

## INTERRELATIONSHIP OF CULTURAL SPACE AND PARADIGMS OF MORAL CONSCIOUSNESS

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### ABSTRACT

In this article, the criteria of cultural space and universal identity are clarified by means of the national moral paradigm (ethics, in which it acts as a regulatory paradigm), and ethical rules of behavior of young people in the cultural space of communication are developed.

**Keywords:** cultural space, morality, moral consciousness, paradigm, values, Arnold Toynbee, social cultural space, moral rules and ethics, duty, honor, dignity, justice, virtue, wisdom, shame, honor, honor, conscience.

In scientific studies of modern philosophy, the cultural space is studied in different contexts, divided into fields. In particular, the cultural spaces of nature, communication, intelligence, virtual, technical and internet can be shown. For example, the natural cultural space is related to the ethnic group living in it, its development process. If the geographical environment determines the types of activity of a certain ethnic group, it determines the means of labor due to the type of activity and the availability of necessary materials, customs, traditions, values, ideals related to it. The influence of geographical conditions can be seen even in the case of writing instruments, the most important sign of culture. Clay tablets were produced in the Middle East, papyrus in ancient Egypt, silk and later paper in China. Written on parchment in Europe. Even the earliest religious ideas can be seen as influenced by climate. In mythology, the interpretation of the forces of nature through gods, for example, in ancient Greece and Rome, or totemism, animism, can also be noted.

A natural cultural space that has a discrete self-organization mechanism and includes the cultural aspects of existence reflects the way of life of people. [6, p-51]. From this point of view, history also confirms that nature also affects the formation of human qualities and individual characteristics. This is manifested in the physical-physiological, sometimes spiritual-spiritual uniqueness of peoples living in different geographical areas. In this place, our national mentality, which has been formed for thousands of years, has not developed separately from other neighboring nations. On the contrary, our national mentality was influenced to a certain extent by other peoples who have been living as neighbors with us. Therefore, there are common aspects in the culture and mentality of the peoples of Central Asia.

In the historical process, the localization of culture is constantly changing. For example, the development of social knowledge in ancient Greece, the development of Central Asian culture in the 9th-12th or 14th-15th centuries, and the development of Western culture in the middle ages can be cited as an example.

Each of us lives in a certain cultural space, or rather, space. The reason for this is that different regions, countries, and cities create certain cultural spaces as a result of the culturalization and interaction of a certain space. The cultural creativity of the peoples living in a certain space shapes the cultural space and increases its attractiveness. The main factor in the formation of

cultural space is the use of educational methods. In the moral education of children, the role of four means of influence is primary: family, neighborhood, cultural objects and social environment. Because the cultural space contains these means of influence as its integral structural part and creates conditions for the formation of moral consciousness. Cultural objects include: cultural centers, cultural monuments, historical monuments, etc. Cultural space is the source and preserver of human culture, and it includes material (landscape, territory, population) phenomena as well as spiritual symbolic phenomena.

The cultural space is a complex combination of interacting and interacting phenomena and becomes a regulator of their interaction.

If we take it at the level of Uzbekistan, it is reflected through customs and rules in the regions. For example, one can compare the hospitality typical of the valley, or the moral attitudes characteristic of Khorezm.

Values, rules and knowledge - three types of paradigmatic forms are important in socio-cultural space. Because they reflect the main features of the cultural space and are interconnected. The term "paradigm" (Greek, example, model) was used by ancient philosophers to refer to mental models, ideas embodied in real things. All three main paradigmatic forms in socio-cultural space are directly related to ethics. Morality acts as a regulatory paradigm and is also a universal regulator of social and historical values. Since the beginning of the human society, the moral relations between people have repeatedly passed through the vicissitudes of life, found their confirmation in moral practice, gained great social importance for man and society, and turned into the most valued thing - moral virtue. These moral qualities and qualities gradually acquired the status of moral value in people's lives.

One of the factors of the emergence of negative consequences in the society is related to the fact that the morals of the members of the society do not respond to the times. In order to prevent these undesirable consequences, it became clear that it is necessary to provide modern education and training to the population, especially the youth. Therefore, we will dwell on ethics.

Among the creatures, man is distinguished from other species due to his ability to perceive and think. Therefore, it can fulfill the social and genetic program at the same time. That is, he inherits all the knowledge, skills and abilities left by his ancestors and enriches it again, preserves it and passes it on for generations. The main sign of a perfect person is the harmonious development of high morals and mature knowledge. Because, through knowledge, people understand the essence of things and events, and high morality forms the positive character of a person. Attainment of perfection requires knowing the things that are useful and beneficial for people to live a happy life in general and to achieve happiness. These consist of noble and good deeds. In the process of attaining maturity, a person is considered to have various means of separating things from each other, distinguishing between good and bad, and reaching maturity. Ethical, spiritual and cultural progress is the secret of practical wisdom of man. In this way, the main task of moral science and practical wisdom is to make the human spirit healthy, to free it from various diseases and disorders.

During the years of independence, special attention was paid to the issue of restoring the advanced moral values of the Uzbek people and enriching them with content. In particular, helping to improve the intellectual potential of young people, who are considered the future of

our country and the future of our nation, by raising their moral aspects, forming their scientific and creative abilities and encouraging them, will also help the development of moral consciousness and the increase of moral attitudes in positive practice.

Depending on the culture, education and spiritual image of young people, it is possible to draw certain conclusions about Uzbekistan today and its future. If today's young people are weak in terms of morals and culture and fall behind in reaching the heights of science, the issue of a healthy generation leading to perfection would be crippled. The main asset of any society is people. The more people of the world are separated by ignorance and brutality, religious and national extremism, ethnic antagonism, regional conflicts, the more enlightenment, morality and decency, refinement and humanity bring them closer. In this sense, forming the moral consciousness of young people and raising them to be highly enlightened, improving their leadership and initiative skills, forming a common sense and a healthy mind, expanding their social outlook, getting rid of feelings of indifference and carelessness, forming an active citizenship position, and the countries that found our country to be the most advanced in terms of living standards is an important task.

Also, in the education of young people, strengthening the feelings of love for the Motherland and loyalty to the country is considered the main moral requirement. After all, today's world view is more intense than ever. In the opinion of the President of our country Sh. Mirziyoyev, it is very important to protect and protect young people from foreign forces that threaten every minute of the rapidly changing times, when various ideological and ideological threats are emerging in the era of globalization. And for that "...namely, continuous education and enlightenment are the main factors of human well-being" [3, p-28], – he said.

Arnold Toynbee, a European scientist who first understood and reacted to the extraordinary moral, spiritual, political and cultural processes taking place in the world than ever before, said that a new world history had begun in the 20th century. Along with positive changes, they also cause serious problems. That's why it is necessary to pay enough attention to cultural, moral and spiritual education in raising the intellectual level of individuals. Bringing the spiritual and moral sphere to the first place in the society and paying special attention to it will have a positive effect on the prosperous life of the society, and as a result, the noble dreams and goals of the people will create a radical change for the life of the society.

It is known that the role of morality in the social and cultural space is important, and this directly goes back to the issue of moral consciousness. Ethical norms created and recognized by the community, moral rules and our perception of moral units such as duty, honor, dignity, justice, virtue, prudence, shame, honor, honor, and conscience in our mind reveal the moral consciousness. It is precisely these who play a leading role in the construction of cultural space and form human resilience. The composition of moral consciousness consists of moral practice (moral practice), moral norms and moral communications. Also, moral consciousness includes moral self-awareness and moral self-evaluation, which evokes moral feelings. The behavior, behavior, behavior, good and bad aspects of people in society are expressed in the moral consciousness. All human actions are performed through consciousness, but society sorts them and brings out only those that are of interest. So is the social importance of moral consciousness. In moral consciousness, reality is recorded not as laws, but in the form of social order, requirements, and norms imposed on human behavior. However, social order, requirements,



and norms are also important in the field of tourism services. Otherwise, if such order and rules are not followed, the moral aspect will be damaged and the economic aspect will also be harmed. For this reason, moral consciousness expresses the requirements and norms of society or a group on the one hand, and on the other hand, it is an individual, personal form of understanding these requirements and their practical manifestation.

Apart from norms, habits and feelings are also closely connected in moral consciousness. Reason gives a certain social direction to feelings, and emotional feelings find their intellectual basis in the mind. It is impossible to reveal the truth without human emotions. Therefore, without feelings, there is no real moral glory. But this cannot be a constant cause of behavior.

The central element of moral consciousness is belief, which consists of an emotional relationship with firm knowledge and moral rules, determined by the influence of life conditions and upbringing. Trust is a subjective acceptance of the norm of behavior, a person is convinced of the correctness and justice of the moral principles that a person follows, a rational explanation of moral necessity. Moral trust does not stop there. The formation of moral consciousness takes place as a result of the development processes of society, the cultural relations between people and the need to ensure the stable way of life.

Practical, moral developments accumulated in the being in which moral consciousness is reflected can develop freely, voluntarily or vice versa, like other forms of social consciousness. His accumulated moral practice shapes social experience. From the analysis of moral consciousness, three conditional characteristics can be counted.

The first characteristic: moral consciousness has a very strong influence on people's daily life. In particular, it is active in eating, walking on the street, communicating, greeting, etc., and thus it is superior to other forms of thinking. Such processes are embedded in human behavior. The second feature: moral consciousness can be compared to a motive that actively affects the mental state of people. It acquires a scientific character only when it is considered at a higher level. And moral ideas become theories.

The third feature: moral practice and accumulated moral knowledge, which is of an imperative and regulative character, arising from moral consciousness.

If we analyze the moral consciousness into individual (individual) and collective (social), the first includes the thoughts and emotional actions of an individual, and the second includes the same application of moral criteria set by society to everyone. Precisely, moral codes, standards, principles and norms are formed as a result of collective moral consciousness.

The formation and development of moral consciousness directly depends on the influence of external factors, in particular, on other forms of consciousness. Because their relationship with each other creates a significant effect. For example, the formation of religion was the basis for the development and progress of moral consciousness. If we explain, the ideas in the holy religious books, teachings in the hadiths, religious prohibitions and standards are derived from the norms of morality and accelerated the development of moral consciousness. Religion itself is essentially morality. Morality was developed and refined through religion.

Morality is created on the basis of the principles, standards, and customs established by the society. Art, which is considered the primary tool in the formation of moral ideals in young people, is interconnected with morality. Also, ethics is a concept related to science. Especially among the sciences, the social sciences have a great influence on the science of ethics. Because

the created theories, scientific and creative ideas, written books, teachings, advices, invite everyone to be correct, to live honestly and cleanly.

Morality is not only an understanding of the truth of moral requirements, but also compliance with one or another moral program. A unique and at the same time the most important element of moral consciousness is the moral qualities and moral qualities of a person. We call negative qualities vices. Hard work, humility, politeness, goodness, sincerity, attitude, loyalty, pride are our moral values in the field of tourism (service) as well as in other fields. Treachery, indifference, hypocrisy, rudeness, unwillingness, selfishness, careerism, and laziness are negative vices.

President of the Republic of Uzbekistan Sh.M. Mirziyoev: "There is a feeling of relaxation and emptiness in our spiritual life. Some young people with weak spiritual immunity blindly follow strangers in their behavior and behavior. It is correct to say that the reason for this is not knowing our national identity, our great ancestors, insufficient knowledge and will." [4, p-269], – stated that.

The moral system is very dynamic, changing. Moral standards are constantly strengthened, changed, disappear, and new ones appear. Ethical development and moral rules - gave rise to a set of rules of behavior based on the appearance of attitudes towards people. As a rule, these are different classes, officials, depending on their rank and status, as well as in different circles. At the same time, mankind has developed some universal principles of correct relations between people, such as the "golden rule", known since ancient times: do not do to another person what you do not want. Thus, morality includes the basic principles of human existence among people, the norms and rules by which these principles exist.

With the emergence of social groups with different lifestyles and the development and complexity of relationships, class morality develops. It manifests itself in the system of its obligations and behavior, in the rules of ethics. Codes of conduct work in the form of a moral shell. A moral society does not exist by itself.

The harmony of culture and morality can be understood from the fact that it is the behavior that forms the main part of our national culture. Human moral laws are also shaped by the cultural space. Analyzing the process of historical and cultural identification, we can see that the criteria of morality are composed in different ways. Ceremonies, rules of ethics can be said about the important features of the life of society. New, evolving norms combine with parts of ancient rituals to create the identity of each culture. Each historical period forms a type of behavior and lifestyle that corresponds to its moral and aesthetic ideas.

For example, at the beginning of the 20th century, the concept of inside and outside, i.e. yard, was divided into two. Based on the nature and climate of our country, people try to spend more time outdoors. This requires more summer outdoor rooms in the housing structure. Therefore, this was done with the condition of dividing the household into two parts. Such separation was specific to families of different levels. The outer courtyards are widespread and consist of two-story, several rooms intended for the farm and waiting for guests. This expresses the uniqueness of the moral attitude towards women and children in Uzbek families. Protect them from prying eyes and create conditions. [1, p-123].

Appealing to traditional moral views and sustainable behavior allows for a better representation of culture. Any society develops based on the existing moral system. Society

produces certain standards, norms and laws that help a person to be civilized. In the process of socialization, a person receives a whole layer of moral ideas specific to this ethnic group. This layer contains the previous historical experience of the ethnos in a concentrated form. In this regard, traditional and modern cultures can be distinguished. Moral ideas and norms of traditional cultures were automatically manifested in behavior. With such regulation, all models and standards are equally basic and mandatory.

A person must accept and follow almost all the orders set by society (group). "Every man is called good when he accepts what is considered moral as such. To be bad is... to resist custom." [5, p-289]. Anything outside the norm was perceived as an enemy capable of destroying "their" world. People's behavior is compared with strict rules-laws.

A person's attitude to the dominant moral system is based on the principle of submission. Often the "correct" behavior was given external signs. Any behavior that does not conform to codified norms is considered "wrong". For example, it is possible to cite an example of stratification and its moral standards in ancient Greece or India. Abandonment of the principles of traditional society was expressed in a changed system of behavior. Instead of homogeneity, many patterns began to appear, several theories of morality appeared, such as non-violence, but the diversity of behavior does not exempt the individual from following the rules. As long as he lives in society, he is still required to obey some moral rules.

Behavior serves as a sensitive barometer that shows all the changes that have taken place in society. A change in moral laws is reflected in a change in the norms of behavior. In ethics, like all fields, choices and norms can be observed to change, and it is related to the cultural process. The cultural space formed a new type of human relations, new laws. Instead of one moral system, many, sometimes contradictory, moral ideas are born. Man is constantly forced to choose. Created discipline, norms form their own ideals. In particular, it is necessary to emphasize some "moral rules" that young people create for themselves. This greeting is expressed in speech in its own jargon. It should be noted that some groups have created their own clothing culture even in fashion (goths and emos).

At the end of the twentieth century, the tendency to seek new approaches to the problems of the modern world increased. The ethics of pragmatism (work, action) and utilitarianism (benefit, interest) emerged. Utilitarianism is based on self-interest. This principle, as a moral person, appears after realizing the appropriateness of human activity. Utilitarianism was promoted by the ancient Greek sophists, who saw utility as the basis and ultimate goal of moral action. Utilitarian ethics is characterized by the desire to connect morality with the real interests of people. However, thinkers also saw the conflict between private interest and common interest. The way to resolve this conflict was the theory of rational egoism, which was conceptualized in the Age of Enlightenment. Its essence was as follows: if a person acts only in his own interests, then he should be taught not to abandon selfishness, but to understand his interests rationally, to connect them with the public interest. In this case, the interests of individuals do not conflict with the interests of others, but are combined with them. In the 19th century, the Russian thinker N. G. Chernyshevsky was a supporter of this theory. The followers of utilitarianism were the most in England (I. Bentham, J. Mill) and the United States of America (James and others). Unfortunately, many evils in society today are caused by self-interest and selfishness. Superficial pragmatism and vulgar materialism do great damage to



the cultural space. For example, in some regions, cultural monuments are being damaged, ancient settlements, and traditions of folk culture are being neglected. It takes a lot of effort and time to restore it. The cultural space is a national treasure of Uzbekistan and everyone is responsible for its preservation and development. Overcoming socio-political barriers and strengthening cultural ties can be the basis for the integration process. The cultural space of the country, region and cultural center is changing. Its development is very dynamic and depends on our actions and interactions.

In recent scientific studies, it can be observed that more importance is given to the processes of "Russification", "Westernization" or "Africanization". Also, the widespread consumption of the light-elite, high-value subculture of the West and some large industrialized countries around the world is causing the transformational change of national cultures and morals, i.e., the emergence of new cultural spaces. Examples of these are Western "dance" and music, Chinese techniques, or Japanese martial arts.

The dynamics of the cultural space is constantly changing as a result of various influences, sometimes narrowing and sometimes expanding. Satisfied with new values and new symbols, it reworks old, ancient customs and traditions and creates new ones.

Cultural space is a complex interrelationship of different arrangements: specific disciplinary spaces, behaviors, fashions, and norms and rules of law. The new millennium brought forward issues of human importance. Behavior has a dominant position in the structures of everyday life. Forms of behavior include deep value-regulatory features of culture.

Complex standards of morality are developed and operate in socio-cultural systems. In addition, different areas of people's lives are covered and expressed through special symbols. Traditions, various customs and religious ideas, stereotypes of consciousness and behavior, etc. when studying a culture, the more complex the system, the greater the importance of self-organization in its life and self-regulation in the activities of its members. Humans are prone to and tend to change, and the variety of behavior in culture is infinite. But there is a requirement to develop general (for the group) behavioral programs to regulate behavior. That is, it requires the formation of etiquette rules for various professions and dealings. For example, the formation of labels for each profession is a proof of our opinion.

Cultural space is a territory occupied by a person, a whole space inhabited by mankind, as well as a reflection of a person's way of life, customs, desires, and needs at every level of this space. Therefore, the development of culture requires the development of new rules of behavior in front of morality, and in its place, moral rules serve the development of the cultural space. An example is the growing number of rulings in our country, which are directly related to morality. Factors such as mutual understanding, emotional desire and mutual respect in Uzbek families are decreasing today compared to 1990 and 2010. "Oila" scientific-practical research center informed that such a conclusion was reached from the center's latest research. According to the scientists who conducted the research, in 1990, 2010 and 2019, the dynamics of factors such as "mutual respect", "emotional desire" and "mutual understanding" between husband and wife were studied in Uzbek families, and differences were shown when the results were compared over the years. For information, until 2019, the number of family divorces in Uzbekistan doubled over 10 years. In 2008, more than 16,000 cases of divorce were recorded, and by 2018,

this figure has exceeded 32,000. In 2019, it is said that the number of rulings stopped growing and fell to 23 thousand.[8].

"Until April 15, 2021, the Ombudsman received about 20 cases of sexual and physical violence and psychological harassment by women. Most of them belong to Surkhandarya and Kashkadarya regions. The actual numbers of violence against them may be much higher. The reason for this is that Uzbek women turn a blind eye to violence in many cases," the report says. According to the results of the survey, 42% of women who participated in it tolerate violence because they are afraid of not being able to support themselves and their children, and another 38% turn a blind eye to violence because they are afraid of being talked about by others.[9]. So, as mentioned above, this ethics demands the development of new rules of behavior.

Morality, which freely coordinates the interests of society and the individual, has a social and cultural content. Ethics has served various political, legal, mercantile and individualistic values. Therefore, the first thing is to determine the goals of cultural development and the values that guide people in globalization. According to F. Fukuyama, the origin of moral values lies in social capital, which expresses the desire of people to have different associations.[7, p-11]. Unlike individual qualities, the positive qualities of collectiveness are important for the effectiveness, development and progress of the state and society. Social qualities develop only in certain group conditions - in the family, school, workplace, in a society with a high level of social solidarity. That is why culture and ethics are more relevant in our time, because the fate of humanity in the 21st century is that the spread of various subcultures is increasingly threatening the existence and well-being of humanity.

It is necessary to eliminate the so-called subculture, which does not have solid moral foundations, is full of violent, predatory ideas and is a constant, long-term threat that destroys the human dignity of many generations. First of all, today, events that were previously considered neutral are being evaluated morally. Secondly, the human dimension of our life has increased, and thirdly, the importance of the universal principle in morality has increased. Local, group codes are replaced by universal moral thinking that unites the people of the earth and gives them equal rights. Finally, with the development of human consciousness, morality and its mechanism of action become more complex. If the main regulators of behavior are coercion, fear and shame, then in modern society a person has more opportunities to act freely according to his conscience.

So, the signs of moral development:

- increase in moral freedom of the individual (especially in the virtual world);
- increasing and strengthening the level of influence of the principles of morality in all spheres of society;
- the formation of the ability to calmly resolve morals in conflict and conflict situations;
- able to openly express a mood of protest when immorality or injustice is committed;
- the further development of the science of ethics (as a science, it is firmly established in the educational system). Therefore, it is necessary to find new and better ways to influence and control the moral behavior of more people.

Culture and morality do not always develop harmoniously. Because, in each new century with the advancement of science and technology, more terrible crimes appeared than the previous one. Two world wars, nuclear and chemical weapons made the 20th century almost the worst.



And now the coronavirus. Having won in the field of science and technology, we destroyed the humanitarian basis of our life. New times create new problems without solving old ones; the scope of moral judgments expands, and new phenomena that were previously considered neutral are now called evil. Thus, the "amount" of evil increases, the evil becomes more intense. And in almost every era, there is a thought about a "moral decline".

President of Uzbekistan "We must make New Uzbekistan a mature spiritual society, a country where free and happy people live"[2, p-274], – He did not point out that for nothing.

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