

## THE ESSENCE, CAUSES AND CONSEQUENCES OF IMMORALISM AND IMMUNALISM

<https://doi.org/10.5281/zenodo.8153610>

**Toshpulatov Odil Nodirovich**

*Researcher at Samarkand State  
institute of foreign languages*

### **Annotation**

*Amoralism is the result of a nihilistic (negative) attitude towards any moral values existing in the society, universally recognized standards of social behavior, disregarding them, consciously rejecting and denying them. A person with an amoral character is mentally and morally undeveloped and has a negative impact on his own life and that of others. Sometimes he joins with his peers and causes social contradictions and conflicts.*

### **Key words**

*amoralism, immoralism, morality, atheism, fascism, extremism, egoism, nihilism, cosmopolitanism.*

Amoralism is a violation of moral standards in spiritual life and interpersonal relationships, as well as their denial, disregard for generally accepted standards of behavior, and a frivolous attitude towards them. In practice, amoralism can be related to the spiritual immaturity of an individual or to social conditions that bring certain people in the society to the spiritual bottom. The history of amoralism has a long history, its individual, group and social forms are known. Individual amoralism is manifested in the form of a moral violation of a person, a set of serious defects in his behavior (egoism, nihilism, cosmopolitanism). Group-specific amoralism is visible in the form of a widespread vice (obsession with wealth, collective corruption, drug addiction, alcoholism, prostitution and prostitutes, etc.) among members of any strata of society, social movement. Social amoralism is the perpetration of some form of moral depravity throughout society or the forced implementation of principles of coercion (eg, the forced spread of the ideas of atheism, fascism, extremism, terrorism, mass coercion of people to convert to these ways, or the case of mass moral depravity in ancient Pompeii). it happens in a way..

There are also political, economic, cultural and spiritual forms of amoralism. During the crisis of traditional culture in the West in the middle of the 19th century, ideas of a different form of amoralism - immoralism - began to develop. The

essence of these ideas is that they emphasize the necessity of subordinating spirituality to political goals. A very cruel, inhumane, evil form of amoralism found its expression in the idea and practice of fascism. The main form of this is the worship of a person (führer). Any conscientious criteria are rejected in this worship.

According to today's modern theory of ethics, ethical behavior is divided into two types based on their basis. One of them is authoritarian (authoritarian) ethics, and the other is humanistic (humanitarian) ethics. "According to the ethics of reputation, writes Erich Fromm, a person - the owner of reputation determines what is good for a person, invents and establishes rules and norms of behavior. Humanitarian ethics is distinguished by the fact that it creates these laws and norms by itself, manages them by itself and follows them by itself"[1]23.

From points out two foundations of the ethics of authority: the first is rational authority, according to which the owner of rational authority fulfills the task assigned to him by means of agency and is respected by those who assign this task. However, rational reputation is a temporary phenomenon, it is related to the effectiveness of the owner of the reputation. The second is irrational authority, which is based on dominance on the one hand, and fear on the other, and lasts for a long time: it includes a certain historical period.

Irrational authority not only does not recognize criticism, but also prohibits it. If rational authority requires moral equality of the owner of the authority with respect to the subject, irrational authority is built on the basis of inequality. In this case, "not talking back", "listening" is a virtue, "not listening" is a vice. Usually, the ethics of authority refers to the rules and norms established by the owner of more irrational authority.

Thus, humanitarian ethics ensures that the subject clearly demonstrates his human nature, all his qualities. In the ethics of reputation, on the contrary, there are cases of obedience to the subject, owner of reputation, disobedience, loss of individuality. But, the tragedy is that people themselves do not understand this: the myths woven about the greatness, knowledge, heroism, benevolence, paternal care of the people and the necessary strictness of the owner of authority in the environment, fit into his personality. landing does not allow this. Such people make up the majority in society, and there are very few people who have understood the essence of prestige, who have not joined the masses, and who have preserved their individuality and inner freedom. As a result, what many in society consider to be good turns out to be evil, and the masses will realize that they have unwittingly

served evil only after the cult of the authority figure is exposed. For example, those who followed Hitler were the majority in Germany at that time, they firmly believed that their path was the right one: "The Führer is not wrong!". Now, everyone knows who Hitler is and what his path is, and the majority of the German population is against fascism and its authoritarianism[2]24.

Historical processes show that violation of criteria of love, respect, conscience, morality in society leads to amorality. For this reason, the fight against it and its various manifestations is important in education. Amorality is the behavior and behavior of people that is formed as a result of moral disorder, does not correspond to the system of moral standards, values, traditions, patterns of behavior that are officially recognized or exist in practice. The criteria for defining immorality can be absolute or relative. The behavior and behavior of certain individuals or groups that do not correspond to the standards of universal morality are considered immoral in the literal sense. Simple moral principles such as "don't lie", "don't dishonor your parents", "don't do violence", "don't take someone's life", "don't steal", "don't wish harm on others" have been preserved by mankind for centuries and have passed the test of time. and universally recognized.

The relativity of moral criteria is related to the different understanding of good and bad in different societies. It is known that in the second half of the 20th century and the beginning of the 21st century, in many Western countries, moral corruption (promiscuous sex, drug addiction, unmarried family, public promiscuity, films promoting immorality, oppression and violence, etc.) is evident in all aspects of social life. began to appear.

In "The Great Disruption" (2003), the Japanese-American scientist F. Fukuyama concludes that the West is infected with a serious disease, the first symptoms of which appeared in the 1960s. According to F. Fukuyama, its main symptoms are manifested in the following:

1. Increase in crime. "The rise of the post-war crime wave dates back to about 1963, and since then it has accelerated even more".

2. Family crisis. "Marriage and child birth have decreased; the number of divorces increased. One in three children in the United States is born out of wedlock, and in all of Scandinavia, more than half of children born out of wedlock are born out of wedlock".

- 3 Depopulation. The problem of demographic explosion is unique only to the "Third World" countries, while "in all developed countries, the opposite problem -

the issue of population reduction is on the agenda”, longevity creates the problem of the society consisting of pensioners and their provision.

4. Social isolation - separation of a person from life, tension of relations, increasing tendency to live alone among people..

In our opinion, citizens who are prone to amoralistic actions face economic, psychological, physical problems and pressures. They are stigmatized and discriminated against in society. Stigmatization (“stigma”-mark, label) is a very strong social label, which people in society separate from those who are not like them, cut off contact with them and worsen their relations. People who are isolated lose their self-confidence. Stigmatization is seen in significant differences between members living in the same society and emphasizing negative qualities of each other. In society, people begin to divide into “us” and “them”. Divisions and contradictions appear and create various conflicts. In a society where stigmatization occurs, discrimination arises by itself. Discrimination consists of actions and inactions, and it directs stigmatization against people it perceives as members. As a result of discrimination, it includes actions and inactions that have a negative impact on amoralists, limit their rights, and cut them off from social life.

Supporters of amoralist movements deny traditional universal and religious customs. Like marginals, they want to implement special rules of behavior and behavior. A marginalized person experiences a high level of social tension and easily conflicts with the surrounding social environment. “Marginal person - (lat. margo - end, border) - an individual who has come to the last point of the dominant group, separating himself due to the situation. As a result, a marginalized person “loses” his cultural values and cannot fully align with the values of the society that is “new” for him, which leads him to deviation, passivity, aggression, corruption, etc. Such marginals violate national and religious values”. Such groups are distinguished by their nihilistic views. Amoralists oppose existing social relations in society and put forward rules that contradict moral and religious values.

Disregarding generally accepted social norms, performing unusual actions for personal benefit lead to alienation of amoralists from the society in which they live. As a result of this situation, amoralists start a “war” against the society that rejects them. This can be seen in their idiosyncratic dressing styles, disregard for values, disobedience to laws and moral standards, and the way they find like-minded people, unite, and hold demonstrations for “freedom”. These situations, of course, cause the hatred and anger of the society. It can also cause unpleasant conflicts between the two sides.

F. Fukuyama dwells on the causes of the disease faced by the Western society and concludes that they are related to the crisis of the family. Also, in the book "Feeling" by D. Wilkerson, it is noted that "increasing moral depravity", the showing of obscene films on cable TV, and the promotion of homosexuality, sadism and masochism are increasingly common in Western society. First of all, all this has a negative impact on the outlook, morals, and spirituality of young people. Of course, the "services" of large film corporations, especially Hollywood, are not lacking in the promotion of Western popular culture, Western views, and immoral behavior.

### LIST OF REFERENCES:

1. Фромм Э. Человек для себя. –Минск: «Харвест», 2004. С. 18.
2. Abdulla Sher. Axloqshunoslik. Toshkent: "O'zbekiston faylasuflari milliy jamiyati nashriyoti", 2010. B- 210.
3. Komilov, R. R. (2018). THE AESTHETEC AND MORAL SIDES OF THE FAMILY AND WEDDING CEREMONIES. In INTERNATIONAL SCIENTIFIC REVIEW OF THE PROBLEMS OF PHILISOPHY, PSYCHOLOGY AND PEDAGOGY (pp. 10-14).
4. Komilov, R. R. (2017). THE AESTHETIC SIGNIFICANCE OF THE UZBEK NATION'S WEDDING CEREMONIES EVOLUTION. In PRACTICE OF COMMUNICATIVE BEHAVIOR IN SOCIAL AND HUMANITARIAN RESEARCHES (pp. 47-50).
5. Komilov, R. R. (2017). AESTHETIC COMPONENT OF WEDDING CEREMONIES OF THE UZBEK PEOPLE. Theoretical & Applied Science, (4), 87-89.
6. Rabievich, K. R. Philosophical and Legal Basis of Marriage Relations Between the Uzbek People. JournalNX, 525-528.