

Social Technologies of Ethical Normalization at a New Stage of Development

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ABSTRACT: This article reveals the spiritual and scientific significance of the issue of ethics in the new stage of development of Uzbekistan. The scientific-theoretical aspect of ethical standardization has been studied from the point of view of the period. Socio-cultural technologies of moral norms are based on raising the spiritual environment in society.

KEYWORD: spirituality, new level, ethics, society, education, upbringing, family, social technology, women, ethical norm.

One of the conditions for development in a society is the spiritual transformation of the members of the society. The new stage of development of Uzbekistan is changing the spiritual image of society, which has an impact on social spheres. In society, individuals will need to adhere to socio-cultural ethical requirements throughout their careers. Because any society has traditions formed on the basis of its own values. As a result of their actions, members of society maintain ethical standards based on socio-cultural factors. This leads to a conflict between the socio-cultural aspects of moral standardization and the spirituality of the individual. The unequal balance of moral development in personal and social terms increases the demand for moral norms in society. The reason is that morality serves as the foundation for the development of society. In our opinion, it is expedient to study the socio-cultural aspects of the new stage of development, such as the focus on morality in the family and the community, the involvement of women in education and employment in society and the implementation of the principles of religious tolerance in society.

As stated in the Decree of the President of the Republic of Uzbekistan "On measures to improve the socio-spiritual environment in society, further support the institution of the community and bring the system of work with families and women to a new level.", "The implementation of a single state policy aimed at implementing the idea of" healthy family - healthy society ", the organization of targeted assistance to troubled and troubled families" [1.]. The processes of globalization of societies also affect family relations. Family relations as an absolute value that constitute the world of humanity are being restored in a new form. This implies the need to address the problems of family relations at the level of public policy as a socio-cultural technology in the eyes of society. In modern society, family values are interpreted as a socio-cultural factor in the moral normalization of the ideals of life of all mankind. In the context of globalization, human dignity is manifested in the context of the family as a complex philosophical and moral category. In the early twentieth century, the philosopher V.M. In Ethics of Human Dignity, Khvostov examines the problem of human dignity, emphasizing the important role of the family in the issue of human life. In particular, "human

dignity is the psychological side of the problem, that is, the experience of duty and responsibility formed in the family is the basis of moral principles, [2.176.] Considers morality as a starting point in human relations. Also, the philosopher P.S. Boranetsky argues that "Human dignity is understood by him in the context of heroic ethics, and its realization is seen through the realization of active, creative forces of man focused on moral values, [3.768.]. This means that the place where moral values are formed is important for the individual and society in the family.

New Uzbekistan is a social space where respect for the elderly, respect for the young, genuine support and assistance to people and families in need, kindness is becoming a rule of our lives [4.27.]. According to researchers, the social aspects of ethical standardization at a new stage of development include the following areas: imparting economic knowledge; organization of economic management; study of ethical requirements, norms, rules, formation of the highest moral qualities; vocational training; to organize labor in a correct, interesting, materially and spiritually useful way; formation of delicate aesthetic taste through all kinds of art, construction and decoration of the house, furniture according to the laws of modern design; to have legal knowledge, to achieve justice, equality, independence in the family; religious education, study of the Qur'an, the hadiths that are the moral basis of Islam; physical education, building a healthy lifestyle; preparing children for marriage, sex education, husband and wife duties; to acquire medical knowledge, to observe personal hygiene, to pay attention to the sanitary condition of the house, household appliances, to know how to provide first aid, people study of medicine; lust education, in all things: eating, dressing, achieving the need to be the norm in morality; mental and emotional upbringing, constant mental alertness, activity, depth, self-control, ability to control anger, calmness and gentleness without exerting too much effort, learning not to harm others [5.37.]. In our opinion, based on the above views, the socio-cultural aspects of moral standardization in the new stage of development of society are:

first, communication technology (parent-child communication);

second, modeling technology (as an example);

third, correct, fair assessment (correct and fair assessment of events - in the case of non-discrimination of children);

fourth, the establishment of a family library (formation of a family reading culture);

fifth, visiting museums or holy shrines to do;

sixthly, to report on the condition of close relatives of the family (this process is now becoming rare).

The basis of important socio-cultural relations in society is the provision of women's employment, the creation of conditions for them that fully meet the interests of society is a priority of the strategy of the state and society. In this regard, the Resolution of the Republic of Uzbekistan dated March 5, 2021 PQ-5020 "On measures to further improve the system of support for women, ensuring their active participation in public life", the Republic of Uzbekistan dated September 2, 2019 No ZRU-562 "Women- The Law "On guarantees of equal rights and opportunities for girls and men", the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated April 14, 2021 No. 210 "On the organization of the State Targeted Fund for Support of Women" were adopted.

"Science, education and upbringing are the cornerstone of development and the force that makes a country strong and a nation great. Our future, the bright future of our Motherland, is closely linked, first of all, with the education system and the upbringing of our children "[6.]. Therefore, the development of the spiritual and moral aspects of the individual is an important condition for the upbringing of a physically and spiritually healthy, harmoniously developed generation of young people and increase the welfare of the population.

Mahmudhoja Behbudi's opinion that "without accepting women as full members of society, without educating the younger generation, it is impossible to reform society, to direct it to development, and ultimately the fate of the nation depends on the condition of its women and family" [7.]. also indicates that it is relevant in modern society. Since the upbringing of the younger generation is mainly the responsibility of women, there has always been a need in society for women to be educated.

Anbar Atin connects the level of human morality with reason, knowledge and enlightenment, and argues that it is a level of moral superiority in social development. The progressive poet looks to the future with great confidence. He expresses great confidence that the social and moral evils of his time will end with the advent of the era of freedom and equality. Anbar Otin said, "There will be a time when the fireplace will be more than a noble dreamer ... the generation of the oppressed will be born safe and sound, well-groomed, kind and patriotic, cheerful and patriotic, cheerful and hospitable. At that time, all the people will be beautiful ...At that time, human morality will reach such a level that the angry customer will leave the gala style of marriage and each husband will have a rest with one wife ...At that time, the girls will have secular education, will be settled on the throne of Urfan, will join the ranks of the elites and nobles, will be honored and respected in the world of admiration and hard work, and will be honored and respected "[8.95.]. Now the days have come when Anbar Otin said. In modern Uzbekistan, large-scale reforms are being carried out to protect the rights and interests of women, to realize their abilities, talents and opportunities, in short, to make them equal, active and creative members of society. In our country, important documents aimed at glorifying women, their social protection, increasing their prestige in society and the reforms carried out on their basis can be interpreted as an innovative model of effective social protection and activation of women. This is an opportunity given to women in the development of society to reveal their freedom and their potential. In addition, it shows that the role of women in the normalization of moral relations by increasing the status of women in society is high.

In order to implement the idea that "respect for women is a criterion of goodness and justice", to ensure the legitimate rights and interests of women, who make up almost half of the population, to increase the role and prestige of women in society, to realize their talents and abilities. and protection of childhood have been placed at the center of public policy [10.53.]. In our opinion, the fact that women are educated and have high morals in all respects is important in the upbringing of children in the family, that is, in the upbringing of the younger generation. Educated and progressive women in society make a great contribution to solving problems in moral and educational issues not only in the family but also in society.

In conclusion, "Both our prosperous lives today and our bright future depend on women. If we want our people to be pleased with us, first of all, we must create decent living conditions for our mothers and sisters. If the mother agrees, the family agrees, if the family agrees, the society agrees. "[11.] and the continuous, systematic and coordinated activities of public organizations are being organized. This is one of the social technologies of ethical standardization in the New Development Stage. In turn, leads to the sustainable development of cultural traditions when social and moral processes are studied as values. At a new stage of development, the socio-cultural aspects of the policy of tolerance aimed at attracting women to the profession and education, providing them with employment, enhancing the status of family and community institutions are reflected as prospects for the development of the spiritual environment of society. This creates a need for a scientific study of the principles of enlightenment and tolerance, as the socio-cultural aspects of moral standardization at a new stage of development serve the development of society. At a new stage of our national

development, the development of civil society and the use of socio-cultural factors, first of all, will serve to improve the governance of society, improve the efficiency of civil society institutions.

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