



FREEDOM OF THOUGHT AND UPBRINGING A PERSON WITH A MORAL CULTURE

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ABSTRACT

This article argues that the upbringing of a spiritually mature and physically healthy generation is one of the main principles of our national ideology, that moral culture is focused on certain values as one of the necessary means of spiritual and practical understanding of the world.

KEY WORDS: *Spiritual heritage, vigilance, freedom of thought, culture of thinking, discussion and analysis, dialogue, debate, intuitive.*

DISCUSSION

It is difficult to carry out reforms at a high pace and successfully without adapting the minds of citizens to the demands of independence and the challenges of today's information technology, which is rapidly entering all spheres of life and the principles of globalization. Only in a person who is able to think freely and independently, non-standard, ideological immunity against ignorance, bigotry, all kinds of destructive ideas will emerge faster. Only such a thinker acquires patriotism, humanity, strong faith and social maturity. The laws, legal and regulatory documents adopted in our country, our achievements are bringing us closer to our main goal, which is to make our country one of the most developed democracies in the world. "One of the decisive factors in achieving such lofty goals," said the first President Islam Karimov, "is undoubtedly the changes in the minds and worldviews of the people of our country, its attitude to life and work, its growing political and legal culture." [1] It is known that the National Training Program and the Law on Education provide that the new generation has a free, creative and independent thinking, free from social fears and national restrictions, politically and socially active, inquisitive and resourceful, unlike the generation that grew up under colonial rule.

These historical documents pay special attention to the issue of freedom of thought of our citizens. Naturally, this is not in vain, it is inextricably linked with the individual's worldview.

Freedom of thought is an integral part and foundation of human freedom. "As a result, freedom of thought is the spiritual basis, the intellectual condition, of any freedom (freedom of conscience, political, legal, economic freedom, freedom of thought in general, etc.)." [2] It is well known that a person whose thinking is dependent or limited by someone cannot fully comprehend both his behavior and his individual condition and needs, as well as the social changes taking place around him.

As long as there is a limitation in thinking, the thinking person will not be able to properly analyze the nature of the event and situation he is witnessing, will not be able to make a fair and just decision about it, and will find it difficult to be critical of self-reported opinions. As a result, the assumptions and ideas put forward by someone seem to him to be correct and fair in all respects. From these observations, it is clear that the concept of thinking dependence is also directly related to the level of human knowledge.

The weakness of freedom of thought thus leads to blind following of others, weakness of will, hesitation, making decisions without self-confidence. In the media or on television interviews with many young people who have been exposed to various extremist gangs, one word is often repeated: "I don't know," "I don't understand," "I'm lost." Unfortunately, the thinker cannot objectively assess the terrible danger underlying a foreign idea or material interest that initially fascinated a person, he



does not feel the distortion in the guise of that idea, but instead prefers to take risks.

From this it is clear that freedom of thought is formed, first of all, in the family environment, and begins with the responsibility of an individual to think independently and to evaluate events fairly. It is also necessary to dwell on the culture of thinking in the individual. A person with a developed culture of thinking is a person who has a certain level of knowledge, that is, a person who knows, has learned, or is at least aware of the information about the thing or event being discussed and analyzed. Secondly, he is the one who can analyze this information correctly. If these two traits are not present, it indicates that the culture of thinking is flawed. Usually, a person with little knowledge finds it difficult to objectively evaluate the point made by the interlocutor in a conversation, debate, or discussion, hesitates, doubts the accuracy of the arguments presented by the interlocutor, but cannot reject them reasonably. Even if he refuses intuitively, relying on a sudden thought that comes to mind. Naturally, the outcome of such a risk is not always positive.

Hence, the culture of thinking lacks knowledge itself. "If knowledge becomes more of a passive erudition, a set of information, it will not become a culture of thinking if it lacks the potential to create something new by analyzing, drawing independent conclusions and creating new ideas." [2]

At the same time, the aspects of freedom of thought are inextricably linked with the moral culture of the individual. Moral culture, as one of the necessary means of spiritual and practical understanding of the world, substantiates them, focusing on certain values, covering the norms and causes of activity, specific forms of human relations. "Ethical culture is essentially reflected in the socio-economic, political and spiritual development of a society. The main goal of moral culture is to lead a person to the truth, to bring him up as a perfect person. At the same time, moral culture comes into direct contact with social life." [3]

Moral consciousness, which is an important factor in moral culture, in turn allows us to understand not only how to behave in a given situation, but also how to perform the task required by the situation. Moral culture should be viewed first and foremost as a product of upbringing and self-discipline. After all, a morally cultured person does not lose himself from the impact of various social environments and emergencies, realizes his role and social essence, and draws his own conclusions. Consequently, an individual's moral culture should be understood not as a manifestation of some rigid factor, but as a process that is constantly rising and enriching, and sometimes even declining. Examples from history can be cited in this regard.

A person with a moral culture is not indifferent to the history, spiritual heritage and current social development of his people, closely connects his life and activities with the development and prospects of the Motherland, does not imagine himself outside the nation, country and socio-historical life. One of the peculiarities of moral culture is its modernity, that is, the fact that the achievements of each period are reflected in the moral life of the individual. Moral values, which have been shaped over the centuries, also form the basis of moral culture.

Our people have the notions of politeness, thoughtfulness. Conversations were conducted in strict adherence to high cultural and moral standards, as has often been noted in historical sources. Obscene habits, such as rudeness, conventionality, interrupting the speaker, inappropriate bite, unauthorized speech, loud speech, and the use of rude expressions, were simply considered obscene, uneducated, and reckless. The reason we take a special approach to these issues is that freedom of thought cannot be a social problem in isolation. It is also a problem of moral culture of a scientific and philosophical nature.

Consequently, free thinking is always a concept consistent with high spiritual and moral qualities. Hence, freedom of thought is a will towards perfection, which meets the criteria of perfection. Raising a spiritually mature and physically healthy generation is one of the main principles of our national ideology. That is why the moral upbringing of children should become a daily task of each of us.

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