

системі навчальних текстів, а й на великій кількості відкритих і доступних необмежених час наукових джерел, конференцій та описів від фахівців відповідного профілю та фаху. Використання різних форм навчання та інструментів в освітньому процесі університетів дозволило створювати, розвивати і удосконалювати дидактичні матеріали для якісного навчання. Застосовувати різні моделі віддаленого навчання, в залежності від обставин, засвідчили стійкість освітньої системи і дозволяють з впевненістю дивитися у майбутнє.

Література:

1. Коноваленко С. М. Хмарні сервіси в освітньому процесі студентів технологічних коледжів. *Інформаційні технології і засоби навчання*. 2017. Том 58. № 2. С. 88–97.

2. Немченко Ю. В. Освітні моделі в умовах віддаленого навчання. *Матеріали XI Міжнародної науково-практичної конференції пам'яті академіка Д. О. Тхоржевського «Трудове навчання та технології: сучасні реалії та перспективи розвитку»* (27 травня 2022 р.) / за заг. ред. Д. Е. Кільдерова, Київ, 2022. С. 116–120.

DOI <https://doi.org/10.30525/978-9934-26-277-7-177>

TECHNOLOGIES FOR STABILIZING THE SPIRITUAL ENVIRONMENT OF SOCIETY

Nurmatova I.

*Independent Researcher
Fergana State University
Fergana, Uzbekistan*

Akhmedova M.

*Teacher
Fergana State University
Fergana, Uzbekistan*

The role of moral regulation in the formation of the spiritual environment of society is of great importance in human life, and they are also considered an important element of moral culture. It is impossible to

imagine a moral culture without standards such as honesty, truthfulness, imagination, honesty, politeness, purity, and modesty.

So, moral norms are cultural, and legal norms are in accordance with the boundaries. In this case, it is possible to stratify certain moral standards, to propose them as standards reflecting values and humane feelings. When comparing the set of rules defining moral standards in society with the law, the moral standard in relation to a person is manifested in an external form.

Complexity of the level of globalization of social life, activation of cultural relations and their exchange, growth of cultural diversity, deviation from the principles of unification and standardization creates a contradictory situation of moral-cultural pluralism. This means that in social reality, the processes of globalization simultaneously cause massification, and the high level of development of information technologies complicates the traditional forms of interpersonal communication.

The dialectical approach to the social reality is reflected in the analysis that allows to examine it as a whole, in general and interconnectedness, to understand the important direction and connections in it. From this point of view, the change of social reality in the society serves for its real assessment, drawing correct conclusions from it. The beginning of a new stage of Uzbekistan's development also provides an opportunity to correctly understand the essence of social reality, determine its development trend, and foresee the future by carefully observing and studying the processes of social life. The author describes the beginning of this process as "The large-scale reforms that are being implemented are fundamentally changing people's lives, outlook and lifestyle. It is based on the opinion that the noble goal of "We will build a new Uzbekistan together" has become a national movement in the society. According to Abu Nasr Farabi, "Plato explains how moral virtues can be mastered. Such good habits are temporary changes, as societies and all people change habits over a long period of time. "It takes a certain amount of time to get used to being just, pure, and brave, and at the same time, to get rid of bad deeds," he agrees with the view that social reality and the trends of moral worldview are a process of human interaction and society.

As social technologies of moral regulation in the society, the family and the neighborhood focus on attracting women in the society to study and ensuring their employment, as well as the implementation of the principles of tolerance. This is reflected in the balance of personal and social moral development. Moral standards serve as a foundation for the development of

society. The study of socio-cultural aspects of moral regulation serves the development of the conscious activity of individuals or self-education.

In the implementation of the idea of "healthy family – healthy society", communication technology (parent-child communication) and role model technology (targeted assistance to restless and problematic families) are based on its conceptual analysis.

Mahmudhoja agreed with Behbudi's opinion that "without accepting women as full members of society, without educating the young generation in the right way, it is impossible to reform society, orient it towards development, in the end, the fate of the nation depends on the condition of its women and family." emphasizes that it is urgent for women to find their place. This justifies the need for women to be educated in the society, since the education of the young generation is mainly the responsibility of women.

A sociological survey was conducted with the participation of a total of 1017 respondents on the topic of moral regulation technologies in the stabilization of the moral environment of society. The results of the conducted sociological research were analyzed through special programs. After analyzing the results of the research, the following diagrams and histograms were presented. The opinions of the participants of the questionnaire (hereinafter referred to as respondents) were studied, and various suggestions and recommendations were made in the article.

We asked a number of questions to find out the opinions of the respondents on this issue. You can get acquainted with the results of the analysis below.

During the survey, we asked the respondents the following question: "Do you think that the existence of existing moral values in society affects the moral environment of society?" 73.1% of them answered yes, because it helps to standardize, 8.9% said that they could not say anything, and 14% said that a society without moral standards does not need them. . The remaining 4% of our respondents expressed different opinions and opinions. When we summarized them and analyzed the content (text), they responded to the above question by saying that society is created, that people feel the need for moral standards.

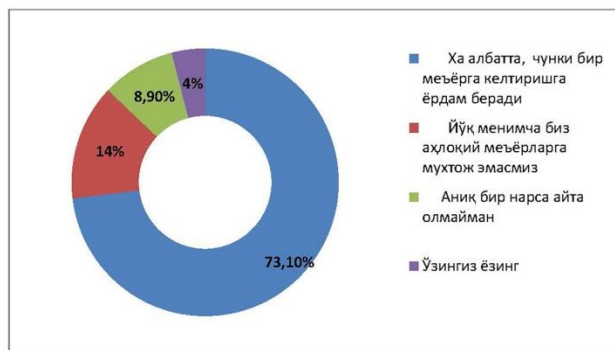


Figure 1. Do you think that the existence of existing moral values in society affects the moral environment of society?

In your opinion, 41.40% of the respondents answered that they are national values, and 25.6% said that they are defined moral values. Also, 20.0% of respondents agreed with the opinion that the criteria defining moral standards are reflected in certain established norms in society. The majority of 13.0% of the respondents believe that certain normative documents appear as a criterion for determining the moral standards of society. We have summarized the opinions of the respondents known to us and presented the results in the form of figures in the following appendix.

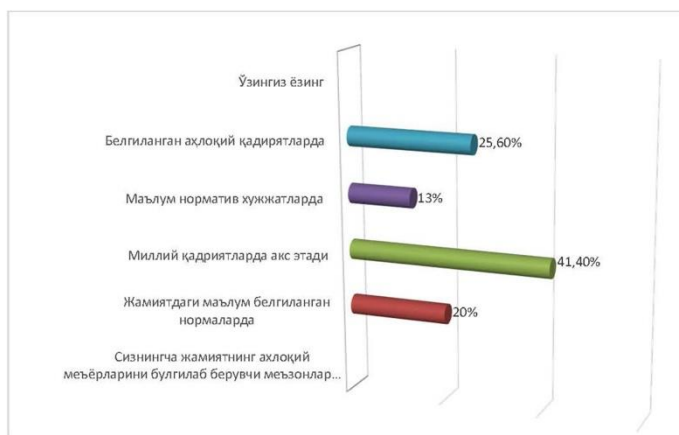


Figure 2



Figure 3. Tell me what should be done to further improve moral standards in society

So, to increase the activity of young people in the reforms related to the development of a democratic state and civil society, a highly spiritual, independent thinker, a firm life position, a national worldview and deep knowledge, an initiative, ambitious, who mobilizes all his energy, knowledge and potential for the benefit of the country, expanding the ranks of young people capable of taking responsibility for the country's future is an important task. This process manifests itself as national cultural development, tolerance, inter-ethnic harmony, respect for universal human values, moral relations in social life. The tolerant acceptance of moral innovations in the society will be renewed by making an important contribution to the development of socio-cultural technologies.

References:

1. Frank S.A. Sochinenia. Series: Classical philosophical thought. Minsk : Harvest, 2000.
2. Mirziyoev Sh. M. Creating an environment of innovation in the worldview of our people is our most important task.

<http://uza.uz/oz/politics/shavkat-mirziyeev-khal-imiz-dunye-arashida-innovatsiya-mu-it-02-12-2017>

3. Abdulla Sher, Bahadir Husanov. Moral philosophy. The philosophy of sophistication. Tashkent. University. 2008. B 157.

4. M. M. Kakhrova. Spiritual and moral environment in society: problems and solutions. Dissertation submitted for the degree of Doctor of Philosophical Sciences Autoabstract Tashkent. 2012.

5. Decision PQ-5040 of the President of the Republic of Uzbekistan dated March 26, 2021. National database of legal documents, 26.03.2021, No. 07/21/5040/0243

6. Avesta. Historical and literary monument. Tashkent. East, 2001.

7. Mirziyoev Sh.M. Physical and well-rounded young people are the decisive force of our day and tomorrow. Volume 1. Tashkent. Uzbekistan, 2017.

8. Ibragimov E. H. The influence of spiritual-spiritual manipulation on the outlook of young people. Abstract of Doctor of Philosophy (PhD) Dissertation in Philosophical Sciences. Samarkand. 2020.

9. Otamuratov Sadulla, Otamuratov Sarvar. Spiritual revival in Uzbekistan. Tashkent. 2003.

10. Spirituality basic concepts and explanatory dictionary. Tashkent. Gafur Ghulam NMIU. 2010.

11. Phylate. The way of salvation. www.ziyouz.com library.

12. Mirziyoev Sh.M. New Uzbekistan strategy. Tashkent. Uzbekistan. 2021.

13. www.uza.uz.posts.20-02-202. The speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the opening ceremony of the Public Library under the President of the Republic of Turkey in Ankara on February 20.

14. Kakhharova, M. (2018). Question of Studying Personal Spiritual and Moral Development. *Eastern European Scientific Journal*, (6).

15. Qakharova, M., & Tuychieva, H. (2019). Spiritual-moral environment and its basic indicators. *The Light of Islam*, 2019(4), 24.

16. Qakharova, M., & Absattorov, B. M. (2020). Evolution of views on ethics, ethical criteria and ethical standards. *The Light of Islam*, 2020(1), 110–115.

17. Qakharova, M., & Rakhimshikova, M. (2020). Moral continuity is a social-philosophical, historical phenomenon. *The Light of Islam*, 2020(3), 103–112.

18. Nurmatova, I. (2019). A Student-Centered Approach is a Key Area of Teacher Training in the Context of Globalization and Integration of Education. *International Journal of Progressive Sciences and Technologies*, 15(1), 09–13.