and the tendentiousness of the moral gradation increase the consolidation nature of the social capital. The connection in the context of "Ethical problems - measures of moral gradation - social consolidation feature" allows to understand the second law in this regard.

REFERENCES

1. Мирзиёев Ш.М. Инсон ҳуқуқлари бўйича Осиё форуми иштирокчиларига.// Нияти улуг халқнинг иши ҳам улуг, ҳаёти ёруғ ва келажаги фаровон бўлади. Ж.3.- Т.:Ўзбекистон, 2019.- Б.361.
2. Kadirova Yakitjan Buvabaevna, Kadirova Khalima Buvabaevna. METHODOLOGICAL BASIS OF DEVELOPMENT OF LEGAL IMMUNITY OF STUDENTS ON THE BASIS OF A SUBJECT-ETHICAL APPROACH. Journal of Pharmaceutical Negative Results. 2022/12/23. Pp.6480-6487. DOI: <https://doi.org/10.47750/pnr.2022.13.S09.771>
3. Kadirova Y. B. The Advantages of Improving Students' Civic Literacy in Building a Democratic State Governed by the Rule of Law //International Journal of Multicultural and Multireligious Understanding. – 2021. – Т. 8. – №. 5. – С. 469-473.
4. Гусейнов А.А. Великие моралисты.- М.:Республика, 1995.- С.19.
5. Buvabaevna K. Y. THE IMPORTANCE OF VALUES IN ENHANCING CIVIL LITERACY IN STUDENTS //Archive of Conferences. – 2021. – Т. 25. – №. 1. – С. 124-125.
6. Ахлоқ.// Ўзбекистон Миллий Энциклопедияси.Том 1.- Т.: Ўзб. миллий энц. нашр.,2000.- Б. 814.
7. Кадилова Х. Б. Научное наследие мыслителей центральной Азии //Вестник магистратуры. – 2015. – №. 2-2 (41). – С. 16-20.
8. КАДИРОВА Х. МИЛЛИЙ ИДЕНТИКЛИКГА ИЖТИМОЙЛАШУВ, МАДАНИЙ, ТАРИХИЙ МЕРОС ВА ТИЛНИНГ ТАЪСИР ЭТИШ ХУСУСИЯТЛАРИ //UNIVERSITETI XAVARLARI, 2022, Б.-113-116.[1/9] ISSN 2181-7324.
9. Фахш сахналар, “конфет” актер-актрисалар, савиясиз сценарийлар. Кўзиқориндек болалаган ўзбек сериаллари ҳақида.// daryo.uz, 2021, 26 ноябрь.

10. Джамшед Саитмурадович Умаров. ЯНГИ ЎЗБЕКИСТОННИ БАРПО ЭТИШДА ТАЛАБАЛАРНИНГ ФУҚАРОЛИК САВОДХОНЛИГИГА ЭГА БЎЛИШНИНГ АҲАМИЯТИ // Science and innovation. – 2022. – Т. 1. – №. В8. – Б. 786-790
11. Коньков А. Т. Социальный капитал и экономическое взаимодействие. М.: Изд-во РУДН, 2006.
12. Кадирова Х. Б. Главная духовная ценность и личность человека // ФЭн-наука. – 2015. – №. 1. – С. 29-32.
13. Епанчинцев А. О. Социальный капитал в западных и российских социо-культурных системах : Автореф. дис. ... канд. социол. наук.- Ростов н/Д., 2005.
14. Калюжнова Н. Я. Социальный капитал как фактор региональной конкурентоспособности в новой экономике// Труды Всероссийского симпозиума по экономической теории. Т.2.- Екатеринбург, 2008.- 77-80-с.
15. Кейдун И. Б. Текст «Ли цзи» как историко-культурный феномен китайской цивилизации.// Слово: фольклорно-диалектологический альманах, №8, 2010.- С.101-103.
16. Y Kadirova ENSURING NATIONAL SPIRITUAL SECURITY UNDER GLOBALIZATION // Science and innovation. – 2022. – Т. 1. – №. В7. – Б. 1373-1377
17. Ахмедшаева М.А. Ҳозирги замон давлати ва ҳуқуқ назарияси муаммола-ри.- Т.:ТДЮИ,2006.