

## THE SIGNIFICANCE OF STABILITY AND INSTABILITY IN THE FORMATION OF ETHICAL, AESTHETIC AND SCIENTIFIC WORLDVIEW

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### **Аннотация:**

Вера, нравственность, научные и эстетико-художественные взгляды занимают центральное место в системе мировоззрения человека. Политические и правовые взгляды формируются отдельно, когда человек в большей степени включается в общественно-политические и управленческие отношения, став активным субъектом или относительно активным объектом этих отношений. До тех пор в сознании отдельного человека будут присутствовать элементы мирских, правовых и политических взглядов и понятий, частично систематизированные будут в рамках шариата, но система мирских взглядов не будет создана. В этом смысле моральные взгляды так же первичны, как и религиозные взгляды.

**Ключевые слова:** Политико-правовая точка зрения, мораль, человек, субъект, объект.

### **Abstract:**

Faith, morality, scientific and aesthetic-artistic views occupy a central place in the system of human worldview. Political and legal views are formed separately when a person is more involved in socio-political and management relations, after becoming an active subject or a relatively active object of these relations. Until then, there will be elements of worldly, legal and political views and concepts in the mind of an individual, the partially systematized will be within the framework of Sharia, but the system of worldly views will not be created. In this sense, moral views are as primary as religious views.

**Key words:** Political and legal view, morality, human, subject, object.

In all eras, the issue of morality and human free will has always been the focus of attention of scientists and it has been given different rates. In the "National Encyclopedia of Uzbekistan" it is defined as "Morality is a set of behaviors, manners, manners that are manifested in the relations of people to each other, family, and society."

In the explanatory dictionary of the Uzbek language, published under the leadership of N. Tukhliyev, "Morality [person's nature] Behavior, manners of behavior." , it is explained.

Morality plays an important role in human development. The great thinkers of the East considered that the moral perfection of a person, his comprehensive development, and the formation of his spiritual image are one of the important factors of the development of society.

In contrast to the law, the fulfillment of moral requirements is determined by forms of moral influence (public evaluation, approval or condemnation of the work done).

In the process of moral, generally spiritual and educational development of a person, he passes from different historical stages - from ignorance, ignorance to knowledge, from evil to goodness, from barbarism to humanity, society develops in this way, and in these processes, stability and instability are manifested in certain forms. The struggle between two alternative beginnings - evil and goodness, ignorance and perfection - determined the development of man and society, and led to the realization of man as the possessor of intelligence.

If these two alternative power struggles are expressed in the existing social relations in the society, they are expressed in the struggle between the ego and the heart, the mind and ignorance, characteristic of the inner world of a person. Morality can change, develop and decay in a certain society and era.

In addition to the specific morality of each people or nation, there are also universal moral standards. Such moral norms have an effective influence on the general development of society.

Religion is of great importance in the formation of morality and its social position. One of the main goals of religion is to form a humanistic faith, to explain the harms of ignorance and evil, and to encourage those who have entered the wrong path to the right path. In religions, calling to the right path, the concept of good and evil in general may be different, and may even contradict each other in form, but they are close to each other in essence. In fact, this is an example of how the understanding of complex systems, such as morality, reveals the unity of various conflicts, instability and stability.

During the Soviet dictatorship in Uzbekistan, morality was approached unilaterally, that is, from the point of view of classism and partisanship. An attempt was made to create the same rules of conduct for all peoples living in the country, regardless of their national traditions. For this purpose, "Ethics" textbooks and manuals, which are the same for all republics, were created. This would make it difficult to study the general essence of morality, the mechanism of change, development, laws, philosophy and theory of morality, but it would not allow to study living morality in connection with the way of life of the people and local living characteristics. As a result, the unique rules of conduct, customs and traditions of the various peoples living in the union have not been sufficiently studied. Attention was focused only on general communist aspects. Any national characteristics were considered incompatible with communist morality, a relic of the past, or even a vice of the past. In 1961, the "Code of Ethics of the Builder of Communism" was developed. Although it reflects a number of universal norms, the main emphasis was placed on loyalty to the work of communism, the struggle to build communism, that is, on classism and partisanship.

After the independence of Uzbekistan, the attitude towards moral issues changed. Forgotten classic values, oriental rules of conduct, traditions, and rituals have become a picture again in

interpersonal relations and interactions. Especially after the transition to the creation of New Uzbekistan, the foundation of the Third Renaissance, attention to the issue of human dignity, the fight against corruption, the reduction of poverty, and the creation of conditions for the full manifestation of human potential have increased.

Our country is building a society based on private ownership and market economy. It is natural that different classes and strata of the population appear in such a system. There may be some conflicts and disagreements between them. In order to prevent them from disrupting the stability of the society, it is first of all necessary to form mutual respect, tolerance, feelings of social partnership and justice in the population, and to implement the rule of law of social justice in state policy. Cultivating people's sense of justice requires not only the rise of moral and legal culture. Otherwise, there will be no stability in the society.

But in today's globalized world, is the moral system heading for trouble? Films showing promiscuity on TV channels, or the intimate relationships of the characters are more and more openly shown, in some developed countries same-sex marriages are allowed, they are allowed to raise children, and we are leading towards anti-humanism as humanism, and egocentrism as individualism! The blurring, sometimes outright denial of the classic universal values in morality causes instability in morality with negative content and negative consequences. On the one hand, this causes the development of immorality, promiscuity, and the destruction of the family institution. On the other hand, moral intolerance and moral conservatism are encouraged as a reaction to protest in some social groups, even relatively large ethnic groups. It separates the younger generation from the older generation. It forms nihilism, denial and disdain for national spiritual values in the young generation.

The transformation of stability into instability is manifested not only in the social, political, and legal systems, but also in the moral system, first of all, as a blurring or falsification of ideas about the idea of humanity (that is, goodness, piety, honesty, justice, truth). As a result, the value system changes. Original humanist values are mixed with false and anti-democratic values, and in some cases replaced.

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