

ФИЛОСОФСКИЕ НАУКИ

SCIENTIFIC ANALYSIS OF MORAL CONSCIOUSNESS.

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SUMMARY

In this article it is thoroughly analyzed about the main point of the notion of moral consciousness, place in society and theoretical basis in science of ethics.

РЕЗЮМЕ

В данной статье анализируется сущность и содержание понятие “нравственное сознание”, его особенности и роль в обществе.

Key words and phrases: ethics, disposition, standard, consciousness, moral consciousness, moral relations, moral knowledge, moral activity, moral development, individual moral consciousness and social-moral consciousness.

Ключевые слова и фразы: этика, диспозиция, стандарт, сознание, нравственное сознание, нравственные отношения, нравственные знания, нравственная активность, нравственное развитие, индивидуальное нравственное сознание и социально-нравственное сознание.

Since antic ages thinkers have written works about ethics and its components. They tried to understand and explain the main point of moral consciousness and ethics. In the period of the last historical development, ethics which includes in its part the moral consciousness is interpreted as follows:

- a) Daily life experience
- b) Satisfaction of the person from his behavior
- c) Symbol of devotion to duty
- d) Way of social stability and keep to the order
- e) Social incident which demands social benefit
- f) Way of establishing justice in society
- g) Means of providing solidarity between people
- h) Way of subordinating to the order of conscience
- i) Way of realizing the highest meaning of human life.

Every person improve their imagination about the system of their customs, their own behavior, good and evil deed, happiness, justice, and other moral categories during their life.

There was moral development in the history of humanity and it is in progress now but this continuation has not categorial graduality. It has some features such as sometimes withdrawal, sometimes permanent. Alisher Navoi said: “It is important to follow the courteousness and its terms”[4, p. 33].

Freedom of wish in human is limited wisely in mode of being subordinated to mind with the demand of necessity. Otherwise, immoral and free wishes of some people or groups might be misfortune not only to the other people but also to plants, animals and to the whole world. Principal implement of subordinating to the mind or limiting the freedom of wish is accomplishment of morals or moral consciousness.

Because of the freedom of wish human come across the problem of moral choice at his every step. This problem indicates the presence of responsibility in human. The person, who does not feel responsibility in face of others and his conscience, can do what he wants

– he is not interested in outcome of his affair, he admit only importance of his benefit and such people are called as ill-bred. “It is better to be unfortunate with intellect than to live lucky deprived of it”[6, p. 124], – said Epicurus. Therefore human desire something because of choosing either good deed or evil deed: moral choice is the beginning of each action and deed. Generally, the importance of choice in moral life of human and society is incomparable. Such choice directly subordinated to intellect accomplishes moral consciousness.

First of all, it is correspond to go into detail on the term of “understanding”. Usually the term of “consciousness” has been used instead of “understanding” in philosophical works, for instance, scientific consciousness, political consciousness, esthetic consciousness and so on. We call the activity connected to knowledge as “understanding” and think about eminence or depression of people’s consciousness according to the degree of understanding. Therefore, consciousness is the integrity resembling to human, his activity, but understanding is diversity. In moral understanding, consciousness of a person can observe and realize one event in tens or hundreds of conditions. One of such activities of consciousness is moral understanding [3, p. 220].

Moral consciousness is theories and ideas which form imaginations about moral demands, standards, rules and justice. Moral consciousness includes in itself eruditions, opinions, standard and tendencies influence on moral practice and relations. It should be also mentioned that it consists of stating the moral value of oneself independently and realize oneself morally which arouse such feelings as shame, remorse, satisfaction or dissatisfaction with one’s actions. The behavior, conduct, manners, good and bad sides of people in society can manifest itself in moral consciousness.

Any conduct of person is done by the help of consciousness but society selects them and accomplishes advantages. The reality in moral consciousness is noted as social orders, demands and standards placed in personal behavior not as rules. Whereas, social orders, demands and standards gain importance in the branch of tourism too. Otherwise, if it is not kept strictly to the established orders, it would be done damage to moral aspect and economic side. For this reason, moral consciousness expresses the demands and standards of group or society from one side and it is demonstrating the individual shape of understanding these demands from other side.

Except for these standards, customs and feelings are connected very tightly in moral consciousness. Intellect shows a certain social direction to feelings, emotional feelings get their intellectual basis in consciousness. It might not be explained the truth without human feelings. Thus actual moral majesty would not be without feelings. But it can not be also permanent reason of behavior. The main element of moral consciousness is the confidence which includes emotional relations to stable knowledge and regulations under the influence of conditions of life and education. Confidence is the subjective reception of standards of behavior, to be sure of rightness and fairness of moral tendencies, mental understanding of moral necessity. Rumi said: "Confidence is permanent initiator of human activity..." [5, p. 9].

Moral consciousness has also opposite feature because it approaches to each incident from the view point of definite moral standard, tendency, traditions. Moral consciousness comes out because of controlling the social life and social relations of people in the process of social development. Moral relations the component of social relations, include such aspects as becoming proficient in the main moral measures of society, relation with others on these grounds, and regular improvement from moral side. One of the most important factors of moral relations is modesty of manners. People cannot live without collaborating each other, exchanging the experiences and interaction. The modesty of moral relation requires to respect the value and honor of others and to carry out the moral demands. Significant and fluent speeches, capacity of listening to interlocutor, culture of speech are important aspects of relation.

Moral consciousness comes to help when it is difficult to distinguish the moral relations from other ways of putting in order the human activity. In its turn moral relations are one of the aspects of manner taken from the view point of moral condition and importance. Moral relations are social mechanism of supporting and fulfilling the norms, all the time it embodies the processes of shaping, developing, keeping the norms and leaving them to the next generation. Criterion of life-giving power of the sensitivity of moral standards is the reflection of moral relations. If the results of moral standards existed out of moral relations it would lose its social importance.

However, stability of all the sides of behavior cannot reduce to zero their differences and oppositions. For instance, moral relations, form of consolidating the

behavior put to the test by moral consciousness in practice, becomes apparent as existent incident. But moral consciousness expresses not only existent moral incidents but also necessary incidents. Owing to this, they cannot be appropriate to each other. Oppositions can become strained especially in the social transitional periods.

The ideas overhead explain moral consciousness becomes directly apparent in moral relations. So, the elements of behavior such as moral consciousness, moral practice, moral relations closely connect with each other.

While moral consciousness reflects the reality it can be actual as the other forms of social consciousness or the opposition of it. Its criterion of reality is considered as social experience. At the same time, there are some peculiar features of moral consciousness.

1. Moral consciousness has more active influence on daily life of people in comparison with other forms of social consciousness. Moral opinions, principles, ideals are considered as incitements which urge to movement.

2. In contrast to science, moral consciousness effects human as the social-psychological level of daily consciousness. If only moral consciousness had the feature of social knowledge in high degree, moral opinions and ideals would change into knowledge.

3. Moral consciousness, moral knowledge has imperative nature.

There are two inseparable parts of moral consciousness:

- a. Individual moral consciousness – feelings and thoughts
- b. Social moral consciousness – moral codes, categories, standards, tendencies, ideas and so on.

Moral – social consciousness plays an important role in the life of society as one of the forms of consciousness and goes on developing in directly association with other forms of social consciousness. For example, it may be said that in the field of the association of morals with religion, religion demands the association of human life. Because of that, religious tendencies and measures, precepts in Hadis are closely connected with rules of behavior. Namely, human is firmly protected as the highest value. Religion undertakes as the implement of making human be moral. Thus, the origin of religious and moral demand is the same.

The science of morals comes into being on the basis of legal rules, tendencies, measures and traditions in definite society. Moral is connected with art, and serves to establish moral ideals in youth. Moral is also related to science especially with social subjects. Scientific opinions and theories lead the human to be the owner of high behavior, erudite and honest person. But there some theories such as "Theory of Mal'tus", they adduce the idea of wage war. (As if increase of people takes place under arithmetical and geometrical progression, the concept of necessity of wars to prevent shortage of food). Here Mal'tus demonstrates the highest aspect of immorality by advocating war.

The most important and peculiar element of moral consciousness is moral quality of human. Moral

qualities are the virtues of positive qualities. We call the negative qualities as pests. Our moral customs either in tourism or other branches are diligence, modesty, politeness, good deed, sincerity, conscience, loyalty, pride. Treachery, indifference, duplicity, rudeness, weak will, egoism, careerism, indolence are considered as pests.

In conclusion, moral consciousness one of the forms of social consciousness is criteria and rules of behavior which admitted by society.

The first president Islom Karimov emphasized in his lecture in the first session of Oliy Majlis of the Republic of Uzbekistan: "Spirituality is effective implement of upbringing, it is necessary to use it and to instruct our children in patriotism, honesty. In reality ethics is the basis of spirituality. Human ethics is not just consisted of greeting or politeness. Ethics, first of all, is sense of justice and conscience"[2, p. 39].

In present, as our president said: "...attention to moral upbringing is whenever important"[1].

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ОСНОВНЫЕ ПРАВА ЧЕЛОВЕКА: «МОДЕЛЬ ТУРЦИИ» В ОБЕСПЕЧЕНИИ СВОБОДЫ РЕЛИГИИ И СОВЕСТИ

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АННОТАЦИЯ

В статье рассматриваются материальные права человека, в Турции как секулярного государства, противоречия прав и свобод, гарантированных Конституцией их социальные аспекты и возможные причины возникновения.

ANNOTATION

The article discusses the substantive human rights in Turkey as a secular state, the contradictions of rights and freedoms guaranteed by the Constitution, their social aspects and possible causes.

Ключевые слова: Турция, материальные права, свобода совести, Конституция, секуляризм.

Key words: Turkey, substantive rights, freedom of conscience, Constitution, secularism.

В наше время права человека стали предметом серьезных научных исследований, темой дебатов о внутренней политике, основной линией конституции большинства стран и главной сущностью международных соглашений о мире и сотрудничестве. Права человека признаны наиболее важным условием существования человека и национального развития в большинстве стран мира. Однако осуществление прав человека по-прежнему является источником многих недоразумений, противоречий, внутренней и причиной международной напряженности. Права человека в основном делятся на две группы – это материальные и процессуальные права. В данной статье будут обсуждаться материальные права. Материальные права - это сумма прав и свобод человека, которая включает свободу мнений, свободу выбора, свободу религии и свободу совести.

Следовательно, гражданские свободы, отраженные в конституции ив международных договорах, должны служить "свободе", а гражданские права "равенству". Должна быть свобода исповедовать любую религию или убеждения, чтобы жить в мире с различными

группами общества. Люди разного вероисповедания имеют право жить своей повседневной жизнью так, как они этого хотят. В этом контексте «Мединский договор», который включает в себя ряд прав является одним из самых важных событий в эпоху зарождения ислама. Мединское соглашение, состоящее из 47 пунктови отражающее многие демократические принципы, было заключено в Медине для обеспечения мира в 622 году по инициативе Пророка Мухаммеда. В договоре говорится, что все подданные имеют равные права, независимо от их религии или расы. Особо надо отметить, что в исламе не было расовой дискриминации.

Важным аспектом этого соглашения является свобода совести и признание этого права. Таким образом, было дано право самостоятельно определить религиозную принадлежность, даже было установлено право евреев на свободу суда. Основываясь на принципы, изложенные в этом соглашении, некоторые исследователи считают его первой конституцией мира.

В то время, когда в Европе акт, описывающий права и свободы человека - «Магна карта», была принята в Англии только в XIII веке. До этого