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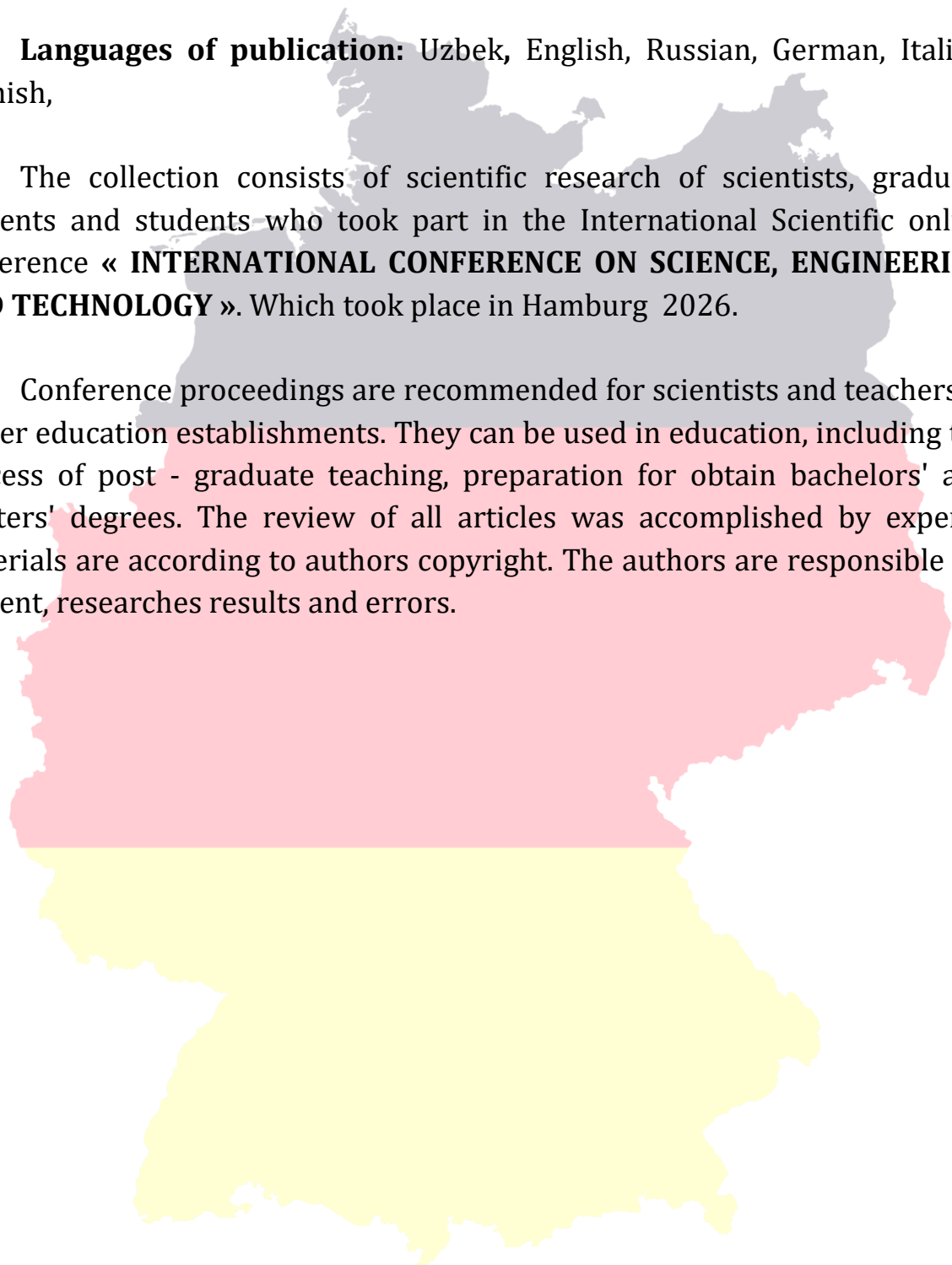


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DIFFICULTIES OF COMPLIANCE WITH MORAL RULES AND THEIR INFLUENCE ON PERSONALITY

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Abstract. The society requires its members to comply with the adopted rules. However, not all laws are fully observed by people, and constant misunderstandings and antagonism arise between the state and the population. According to theories of development, this seems natural. Such delicate social relations between officials and citizens are often manifested at the moral level, whereas such social disagreements and discontent in small social strata and small collective groups are prevented by mutual concessions and dissatisfaction with society and the state. The importance of moral culture, moral relations, and spiritual and cultural events is increasing. The article presents these conflicting relationships and recommendations for their elimination.

Keywords: society, antagonism, social, injustice, consensus, culture, enlightenment, social equality, moral laws, personality.

Any developed or developing society requires all people to adhere to accepted norms, but these rules are always violated through action or inaction. When this happens, every possible attempt is made to justify what has been done, whether it be minor offenses or the most serious crimes that are severely punished by justice. If the offender is from the lower strata of society, his actions are explained by "lack of opportunity," and if he belongs to the upper strata, they talk about "corruption."

What drives people to commit immorality or immoral acts? They are always the result of a wrong search for happiness, that is, they indicate an unsuccessful attempt to attain it, because virtue, as Aristotle believed, is not only the path to happiness, but an essential part of happiness. Unfortunately, people confuse the highest good with the transient and apparent good and define it with pleasure, while pain seems to them evil. Thus, people, initially having good intentions, come to evil because they allow themselves to be deceived by what brings them pleasure.



After all, as we know, all human emotions are primarily subject to pleasure. Doing the right thing requires more than good intentions. A person can have good intentions in their heart and commit immoral acts, but it is impossible to be moral with bad intentions. The desire to be good does not require any effort and manifests itself in most people. But to become virtuous, you must work hard, long, and persistently. The desire for immediate, imaginary goodness clouds the senses and distracts the mind; a truly wild passion drives a foggy person. While it is true that every human being strives for good, evil and depravity occur more frequently than we would like, because man is not a moral being in his normal state, as he usually seeks the path of least resistance.

Unfortunately, many people find it more convenient to "do to others what they do not want others to do to them." Often, the temptation to get what they want quickly and easily takes precedence over caution and correct behavior.

Society is well aware of this problem and therefore fully punishes immoral or unusual behaviour. Social rejection and, in extreme cases, imprisonment can for a long time deter people from violating the law, but in practice, this is not the case, because people follow morality not because of the laws of Nature, but because of moral norms, which for them are merely social vaccinations and are not part of their inner essence. Furthermore, these norms of behavior consist of rules that are considered accepted in a particular society and vary greatly depending on the location or constantly change over time.

Morality is neither a person's innate ability nor their deliberately voluntarily acquired qualities; unfortunately, it has become an external act applied by civilization, the rules of which change and modernize in every era according to the interests of society.

If in some society theft, murder, fraud, robbery were considered good, honest people were punished as bad citizens, that is, they were encouraged to do evil in the name of morality, and good was punished by society and its representatives. This moral anomaly is common, but people do not argue about it.

True morality cannot be the result of mechanical submission to social norms, but must be based on individual moral development through reflection when an individual voluntarily decides to follow the highest transcendental values. Although society constantly promotes morality, few people accept it deeply, meaningfully, and without coercion. Many people view etiquette as a burden or burdensome duty that they are forced to take into account but do not attach much importance to so as not to give up their favorite entertainment.

Regardless of societal pressure, every individual can choose to fully curb their passions or elevate them, preferring evil or following the path of goodness. And this is a free choice for everyone. Unfortunately, in our culture, there is no knowledge of conscious decision-making because the objective way of seeing reality is not widely accepted. Furthermore, there is insufficient information regarding the influence of good or bad deeds on human interaction with nature.



People have no special incentives to behave well, given the constant effort required for this; they are unaware of the immense practical benefits of moral behavior and therefore prefer the path of least resistance. The notion of morality in our culture is limited and not bound by the laws of Nature; something is considered moral in a particular society and at a particular historical moment.

If we analyze the generally accepted cultural-religious concept of morality, it becomes clear why a person is not interested in it: they perceive it as the whims of boring, strict, authoritarian, or ordinary individuals. If everyone knew how much profit can be made by doing a fair and perfect job, there would be very few immoral people left, and judges and the police would only be needed in exceptional cases.

Morality, as we know it, is not rigid and can easily adapt to circumstances because it rejects the moral rules of the Universal Nature and therefore deprives itself of the highest morality.

But to learn to appreciate light, one must first know darkness and ignorance and recognize the harm they cause. Therefore, I want to focus primarily on the reasons that limit people or prevent them from behaving in accordance with the highest moral standards.

Conclusion

Although society demands adherence to moral norms, these requirements are constantly violated due to human nature and the complexity of the social environment. Moral actions often acquire true significance only when they arise as a result of an individual's internal choice and conscious approach rather than due to external societal pressure or fear of punishment. Morality is not a natural state of a person, but a virtue that is consciously chosen and formed through labor.

Humans often choose evil consciously or unconsciously, exchanging moral values for temporary pleasures. This situation indicates that morality as a product of civilization has turned into an external gloss, and its essence is not deeply understood. As a result, there are more cases of evil intentions in society, and moral norms become merely a formal symbol.

True morality is not mechanical obedience, but a person's free and conscious striving for the highest transcendental values, developing at an individual rather than social level through self-awareness. If people deeply understood the true essence of morality and the benefits of its practical application, the level of crime and depravity in society would decrease sharply.

The path out of the moral crisis is for every individual to work on themselves, strive for internal change, and make a conscious choice based on shared values. Moral awakening is effective when it begins not only with external systems but also with the consciousness of each individual.



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