



The Essence And Content Of Moral Culture

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Abstract: This article discusses the essence and content of moral culture. Moral culture is manifested in a person through his behavior. Behavior is the sum of moral actions determined by the consciousness and will of people. The rules of moral culture are the results achieved by humanity through its own experience over the centuries.

Keywords: Morality, behavior, norm, behavior, rule, consciousness, thinking.

Introduction

Moral culture is manifested in a person through his behavior. Behavior is the sum of moral actions determined by the consciousness and will of people. The behavior of people plays a major role in the formation of moral cultures in society, in creating a moral environment in society. An element of character characteristic of behavior is moral behavior. Behavior is an activity that demonstrates the positive or negative qualities of a person. In other words, behavior is a consciously directed and completed action or activity of a person. Behavior does not consist only of direct action. They can also be expressed in inaction - silence, passivity, indifference, or in relationships in the form of gestures, postures, and tones.

Literature Analysis And Method

The rules of moral culture are the norms that express the wisdom gained by humanity through its own experience over the centuries in the form of proverbs, sayings, and proverbs, which teach people moral laws and rules, and explain to them the essence of morality [1]. After all, every action and intention of a person belongs to his moral culture, embodying in it, along with certain positive activities, the qualities of goodness and refinement. As is known, since human society is constantly developing, its views on moral culture are also constantly changing, developing, and progressing. The concepts of good and evil also change and develop. It is also worth noting that, just as moral education transforms decency into good manners, and good manners into high morality, in a place where moral education is not provided, a certain person may, over time, move from indecency to bad manners, and from bad manners to immorality.

Results

Abdullah Avloni's treatise "Turkish Rose or Ethics" begins with the words "Ethics is a science that calls people to goodness and turns them away from evil. A book that explains the goodness of good manners and the evil of bad manners with evidence and examples is called ethics" [2]. Avloni also emphasizes moral culture by citing expressions such as "those who have studied, learned, and practiced the science of ethics know who they are, what they have done for the people, and what they have done on earth to do." [3]

It is also important for a person to understand himself and have an idea of the moral requirements of his existing social environment. However, people do not become morally upright with just ideas and knowledge about the norms of behavior. It is not enough to memorize the code of ethics, but one must have a deep conviction in the truth and necessity of these rules of behavior, which must find their practical expression in the activities and actions of people.



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A person's moral culture does not depend on the fact that he performs a certain good moral act. He can be morally cultured only when that virtuous act becomes a permanent feature of his character [4].

Therefore, not every behavior, behavior and activity can be considered a moral culture. Moral culture refers to the actions and behavior of a person, which express a certain attitude towards other people. In this case, of course, the person must have a harmony of social and personal interests, a conscious attitude towards society, a moral motive in his behavior, and finally, a certain degree of freedom, freedom of choice on the basis of moral behavior. Moral culture is the highest criterion of expression of consciousness, sociability and citizenship. Without these requirements, it is unlikely that there will be a moral culture at all.

Another aspect of morality in culture is moral relations. Moral relations are a component of social relations. Like any type of social relations, moral relations are limited by moral norms and exist in the form of connections and ties between individuals and society. Accordingly, moral relations are divided into types of relations with people in the family, community, group, and neighborhood, depending on their form. However, moral relations are not only relations and ties, but also include normatively based interactions, including the duties of a person to other people and society.

In behavior, in a person's actions, his inner, spiritual world, thoughts, feelings, aspirations, and manners are reflected. Both positive and negative manifestations of the moral requirements existing in society are manifested in actions. Morality, as a unity of consciousness and activity, is a set of actions that demonstrate good and evil, justice or injustice, conscientiousness or dishonesty [5].

Discussion

Moral relations, as a rule, begin to form spontaneously, on the basis of material relations. Then, developing, they separate from material relations and enter the sphere of ideological, ideal, spiritual relations. Moral relations arise outside the will of people and, in the process of establishing moral norms and supporting them by society, of course, pass through the minds of people.

The term competence is derived from the Latin word "competere", which means "to achieve, to be in accordance with, to be suitable", and is a type of ability that embodies a set of certain knowledge, skills, and abilities acquired by people [6. B. 6]. Competence in a broad sense is the ability to apply existing knowledge and skills in practical experience in complex situations. Therefore, competence can also be called the ability to apply acquired knowledge, skills, and abilities in practice.

Moral relations, according to their content, perform either the functions of control or protection. Controlling moral relations arise in accordance with the requirements of the norms of a particular society, which are related to the functions of obligation. Protective moral relations arise as a result of actions that violate these norms and ensure the implementation of social impact measures. Therefore, the subject of moral relations is always man himself, whether it is individuals, groups, families, communities, states, etc. Not only people and social phenomena, but also nature and its elements can be the objects of moral relations.

Moral relations, unlike other types of social relations, are always and everywhere manifested under the influence of moral norms. They arise in moral activity, behavior, actions, in the moral impact on the surrounding social being. The fact that moral relations, along with their evaluative character, have a guiding character is also a distinctive feature of them. In moral relations, the activities and actions of people, as a moral and practical expression of their relations, occupy a central place. At the same time, moral relations, like all other social relations, are independent.



Conclusion

Today, in society, it would not be wrong to say that the employees of the internal affairs bodies, who are not only respected by ordinary citizens, but also real guardians of the law and symbols of justice, have a high moral culture, and as high moral people who have dedicated their lives to their nation and homeland and the interests of humanity, they serve as an example for the society in which they live, and serve the further development of that society. If, in society, the opposite is true, that is, if, while becoming a defender of the law, they themselves violate the law, if they consider white as black and black as white for the sake of personal gain, such an employee has committed immorality. As a result, ordinary citizens have a false perception that the entire society is unjust because of one immoral person, and the constant strengthening of this perception ultimately leads to the decline of that society. Most importantly, it is also a fact that almost all studies that study the period have documented with solid facts that the peak of immorality in human history has caused harm to a nation or country (as in the case of the actions of totalitarian regime rulers) and led to tragedies on a global scale.

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