THE ROLE OF ETHICAL NORMALIZATION IN THE FORMATION OF THE SPIRITUAL ENVIRONMENT OF SOCIETY

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ABSTRACT

This article reveals the scientific significance of the spiritual environment, which is important for the development of society and human perfection. The scientific-theoretical aspects of ethical norms have been studied from the point of view of the period. It is scientifically based on ethical standards in raising the spiritual environment in society.

KEYWORDS: *Spirituality, Ethics, Society, Education, Family, Ethics, Culture, Youth.*

INTRODUCTION

The development of a society depends on the spirituality and moral maturity of its founders. Abdullah Avloni describes morality as follows: "It is a science that calls people to goodness and forbids evil. A book that explains the goodness of good behavior and the badness of bad behavior with evidence and examples is called morality" [**1, p.41**] accordingly, the study of morality as a science is characterized by the fact that man is a means of calling to goodness.

A distinctive feature of ethical norms in society is that it represents a specific way of coordinating interpersonal behavior. This is a necessary way for a person to rediscover ethical norms in society. In society, this situation is also consistent with the requirements of universal morality in Kant's concept. In the formation of the spiritual environment of a society, morality remains a central issue, i.e., the appropriate ethical norms make it the level and construction of its usefulness to society.

The role of members of society, especially young people, in the formation of the spiritual environment of society is very important. In this regard, the President of the Republic of Uzbekistan said: "Another topical issue that always worries me is the morality, behavior, cultural level of our youth, in short, their upbringing. We are doing great work in this direction. However, in order to increase their effectiveness, we need to pay serious attention to a number of issues " [**2, p.257.**]. If one of the conditions of moral standardization in the formation of the spiritual environment of a society is morality, then the means of achieving it is upbringing. Ibn Sina expresses his views on the importance of morality in the formation of the spiritual environment of society. In particular, it focuses on determining the place of ethics in the structure of applied philosophy. "Judges," writes Bahmanyar al-Azarbayjani, "does not mean that philosophy is theoretical and practical, that philosophy is practical and moral." Because such a manifestation of practical ethics does not mean philosophy, because comparative skill is

completely different from moral skill ... Since philosophy is divided into practical and theoretical parts, it does not equate it (practical philosophy) with morality. Therefore, it is better to call it the science of ethics" **[3]** Morality has been described as an object of routine research for society.

Leading scholars have the following views on the transfer of ethics as a science in higher education institutions. "Modern problems in the development of science combine the most pressing issues of human freedom as a moral value and the need to create common principles of understanding and interaction, a certain standardization that allows for the dissemination of knowledge and joint research. Standardization, especially in the modern context of global communications, the diversity of information flows, is one of the descriptions of research activities, and therefore focuses on the development of very rigid systems " **[4. p.7.].** In this regard, ethical standardization in the formation of the spiritual environment of society is important for the effectiveness of the qualitative characteristics of knowledge that are important for human life and worldview as a result of individual and collective interaction. "It is a fact that in the social sciences it is necessary to begin teaching the basic concepts and simple requirements of morality and spirituality from the elementary grades" **[2. p.235.].** It becomes clear that this process needs to start from a small segment of society. "In its place, morality also has a certain internal structure, which is divided into moral consciousness, moral emotion and moral behavior **[5. p.219.]**". Man is forced to submit to the demands of the society that surrounds him at all times in order to use his mental resources for regular moral development throughout his life, as well as to "agree" on how to do it correctly in interpersonal relationships in society. Man learns to achieve his goals by ethically standardizing the spiritual environment of society that is, by knowing and practicing the inseparable communicative-cognitive form of behavior in relation to emotional and personal experience.

Knowledge based on human behavior always reflects a person's nature, personal abilities, internal relationships, as well as a person's psycho-emotional state. Rational knowledge, even at the level of intuition, always refers to the moral level of a particular individual **[6. p.64.].** Ethical norms in society, according to modern concepts, are the mutual understanding of individuals, aimed at maintaining a balance between nature and man from an ecological and moral point of view as a human dimension, sustainable development.Existing problems in society often arise in an area where people are faced with the need to meet their creative needs. In the activity in which a person wants to express himself as an individual, he always demonstrates the positive aspects of the culture of the society. In our opinion, the existing positive qualities of an individual in society are expressed on the basis of moral feeling for the purpose for which he acts, that is, by the moral norm.

The existence of developed moral norms in the cultures of different peoples demonstrates the importance of this process for regulating relations in society. It is better if this relationship is related to a system of legal norms and rules of ethical requirements, because in interpersonal relationships ethical requirements are practical, and legal norms are observed in writing.

Ethical norms are culturally local, while legal norms reach boundaries, and the clear format is widespread because of a certain standard. That is why it is possible to laye ethical norms, to offer them as norms that reflect values, feelings of humanity. When comparing a set of rules that define ethical norms in a society with law, an ethical norm cannot be external to the individual. That is, a person must accept it personally in accordance with his or her moral sense. Otherwise,

he loses his identity, falls into the wrong situation. In a word, man cannot deceive himself or have a devastating effect on his moral experience. In doing so, the person is able to understand all the difficulties that exist in his morality and coordinate the views that are of interest to him, achieve synergy, a certain balance, moral and cultural principles. It combines the above qualities into its own life as a necessity of the moral norms of society.

Society demands well-known active members who seek to take their position ethically, to demonstrate their views on open problems. But there are always members in the community who remain as anonymous without any protest or support. They know themselves well, they are not interested in fame, glory, but they become a peculiar observer of life. As if penetrating deep into themselves, they create another way of knowledge, rise spiritually, create their own points of support and development. In the cognitive position, however, the moral maturity of the individual assesses the freedom of society.The philosopher V.S. Stepin came to the conclusion that society has become a single criterion for the principles of institutionalization, that it has become a standard in ethical approaches, and that "norms of ethics are necessary in the theoretical explanation and description of everything" **[7. p.712].** , he thinks.

Modern man, as a carrier of his point of view, has a personal interest in solving many problems and, of course, manages the ability to freely search on the basis of his acquired knowledge, broad professional competencies. He develops his vital potential, his professional competence, strives to be free, and suits him internally. In doing so, of course, his sense of morality helps him. Therefore, it is necessary to adhere to ethical standards in order to have a high value for your favorite work, not to make good money, but to function positively in social or personal relationships.According to Aziz al-Nasafi, "Man is one of the species of animals," he said. In our view, this development grows with the practical appearance of the spiritual world of man, that is, with the perfection of the moral level of the individual. After all, a morally mature person perceives the world as someone who understands himself.

Morality is a specific order, a set of rules for regulating relations between people. Morality is the unwritten but "golden rule" of human behavior, communication, and relationships that is accepted and supported by society. Morality belongs to and applies to all types and forms of human relations, and this or that behavior is thinking (approving or condemning) actions, connections and relationships **[9. p.35.].** One of the most important features of morality, which distinguishes it from other means of regulating social life, such as religion and law, is that in the determination and observance of moral norms, people derive from their inner spiritual beings, relying on their conscience. In other words, morality is a mechanism of human inner self-government that is a sense of belonging to one's spiritual world.

Religion and law have a role to play in ensuring moral values in society as a mechanism based on the inner spiritual potential of human beings, based on human self-government. Morality reflects the attitude of people towards goodness, and religion reflects the attitude of man towards the divine being, the divine rules, which are beyond the scope of thought. According to some scholars, morality is deified through religion and provided with the help of religion. On the other hand, religion has found a rational basis in the image of morality, strengthened its position in the development of mankind due to morality, and decided as a single ideology **[10, p.70.].** The peculiarity of morality is that it has its place in the value system of any society, and it is the

values that are most important in the observance of moral norms, and morality manifests itself in the stfat of the basic features that distinguish a particular region or social group from others.

In the transition period of developing societies, significant social changes and unusual ways of life can be introduced. The polarization taking place in society is leading to a change in lifestyle, imitation of Western models, democratization and liberalization are losing the main focus. The directions of the values of the society, first of all, are facing the moral and spiritual decline of the younger generation. The objective and subjective socio-cultural factors that arise in this situation are the logical result of the social innovations of the society, but also the ideas of consumerism and individualism that are forcibly absorbed, taking into account the specific features of the moral culture of the changing society. The aim of modern ethical research and the definition and description of the morality of the individual and society is to develop the spirituality of the individual in the latest changes and to prevent the violation of the moral norms of society. The demand of modern society is a society that, from the point of view of formation, creates the functional and moral qualities of the individual. In this, the spirituality of the individual represents a unique path. A person's perception of himself and society, taking into account ethical norms, has a positive cultural and social impact on the development of society. Spirituality is the harmonious existence of members of a society that embodies the moral values that are a necessary condition of this personal foundation. According to him, "For us, spirituality is a set of exemplary qualities, mutual aspirations, respect and attention between people, noble aspirations to build the future of the people and the state together. **[11-15]**

In other words, spirituality is the foundation that determines the content and quality of all political and social relations in society. The stronger this foundation, the stronger the people and the state "**[2. p.267.].** Spirituality becomes an important position in the process of active life. Spiritual and moral values as an important step for the goal-oriented society are reflected in the conscious and active social practice, attitudes and actions of people. Such an approach in society as a combination of intellectual, moral, aesthetic principles of the individual stabilizes the spiritual life of society and contributes to achieving the goals of ongoing reforms. Spiritual and moral processes in society are related to certain areas of personal development. [**16**]

In short, the existing values in society always represent dynamic growth, but cannot be recognized as a rigid category. Because society is constantly changing along with the norms of ethics in the process of change. John Stuart Mill says of the "common interests of humanity in society" that "all generations of humanity are inseparable from their values" **[17,18].** In this way, we can assume that the moral obligations to future generations may also stem from the idea of justice before other generations.

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