

Threats to National Morality

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Abstract. The article analyzes the threats against national spirituality and draws appropriate conclusions. Suggestions and recommendations are given at the end of the article.

Key words: threat, counter, crime, law, nation, corruption, activism, nihilism.

Among the forms of threats against national spirituality, corruption and crime occupy a leading place. "Corruption is a concept that means the commission of a crime by public service officials who put the interests of clans over the interests of the state in order to acquire a part of the state property and economic resources of the organized criminal group in the process of acquiring personal wealth and distributing state property. "Corruption" is a Latin word, which means "distortion", "sold for a bribe" and is a crime of direct abuse of the rights granted by an official for the purpose of personal enrichment. Crime is also a form of activity aimed at realizing its goals without obeying the laws adopted and in force in the country. The threat of corruption and criminality to the national spirituality is that their practice causes instability in the life of the country and mutual distrust between the representatives of the nation. In such circumstances, national spirituality also faces a crisis.

The emergence of national nihilism is another form of threats against national spirituality. "Nihilism (Lat. nihil - nothing, nothing) - 1. A point of view that denies any rules, principles and laws formed in social life, which have become a habit. 2. Denial of the cultural heritage of the past." Nihilism is a concept that means giving up the material and heritage left by the ancestors of the nation. This causes him to start feeding on the spirituality of other nations, and as a result, he loses his "image" and becomes absorbed in other spiritualities.

It will not be enough to link the practice of putting pressure on national spirituality to the process of globalization. In particular, it will increase during the period of the emergence of great opportunities and their dependence on the states. The occupying states seek to inculcate their nationalities, customs, traditions and values into the minds and worldviews of the nations and peoples living in the dependent countries or to make them live in captivity. At the same time, language, customs, traditions and values of nations and peoples, which have fallen into a state of dependence by various means, are not allowed to develop. Just one example, after Russia conquered Central Asia, the Russian government did not allow the people of this country to develop. One of the leaders of the invaders, A.N. Kuropatkin, the military governor of Turkestan, wrote about this: "For 50 years, we restrained the indigenous population from development, kept them away from schools and Russian life" [1]. This

invader was proud of what he had accomplished. After conquering India, the British carried out a policy of inculcating their language and way of life among the entire Indian people. There are many examples of such evils in history.

Today, in a world where empires have collapsed, countries and nations living in them are living in independence. But despite this, the practice of oppression and pressure on national spirituality did not end, only their form changed. Now it has become a practice to suppress with ideas and ideologies rather than with weapons and force. The dangerous aspect of the procedure is that it is not noticeable from the outside. In our opinion, the following factors are responsible for the emergence of threats:

First of all, as a result of the implementation of the policy aimed at destroying our national spirituality during the former Shura period, the void in our nation's mind, worldview and heart towards its land, and the resurgence of the lost losses after we gained independence. The fact that our national-spiritual revival became a priority task in the politics of our country became the factor of our achieving great achievements in this regard. However, despite the continuation of this policy in the activities of our country, in the 30 years after independence, a number of our compatriots felt satisfied with the achievements;

Secondly, due to the honor of independence, in contrast to the former Shura era, it has become a practice to observe freedom, independence, democratic values, which are free from all forms of violence, such as oppression, coercion, and even the use of force, from the spiritual wealth of the representatives of our nation. It can be said that they gained great importance in the first stages of our national-spiritual revival. Our compatriots began to breathe freely, to realize their identity, to be spiritually refreshed, to enjoy their land more, and to make their heritage an integral part of their spirituality. But in the course of time, this freedom in their spirituality in a certain sense leads to the formation of feelings of indifference, neglect, even irresponsibility for the present and future of their national spirituality. Those who have such feelings are the "new" representatives of our nation who have a lot of money and who are on the way to enrich the great blessings and opportunities given by independence, national spirituality not at the expense of their lands, but at the expense of the spirituality that is developing in the West. They are proud compatriots who say that no matter what happens in the way of showing that they are "I", if there is something new, people will recognize me and find out who I am.

Thirdly, as noted by academician Erkin Yusupov, "Although the national, eastern essence of our spirituality always remains stable, positive lessons from the experience of Western countries in this field are also important for us. The aspiration of Western countries to fully acquire scientific and technical achievements even in the conditions of market economy is instructive for us. Of course, there are many aspects in the spiritual life of Western countries that do not correspond to our national and religious mentality. It is impossible to allow our youth to fall under the influence of these things" [2].

Fourthly, when using the factor of religion, putting them against each other also causes conflicts between national spirituality. It can develop and become a very dangerous threat. Because national and religious values have developed harmoniously. One of them cannot be separated from the other. Professor A. Ochildiev says about the role of religion in national culture: "When talking about the role of religion in the life of the nation, it is necessary to note that a special layer of national culture consisting of cultural masterpieces called

religious literature and works of art, and religious-philosophical teachings of various directions has been formed. It is extremely difficult to imagine the integrity of national spirituality without this layer, it is practically impossible" [3].

"Formation of the information society takes place not only in each country, but even in different regions of the same country in a unique way and at a unique pace. This process does not stop and its path is never smooth, - writes the doctor of philological sciences

X. Dostmuhamedov. - A serious problem in this regard is the formation of the ability to avoid information as an important direction of general culture and general ethics and the popularization of this doctrine. As one of the most serious paradoxes of our time, it is not out of the question that this situation will cause many urgent problems in the near future. "According to the economist Herbert Simon, winner of the Nobel Prize, information is destroying and consuming its consumers (recipients) [4]". So, saturation with the world of information is increasingly subjecting young people to their will. The only way to get rid of it is to take bold steps towards national identity.

In recent years, the importance of education in the world has steadily increased, and it has become the most important factor in bringing not only the economy, but also the entire society to a qualitatively new level. Currently, one of the most important resources of the nation and the state is the intellectual potential and level of knowledge of people.

It is for this reason that the field of education in Uzbekistan was declared the priority direction of the social development of our country from the first years of independence. "Today, in order to renew and modernize our country, to develop it on an innovative basis, to implement the multifaceted and complex tasks we have set before ourselves, we are modern and creative thinkers, capable of taking responsibility in any situation, enthusiastic, with high intellectual potential, we are entrusting patriotic young personnel with important tasks in the management of the state and society" [4] says our head of state.

Dr. B. Omonov, who studied the problems occurring during the democratic reforms in our country, explains the reasons for the complexity of these processes. "Modernization of society is a very complex process, it is a single organism that includes various sectors," the scientist writes. - Ignoring any of them leads to the failure of the body to function properly and creates chaos in the society. It has found its practical proof in the experience of world countries. At the same time, situations of instability are occurring in some of them due to the one-sided approach to the modernization of society in some countries. If we take into account that the purpose of conducting this political process is to increase the well-being of the population, in order to realize it, it will be necessary to start modernization from the economic sphere first. For this, it is necessary to create a legal framework. However, the legal framework cannot be created in a dry place where there are no economic opportunities. In the same situation, there is a need to skillfully balance both sides. Failure to find their balance can lead to failure of entire modernization processes. So, this is the biggest problem in modernization. It remains complicated, especially during the transition of countries to market relations and formation of democratic values" [6]. Because since 2000, attacks and threats to the moral values of all small countries, including Uzbekistan, have increased, and its violent wave is attracting young people.

It should be noted that moral threats are divided into internal and external threats.

We included spiritual threats and aggressions such as selfishness, indifference, localism, corruption, rudeness and self-interest, envy, betrayal, greed for the world, lack of self-awareness.

External threats include "free democracy", "open society models", "mass culture", activities of structures of other countries directed against the interests of other countries. For example, today there are more and more cases of spiritual threats aimed at destroying the grave way of life, which are contrary to our national traditions and values, which are unnatural for us, and damage the ideological foundations of our values formed over many centuries.

The main goal of malicious forces is to fulfill their nefarious intentions and "business" by killing the spirit and national pride of the nation's youth. President Sh.Mirziyoev explained the essence of this issue in more detail: "It is clear to all of you that today, on the world scale, unfair competition, contradictions and conflicts are becoming more and more acute. Threats such as religious extremism, terrorism, drug addiction, human trafficking, illegal migration, and "mass culture" are increasing, undermining the beliefs and family values that mankind has followed for centuries. It is a fact that these and many other threats are causing serious problems in human life, and no one can deny that." In fact, this call was a call to the youth of our country.

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