

Social Ethics and Social Culture in the Era of Globalization

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Abstract: In the development of philosophical thought, issues of morality and culture have become important. This is due to the fact that every day is determined by the increased need to study the philosophical drink of the moral and aesthetic relationship of man with Nature, Society, which forms the basis of philosophical doctrine. After all, philosophical thinking cannot be carried out without a human factor, as one could not imagine in a separate way from a person, the development of morality and elegance.

This article explores philosophically aspects of social ethics and the interdependence of social culture in the era of globalization.

Keywords: ethics, culture, social protection, moral culture, social ethics, social culture, human factor.

INTRODUCTION

A person's personality, which determines his participation in social relations, reflects the spiritual image of himself and guides his entire career, is his life position. A person acquires a certain life position in the process of formation of social relations both as an object and as a subject. The formation of subjectivity on the basis of objectivity, in turn, the penetration of subjectivity towards objectivity, is a legitimate process, which occurs in the dialectical connection of the consciousness of the individual and his worldview with external transience. The changing course of external reality is also reflected in the worldview of the individual, and his life values, beliefs and principles are manifested as determinants of his decision-making.

Since external reality is a force that forms the life position of a person, the worldview that is his spiritual basis, it means that it is extremely important to research the essence of changes in objective social conditions, their directions and their influence on the life position of the individual, on the foundations of worldview. This makes it possible to understand the anthropological problems of social change. The fact is that the social environment that forms the life position of an individual is changing very quickly as a result of globalization processes, everything that is necessary for a person to live his life is undergoing transformation on a global scale. Naturally, it cannot be denied that such changes also have a certain destructive significance in the consciousness and worldview of the individual, in the decision-making of his life position.

RESEARCH METHODOLOGY

At the same time, globalization in the literature is considered as a process of homogenization (homogenization) of cultures and the harmonization of the historical process. Its constructive aspects for humanity cannot be ignored either. Indeed, to some extent, the emergence of such views in the world of such widespread institutional units as education, tourism, sports, fashion,

media, migration. Globalization connects the world economically. Today, a person can understand the essence, content, interaction and systemic integrity of certain processes, use them consciously to meet their needs and realize their interests. Globalization is now manifested in the growing unification of the ideas of all people on Earth about the norms of humanism, morality, democracy, freedom and Human Rights.

The concept of globalization is growing interest in the issue of its meaning content and its place in human development. The process of globalization is so inextricably linking the countries and peoples of the earth that no means have been able to carry out this in the history of mankind so far. This process is getting so intense that from now on, no area of the world remains from its influence. The term globalization, which appeared in the late last century, represented the gross generalization of the economic and spiritual life of world countries. Countries where globalization means that I will deviate from such a process are more likely to be influenced by it. Such involuntary effects often have negative consequences. The analysis of studies conducted and conducted by scientists of our countries at the time of independence testifies to the fact that work in this area is just beginning.

There are many definitions of globalization, but a more complete coverage of its characteristics, in our opinion, is the definition given by the French researcher B.Bandy. He emphasizes the three-dimensionality of the globalization process.

Globalization is a historical process that continues continuously. Globalization is the process of homogolization and universalization of the world. Globalization is the process of washing out national borders. The globalisation measures included in this definition may also have certain deference to each measurement. But when we observe the processes taking place in the world, we see that every measure of them is present in it. Supporters of globalization are called globalists. Among them, statesmen politicians, industrialists and businessmen are more common.

A decent, knowledgeable, hardworking, faith-loving child is the greatest asset not only of the parents, but of the whole society. In fact, the personality of each child is formed in the family. So, the family is the foundation of a harmonious generation. Therefore, the moral and legal upbringing of children in the family, especially the formation of justice, duty, patriotism, arousing the feeling of love for the Motherland, is considered extremely important.

Raising children in the family in the spirit of devotion to their duty is closely related to such qualities as responsibility, awareness, conscience. In this, the mutual sincere attitude of the parents, their close, friendly relationship with their children, their understanding of their future aspirations, become the basis for the healthy upbringing of children.

When a person has good behavior, habits and intelligence factors in the process of upbringing, the better he understands life lessons and does good things, and on the contrary, the less upbringing, the less life skills, such an individual sometimes engages in bad deeds, knowing or not.

It is no secret that the transformation of the principles and norms of morality into faith-faith depends on the harmonization of the interests of society with the majority of holardashaxs. If a person and a society do not harmonize, then with the Daily need of a person, that need arises the imbalance between the motive that motivated his arrival will continue to increase more and more. As a result, human behavior begins to alienate from moral principles and norms. Human freedom goes out of control. Alienation from moral principles and norms a new appearance of immorality is the reason for the formation of moral nihilism. In such a situation, compulsion will be of greater importance in the management of human moral activity than discretion.

There are a number of categories of morality, such as duty, conscience, or non-honor. Morality reflects social necessity, need, the interests of society, the mass pattern adopted by everyone, habit, painting - food is expressed in the way of demands and assessments reinforced by public opinion. Therefore, the requirements of morality are manifested in the way of duty, commitment,

which babbaravar was not introduced to everyone. These requirements are relatively stable character. Specific norms of Ethics in different areas of social life (Labor ethics, service ethics, professional, entrepreneurial, diplomatic ethics, domestic life, family ethics) are expressed, and these rules-norms constitute relatively independent areas of ethics with a single basis. Morality develops in the process of the development of material and spiritual culture.

“When it comes to morality, of course, it is impossible not to dwell on its specific structure, the factors underlying IT, elements. The structure of morality is generally considered to consist of three factors-the basis. These are: moral consciousness, moral feeling, and moral behavior”[1, 17]. It is known that morality, as a form of social consciousness, represents a system of behavior, behavior, prejudice and mutual Real relations between people, formed over the centuries by a particular people, elat or association. Morality as a relationship of a particular people to the environment, people and self, while in one way it is local-national in nature, in the other, it also has a universal nature that ensures the harmonious compliance of the nation with the requirements of the general community. And the essence of the concepts of ethics and social ethics is studied in detail in such disciplines as philosophy, ethics, sociology of ethics.

So, social ethics, what should it be understood by, what is the conceptual flaw of what some today argue that the intervention of the state and society in matters of human morality consists in stifling its freedom? In our eyes, we found it necessary to briefly dwell on morality in general before outlining some ideas about social morality.

DISCUSSION AND RESULTS

In recent decades, social issues in modern society have been the object of close attention of both subjects of social policy and the scientific community. This is evidenced by the creation of various projects and programs related to the social sphere, interdisciplinary research integrating the achievements of modern socio-humanitarian knowledge, the emergence of innovative methods for solving social problems within the framework of applied ethics and conflictology.

The global problems caused by modern civilization and the dynamism of social life have opened up a space for ethics for its applied, practical application: environmental, biomedical, professional ethics, business ethics, etc. required professionals to form not only new methodological approaches and paradigms, but also innovative models within the framework of theoretical ethics for decision-making.

Scientist, experts believe that morality is a socio-spiritual phenomenon that is extremely important in the life of a person and society. In Arabic, morality is a concept that implies a plurality of behavior and is a set of norms, rules that have passed a stable, life experience, regulating the historically composed behavior of people, their interaction in social, personal life, as well as relations to society. Uzbek people have long understood by morality those who have a healthy faith, strong-willed, honest and able to turn justice into their life principle.

Social ethics or ethics of public life - a branch of practical ethics, studies moral relations - the values, goals, duties of a person in society. Social ethics allows the development of normative justification of Group, institutional and corporate relations, as well as methods of orphanhood, poverty, deprivation, assistance to the needy, elderly problems, Control and assistance in solving social problems. off. Discipline allows the development of theoretical and practical approaches to the responsible existence of man in his relations with other people and with nature it has a regulatory function and is aimed at actions born as a result of a system of socially significant norms and obligations. Thus, the subject of social ethics is a social institution that allows you to regulate social relations from a value-oriented position.

Areas of social ethics include, but are not limited to: political ethics, economic ethics, discursive ethics, institutional ethics.

Don Wells, professor of law at Vanderbilt University (USA) School of law, defines the basic functions of social ethics, each of which are value-oriented actions:

1. Identification of problematic factors taking into account social conditions and taking into account norms;
2. Analysis of actions that can change the factors identified as problematic;
3. Preparation of decisions based on the study of problems and analysis of action options.

Social ethics considers concepts such as social institution, social ethics, social justice, social responsibility, charity, patriotism, cosmopolitanism, social trust.

In our opinion, social morality is formed as follows:

First of all, the development of society, the establishment of a social state depends on the stable and optimal social environment in this society;

Secondly, all members of society have their own personal needs;

Third, Social Ethics brings a person closer to the moral ideal;

Fourth, social ethics is an important tool that socializes people;

Fifth, social ethics is an important force that can direct members of society to mobilize towards a single goal.

Culture, speech, abstract thinking, intelligence, imagination – these elements of society characterize the specifics of the human community in comparison with animal communities. Nature has superiority over society on the basis of “naturalness”. But nature is uncivilized: there is no state in it, laws sanctified by tradition, philosophy, religion, the content of which is humanism and love for one's neighbor. In turn, civilization is unnatural: the norms of morality professed by a civilized society are not deducible from the laws of nature, the essence of which is reduced to the struggle for existence.

The concept of “social culture” has entered science recently, and in modern social science there is still no universally recognized definition of it. Today, scientists face an extremely difficult task of correct philosophical, cultural and sociological definition of social culture.

The tools of social culture include:

- *Professional skills and knowledge*
- *Experience of specific jobs in specific fields*
- *Unified professional terminology*
- *The level of similarity or uniformity of technology and education*
- *The feeling and concept of a unified social (class, class) solidarity.*

“In addition, social culture is a relationship that develops in society and is implemented through social institutions. Social culture (culture of social relations) is determined by the regulations, values and ideals that determine the behavior of people in society and their social relationships. This culture characterizes the activities of civil society, the State and other social institutions. Social culture is a social external environment in which people's beliefs, habits and knowledge are formed, and practical experience is acquired. Social culture is a system of social norms, social values and social institutions that ensures the sustainable functioning and development of society as a social system. The concept of “social” in this definition is used in the narrow sense of the word. We are talking about such norms, values and institutions that regulate the relationship between individuals, communities of people and society as a whole”[2, 24].

CONCLUSION

Educating the population, especially young people, in the spirit of our rich spiritual heritage, respect for national and historical traditions, universal values, love for the motherland, loyalty to the ideas of democracy and independence, is a decisive factor in the reforms carried out in our

country-in this, the harmony of moral, social and legal culture occupies an important place. The level of legal culture is measured by the scale of legal values decided in society, their prevalence among the public, and the fact that they are mastered on the basis of voluntary freedom, the principle of moral choice.

The legal culture of each individually acquired person is determined by how much he instilled in his soul, consciousness, the content of legal values, laws in the harmony of spiritual and moral criteria. In place of the conclusion, it should be said that the noted aspects and spiritual and educational activities also have a decisive influence on the level of social legal activity of the population as well as on the legal culture of the individual.

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