

DIALECTICAL ANALYSIS OF THE CHANGE IN MORAL VALUES IN POSTMODERN SOCIETY

Davronjon Ma'rufjonovich Khusanov

Informatics Teacher, Fergana "Temurbeklar

Maktabi" Military-Academic Lyceum

Orcid ID: 0009-0004-6998-3997

<https://doi.org/10.5281/zenodo.15645620>

Abstract: In the article, the theoretical foundations of the socio-philosophical research of the dialectic of the change of moral values in the postmodern society, the dialectical analysis of the change of moral values in the postmodern society, the formation of the moral values of the postmodern society and the perspectives of the approach to it are studied. Also, the essence, scientific and conceptual foundations of the concept of "Postmodern society" are analyzed.

Key words: postmodern society, moral values, dialectics, dialectical analysis, social norms, moral outlook, national and universal values, separatism, fundamentalism, social laws, traditionalism and modernity, comparative analysis, analysis and synthesis, systematic and functional.

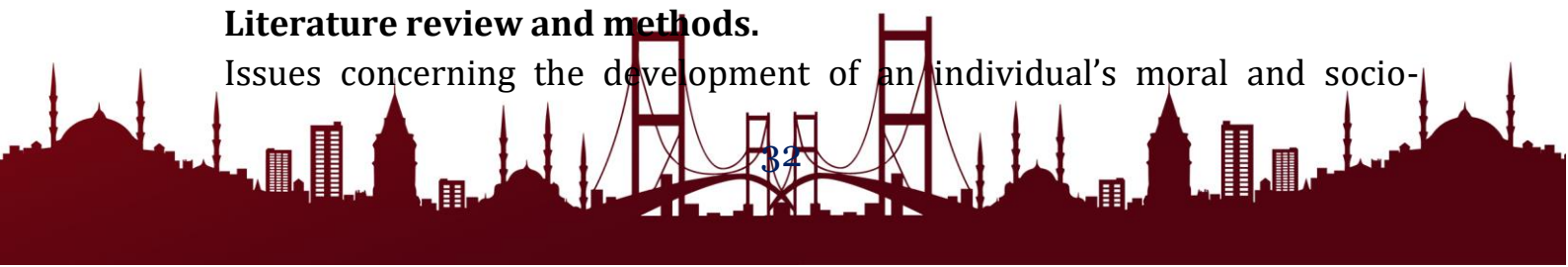
Introduction.

In the context of rapid social development, globalization which plays a crucial role in this process places new demands on the aesthetic culture of every state, nation, ethnic group, and individual. As with any social phenomenon that encompasses both positive and negative aspects, globalization is no exception. Today, its widespread impact can be observed in almost every field. Particularly, the intensification of integration and cooperation among states and nations, the facilitation of foreign investments, the free movement of capital, goods, and labor, the creation of numerous new job opportunities, the rapid dissemination of modern communication and information technologies, the advancement of science, the harmonization of diverse values on a universal human basis, the emergence of a new quality in intercivilizational dialogue, and the increased potential for mutual aid during ecological disasters all these developments are direct outcomes of globalization.

In such a context, only individuals equipped with the ideology of independence—who remain connected to national heritage and values—can approach the challenges of globalization and contemporary socio-political, moral, and philosophical issues with a sound and balanced perspective.

Literature review and methods.

Issues concerning the development of an individual's moral and socio-



spiritual culture, their theoretical and methodological foundations, as well as the socio-philosophical and historical problems associated with the development of moral and spiritual culture, have been explored by scholars such as J. Anderson, S. Anisimov, G. Belov, M. Weber, I. Ilyin, V. Konev, Y. Borev, L. Gumilyov, A. Guseynov, V. Lektorsky, I. Ilinsky, M. Kagan, S. Agzamkhodjaeva, J. Tulenov, I. Imomnazarov, I. Jabborov, Y. Jumaboyev, E. Yusupov, S. Shermukhammadov, Kh. Shaykhova, Mahmud Sattor, A. Jalolov, S. Otamuratov, A. Sharipov, J. Yakhshilikov, N. Mukhammadiyev, A. Erkayev, O. Ghaybullaev, I. Arzimatova, and D. Normatova.

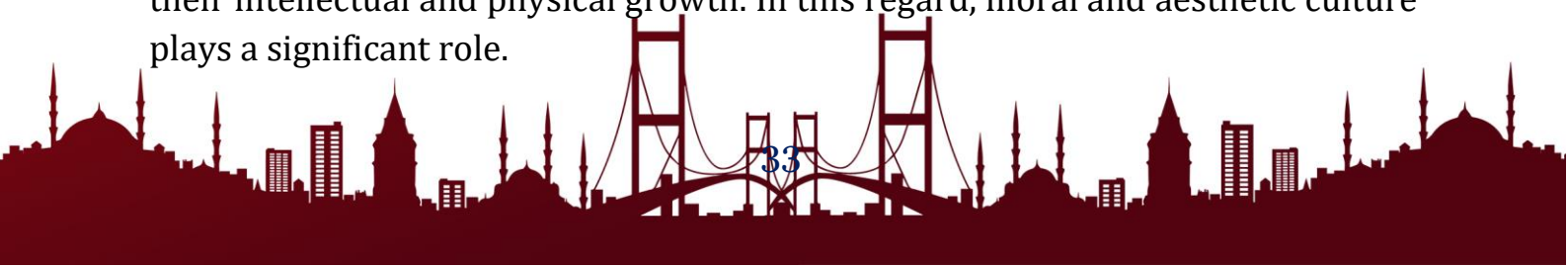
Esults and discussion.

Under the conditions of globalization, instilling the national idea into the hearts and minds of every individual and into society as a whole requires encompassing all spheres of public life and making effective use of educational, propaganda, and advocacy tools and methods. As emphasized in our national development strategy:

"In building a strategy for political and economic progress and in establishing the foundations of our state and society, we have made it our primary goal to secure a worthy place in the system of global economic relations by taking into full account our historically formed national and cultural identity, as well as by objectively and seriously assessing the natural-economic, mineral-raw material, and human potential of our country."

As the philosopher S. Otamuratov has noted, in recent years, "the impact of this process on national and spiritual life especially the erosion of moral values, traditions, and customs has accelerated at an alarming rate." Given this reality, it is imperative for each of us to vigilantly safeguard the priceless spiritual treasures of our people. At a time when globalization is influencing all aspects of global social life, it has become a social necessity for every individual, nation, and state to take proactive measures to secure the prospects of spiritual development.

In our country, the integration of the principles of a free and democratic state with the moral and ethical values of our people has become a defining principle of spiritual reforms. This is because state governance and processes of economic development must be harmonized with spiritual and aesthetic maturity and high morality. Therefore, reforms in the education system aim at the spiritual-aesthetic and moral development of youth as individuals, ensuring their intellectual and physical growth. In this regard, moral and aesthetic culture plays a significant role.



Aesthetic culture is closely related to artistic culture. The artistic culture of society is an important area of its overall aesthetic culture and represents a socio-spiritual phenomenon that, to a large extent, determines its character. Artistic culture, being relatively autonomous, encompasses the processes of development and dissemination of art understood in its broadest social sense. It includes objects and phenomena that have become the subject and reflection of artistic perception of reality and involves groups of creative individuals, as well as institutions and associations responsible for the creation and dissemination of artistic values.

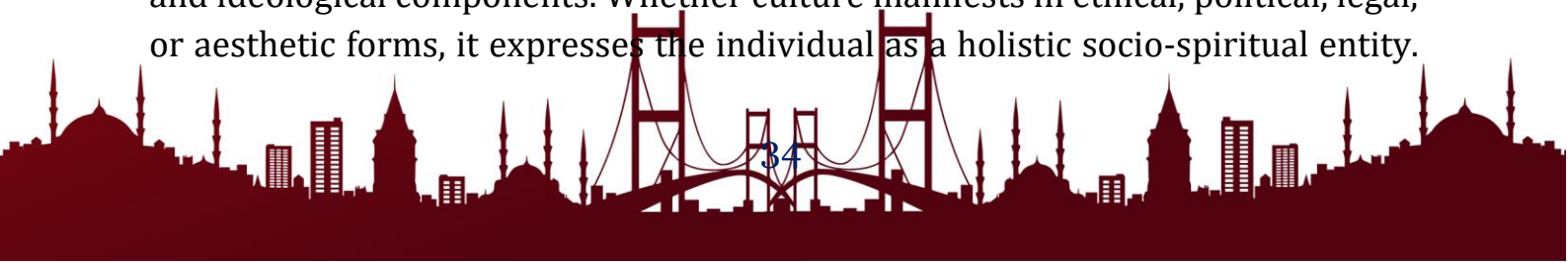
The Decrees of the President of the Republic of Uzbekistan and resolutions of the Cabinet of Ministers are significant in that they are directed toward the comprehensive development of artistic and aesthetic culture. Furthermore, a specific system for instilling ideological and spiritual culture into the minds of youth has been established. The goal of the National Program for Personnel Training also includes systematically monitoring the role and importance of aesthetic culture in shaping the ideological and spiritual worldview of students.

"The acceleration of globalization processes in the 20th century and the formation of a planetary civilization have transformed the character of global ideologies. The lack of a powerful ideology to replace them and the shift in geopolitical goals have further intensified the negative effects of these ideas. In such conditions, only a nation that clearly defines its purpose, thoroughly understands its needs and interests, possesses firm beliefs—in short, one that has developed its own national idea—can preserve its future and determine its path forward."

Therefore, it is imperative to enrich individual spirituality with progressive worldviews based on national values and to be fully prepared to preserve and transmit our rich aesthetic culture to future generations, regardless of ideological pressures.

It is well known that every individual's spirituality and aesthetic culture begin to form within the family and later develop under the influence of social life. For a person's aesthetic culture to correspond to the spiritual spirit, ideology, and requirements of the time, a healthy social environment plays a vital role. This is because any form of spiritual culture must encompass harmony, unity, and proportionality among all national and moral values.

An individual's aesthetic culture integrates numerous spiritual, educational, and ideological components. Whether culture manifests in ethical, political, legal, or aesthetic forms, it expresses the individual as a holistic socio-spiritual entity.



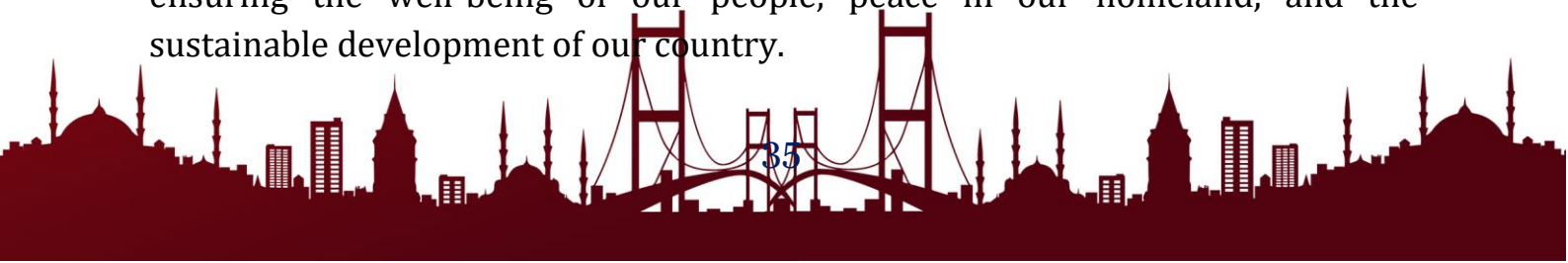
A cultured person cannot be developed in one aspect while remaining backward or weak in another. The actions, goals, and ideals of a cultured individual ultimately align with the national idea of the people, and with social life goals and aspirations.

"Mass culture," which emerged in the West in the second half of the 20th century under the label "pop culture," primarily aims to hinder spiritual elevation, dissolve the boundaries of national cultures, and establish uniformity. It seeks to eliminate concepts such as nation, spirituality, and values from the human consciousness, forming a mass of alienated, thoughtless individuals. Today, "mass culture" has disrupted cultural life in the Western world and, by undermining values related to family, marriage, and morality, is spreading numerous social ills such as drug addiction, homosexuality, AIDS, egocentrism, and sadism worldwide. This "mass culture," embodying such vices, is exploiting the rapid flow of information under globalization to alter the identity of national cultures and bring different ways of life closer together. In short, "mass culture" is shaping global uniformity. Yet, uniformity in human life leads to dullness and meaningless existence.

Only nations with a strong mentality and cultural foundation can resist the allure of "mass culture" and avoid being misled by it. In this regard, American political figure Zbigniew Brzezinski stated:

"In today's world of global communications and the absence of strong ideological competition, it becomes increasingly difficult to exercise ideological control. Now, only countries with a predominantly rural population and deep-rooted traditional cultures are capable of resisting the pressure of mass culture."

Our national culture has always faced various threats. While until the 20th century, these threats came mainly from invading powers seeking hegemony, in today's globalized world, where ideological weapons have become primary, other challenges often non-territorial in nature pose significant threats. These challenges disregard cultural boundaries and exert negative influence on national unity, sometimes overtly, sometimes covertly. As an independent state with a rightful place on the modern political map, Uzbekistan is fostering diversity of thought based on democratic principles. Under such circumstances, it is imperative to recognize and resist, in a timely and intelligent manner, the ideological subversion disguised as "promotion of democracy" by forces exporting alien cultural values from the West to the East. This is essential for ensuring the well-being of our people, peace in our homeland, and the sustainable development of our country.



Contemporary cultural studies define mass culture as a form of spiritual production aimed at the "average" consumer. It is driven by commercial goals, involving the reproduction and dissemination of original cultural products primarily for profit. A key characteristic of mass aesthetic culture is its targeted approach: it precisely identifies its consumer in terms of age, social, and ethnic categories and tailors its artistic and aesthetic tools and values accordingly, employing various methods to serve material interests.

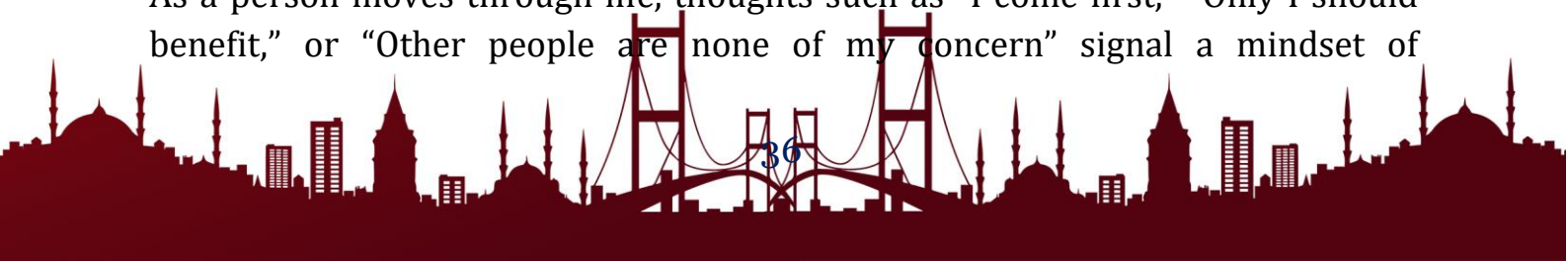
Originally, mass culture emerged from folk traditions and was deeply rooted in societal and cultural foundations. Its development was closely linked to industrial production and significantly influenced by radio, cinema, television, video, and computer technologies. However, in the era of globalization, mass culture has increasingly come to represent not positive values, but spiritual threats. Under its guise, ideas promoting moral decay, violence, individualism, and egocentrism are disseminated, often for profit. This phenomenon raises serious concerns, as it poses dangerous threats to the moral foundations, long-standing traditions, and cultural values of various nations.

As a component of an individual's spiritual development, aesthetic culture plays a unique role in personal growth. A sound aesthetic culture is closely linked with high moral standards, free thinking, creative abilities, and the development of an aesthetic worldview. Among the many important tools and influences in this process, art occupies a particularly powerful place. Consequently, on one hand, our government is giving great attention to the advancement of national art, and on the other hand, it is approaching the task of cultivating a healthy worldview among our youth—instilling them with values aligned with both national and universal human ideals—as a matter of high political importance. These efforts are also aimed at shielding young minds from spiritual threats and preserving the purity and integrity of authentic cultural values.

In the context of globalization and growing spiritual threats, Uzbek art is entrusted with significant socio-political responsibilities. Why? Because today, there are growing instances where immorality is falsely presented as culture, while genuine spiritual values are dismissed as relics of the past. Such misconceptions pose serious risks to societal progress, the sanctity of human life and family, and the moral upbringing of the younger generation.

Conclusion

As a person moves through life, thoughts such as "I come first," "Only I should benefit," or "Other people are none of my concern" signal a mindset of



selfishness. Imagine a metro station where twenty people are patiently waiting in line to buy a ticket. Suddenly, someone walks up, glances condescendingly at the others, and without hesitation, jumps to the front of the line. Ignoring the justified objections of those waiting, he tries to finish his business quickly. His attitude reflects a selfish outlook—"I don't care about others, as long as I get what I want." Expecting kindness, empathy, fairness, or compassion from such an individual is futile. A selfish person, when trying to get their child admitted to a school or find them a job, won't respect the rights of more deserving individuals but will instead resort to any means necessary to achieve their own goal. Such a person wouldn't hesitate to cause millions in damage to the state and society for a mere personal gain. This mindset is dangerous for society as it fosters disorder and conflict within the social fabric.

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