

Attempt to Destroy the Value System in a Personal Device

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Abstract – In addition to the classification of values into national, spiritual and religious groups, this article deals with the groups of universal, regional, professional, family, socio-class, religious and personal values.

Keywords – Customs, Rituals, Ceremonies and Traditions, Terminology, National, Religious.

I. INTRODUCTION

In every nation, in the process of the historical development of a society, value systems are formed, which we call national, spiritual and religious values. In fact, for people these values are manifested in the eyes of various customs, rituals, ceremonies, traditions, and only in scientific language it is accepted to call them values.

What is the function of these customs, rituals, ceremonies, and traditions, which are called values in scientific language, or what is the historical significance of their existence? (From now on, we will be content with the term values in scientific language so that the terms permanent customs, rituals, ceremonies and traditions are not repeated in the text.) serve as. Where the system of values is broken, failed or degraded, stability is disturbed, national and religious conflicts escalate, and there is an existential vacuum in society.

II. MAIN PART

In addition to the classification of values into national, spiritual and religious groups, we can also talk about the groups of universal, regional, professional, family, socio-class, religious and personal values. There is a lot of information about universal values in scientific, artistic and journalistic sources. causing conflicts and disagreements between people belonging to society and religion. In other words, there was a crisis, a breakdown in the interpretation of universal values.

It is unfortunate that the value that has become the interpretation of different interpretations, contradictory criteria, has become a family value. In fact, this value has always been the most important and most respected among the values. Marriage between a man and a woman and the resulting family relationship, children, their upbringing has formed the basis of the greatest values in society, such as mutual affection, loyalty to the nation, society, homeland, religious beliefs, spiritual purity. But in recent times, the fact that same-sex, human and animal, human and animal marriages have been allowed and recognized as legal in different societies shows that the family is losing its importance as a great value. Realizing that the consequence is as dangerous as the complete extinction of a nation, those who allow it, those who go against both the divine and the laws of nature, do not realize what kind of ideological manipulation they are falling victim to. The danger of this process is felt in the global information environment, where the number of people who believe in such views is growing, when groups seeking to completely destroy humanity as a being are

able to achieve their goals in an environment where any information reaches any part of the world instantly and finds benefactors. The idea that if you do not support same-sex relations, if you do not approve of the gay movement, then you are against freedom, democracy, and human rights is being instilled in society.

It is permissible to think about psychological laws in relation to values. There is a concept of "dynamic stereotypes" in psychology. By definition, a dynamic stereotype is a complex conditioned-reflex reaction that is formed by multiple repetitions of positive and negative stimuli. The dynamic stereotype is a well-tuned system of conditioned-reflex processes that affect labor, play, sports, cognitive, and so on. forms strong habits and skills of activities, while at the same time ensuring that the dynamic stereotype adapts to the changing usual conditions of the environment. The importance of a dynamic stereotype is that it prepares (programs) the body for a timely, precise response without spending excessive nervous energy on normal, similar situations.

Disruption of the dynamic stereotype is associated with the complexity of adapting to a new dynamic stereotype, leading to neuroses accompanied by painful emotions. About this I. P. Pavlov wrote, "Usually the heavy emotions associated with a change in the usual way of life, the cessation of habitual training, the loss of a loved one, a mental crisis, and the loss of faith have exactly the physiological consequences of changing, breaking, and establishing a new dynamic stereotype."

At this point, it is necessary to focus on the role of religious and spiritual values in determining the meaning of life for man. Victor Frankl argues that man can perceive the meaning of life in three different ways: first, by what he receives from life (in the context of the experience of values), second, by what he can give to life (in terms of creative values), and third, by what position he takes in relation to destiny. Accordingly, a person can realize himself in life in two different ways: first, in someone, that is, children, grandchildren, students, and second, in something, that is, works in different directions, different activities, products, etc., which are products of creative activity. Spontaneously, each person forms a system of creative values associated with the values of relationships and activities associated with someone. The point is that a person is judged not by himself, but by what he has taken from life, what values he has followed and given, what he has left behind, the products of his creative activity, and his attitude to a destiny that cannot change him is religious gratitude and patience, manifested in the form of peace of mind and obedience to existing procedures and laws.

Our great ancestors, the Sufis, created a unique doctrine of human self-perfection, a whole system of values. According to Radi Fish, even before the concept of scientific thinking emerged in the history of mankind, Sufis developed subconscious control mechanisms, believing that the main condition for perfection is the domination of man over his self, and the passion is subconscious in modern psychoanalysis. which are different, consisting of material and sexual instincts. In order to curb lust in Sufism or to subdue inclinations in modern psychoanalysis, a person's "I", the component of self-awareness in the device of the person, must be strongly developed, that is, the person must be obedient to existing rules, laws, destiny, patience, he must ascend to the heights of spirituality at the level of gratitude, so that he may be able to restrain his greed, his subconscious inclinations, which lead to greed, spiritual and moral depravity, disobedience, anarchy, ingratitude. Plato has a concept of "rope and rider", if the rider is a hopeless, he goes where the rope leads, he cannot control the rope, on the contrary, if the rider is agile, he takes the rope wherever he wants. Here the rider is the "I" of the person, and the rope is the subconscious, his inclinations, desires, so at any stage of development of society the issue of spiritual and moral education of members of society through values is a very important issue.

This problem has always been in the spotlight of society, and codes of ethics similar to Kaikous's "Qobusnoma" have been developed, encouraging members of society to live by such rules.

The global information environment, the conditions for any information to reach any part of the world in seconds without any hindrance, has radically changed our notions of nationality, spirituality, and even religious values, if not interpreted, upside down. The values of any nation, culture and spirituality are spreading on the Internet in a matter of seconds. the disturbances became increasingly dangerous. The notion that the purpose of living is to gain wealth is being instilled in the minds of the younger generation, and efforts are being made to prioritize education over upbringing. Ignorance of education leads to arrogance and ignorance, ignorance of spirituality, patriotism, faith and values in a learned but uneducated person, and the tendency of such people to change their people and homeland in exchange for wealth at any time. Another important feature of the global information environment is the weakening of the impact of special psychological operations on society, aimed at the formation of ideological and psychological immunity, against foreign, harmful ideas, psychological warfare from the outside. Such success of harmful, alien ideas can be explained by their attempt to arouse a sense of rebellion, which is an integral part of the human spirit, inherited from Adam and Eve, the so-called first sin, the rebellious human nature described by Albert Camus and those who seek to inculcate

values try to arouse this feeling, which has long been known that man is more inclined to do evil than good, so that it is difficult to bring up, and it is easy to break up.

The teachings of philosophical understanding of the world have always emphasized the concepts of the West and the East. Both geographic regions are recognized as worlds with their own worldview and value system. In recent years, as Western thinkers have acknowledged, the West has crossed a possible, permissible dangerous line in its development, beginning to deny universal limitations in spiritual, moral, freedom in various contexts, and environmental concepts. The dangerous consequences of such deviations can be observed in the denial of the religious and natural-physiological nature of the family, in moral freedoms beyond borders, in the psychology of the individual, in tendencies to violence, consumption, dependency, indifference, moral depravity, disrespect for values and traditions. But, as noted above, such deviations in Western psychology reach immediately to any corner of the world due to the boundless information exchange capabilities of the global information environment, are eagerly assimilated by all, in the behavior, attitudes, dress, worldview, family of people living in other regions. One would argue, of course, that Western democracy, whose technologies embody the most advanced ideas, cannot be developed without mastering them. True, but values cannot be confused with technology. If national, spiritual and religious values are abandoned as technology, the result will be decline, not progress. To prove our point, it is appropriate to cite the views of two world-renowned leaders. At the 1992 ASEAN Summit, Malaysian Prime Minister Mahathir Mohamad stated: "The West believes that its democratic system of government is acceptable to all. However, democracy has brought many disasters. "As former Japanese Prime Minister Noboru Takesita said at the World Economic Forum in Davos, Switzerland, it can also bring new disasters to the nation." There is no need to explain that these words also apply fully to values. Furthermore, neither Malaysia nor Japan has lagged behind in development. It is also clear that at any stage of development, only a nation that has been able to preserve its national identity, spirituality and religion has risen, and the development of a nation that has lost its identity has declined.

III. CONCLUSION

If we continue this analysis, if we do not care today about the restoration and improvement of our national, spiritual and religious values, if, as Confucius said, we do not eliminate the shortcomings today, we will face great problems in the future. If we pray at the foot of the visible nation, the visible culture, the visible spirituality, as the unseen sees, we will be separated from our nationality, our spirituality, our religion. Respect for the nation and patriotism require faith and devotion, just as it is known by faith, not by the intellect it creates.

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