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PHILOSOPHY

Ethical dilemmas in the period of globalization

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Abstract. This article is devoted to the issues of ethics undergoing transformation in the global information society, in which pluralism and specific features of the global man-made world are analyzed in the process of the formation of "new form of ethics".

Key c words: globalization, society, man-made, morality, manners, ethics, dealemma, information.

Morality as certain forms of social consciousness has always had an important place in human civilization. Because it is an effective means of regulating human relations in society. It is worth saying that in today's world, connected with the formation and development of the post-industrial, global information society, ethics, manners and morality, like other forms of social consciousness, are changing significantly. Today's "new-look ethics" should reflect the pluralism of social life and the diversity of the global man-made world.

In 2001, the UN Secretary General announced globalization as a new stage of historical development. This new stage means the formation of the whole world on a new basis, the interdependence of all people on the planet, as well as the emergence of new problems, dangers and threats that are difficult to understand (AIDS epidemic, pandemic, climate change, terrorism, etc.). In this sense, globalization is "a manifestation of the emergence of unity of nations and regions in all spheres under the strong pressure of highly developed countries." [1]

The activation of globalization leads to the growth of various contradictions and moral problems, as well as to the increase of risks and threats, the number of moral dilemmas increases and their scope expands, the values of well-being give way to the value of survival on earth, the ethic of welfare is now replaced by an ethic of fear and responsibility.

The process of globalization itself can be seen as a moral dilemma with several

solutions. From the point of view of the opponents of globalization, the intensification of new interactions, for example, the flow of immigrants, has negative consequences: trends such as a power vacuum, the weakening of the role of the state, and the mass migration of immigrants destroy the main achievements of Western civilization (such as the welfare state, the "welfare society"). In many scenarios, globalization is associated with the growth of lack of control and chaos, global crime, systemic crisis, new forms of aggression and informational violence. S. Huntington believes that globalization is "a new stage in history, which leads to the destruction of cultural boundaries and the destruction of identity, which contributes to the increasing number of conflicts in the world." According to him, the survival of states, their security depends on their preservation of cultural integrity and identity in the context of internal and external multiculturalism. [2]

Since the essence of the globalization process is the integral formation of the whole universe, the close interdependence of people, ethical problems also have a global significance, because the boundaries between different opinions and positions are inextricably linked with the boundaries between different cultures, religions, countries and peoples. For example, the well-known dilemma of bioethics - the problem of human organ transplantation has a global scale, because in some countries organ transplantation is allowed, while in others it is considered murder, the same problem is actively used in some countries (Europe, Russia, USA), that is, someone recognizes euthanasia, others forbid, and so on.

To this well-known dilemma of today's ethics, new dilemmas can be included as a result of the process of globalization: the transformation of the world into a single, unified system and the preservation of the unique uniqueness (identification) of nations; mass migration of immigrants from developing and poor countries to developed countries and policies of multiculturalism; the problem of how to treat immigrants and the limits of tolerance; the problem of the content of patriotism in the context of the expansion of cultural ties and the crisis of cultural identification; the problem of difference between materiality and spirituality and h. The new moral dilemmas of the globalizing world are the dilemma of cultural identity

(identification), patriotism, tolerance and multiculturalism.

Based on this, it can be said that the morality of modern, globalizing society is a synthetic, complex system of knowledge and norms of behavior. As this process deepened, there was not only a natural increase and increase in knowledge, but also an objective change in morality. As a result, classical, normative ethics underwent a transformation, and its practical branches, for example, business ethics, journalistic ethics, legal ethics, political ethics, medical ethics, environmental ethics, etc. such networks appeared.

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CONTENTS

PHILOSOPHY

- Atamuratova Feruza Sadullaevna** - Ethical dilemmas in the period of globalization. 3
Gulyamova Aziza Nigmatovna - Family is the source upbringing. 6
Umarova Farida Saidikramovna - Ethno-thinking and its impact on national development. ... 10

HISTORY

- Джуманиязова Фируза Джуманазаровна** - Деятельность хорезмских женщин в театре и искусстве в годы войны. 13

MEDICINE

- Урокова Вазира Хамидовна, Урокова Камола Хамидовна** - профилактика послеоперационных легочных осложнений. 16
Ирискулов Б.У., Бобоева З.Н., Абилов П.М. Механизмы нарушений состояний окислительного стресса и пути их коррекции с помощью вытяжки из гриба g. Lucidum. ... 19

PEDAGOGY

- Madina Bahadirovna Mirkasimova, Sidikova Dilshodakhon Abror qizi** - Formative and summative assessment in education. 21
Madina Mirkasimova Bahadirovna, Nazokat Azimova- Assessment for learning, the start of the lesson. 29
Shermatova Bahora Isoqul qizi - Ta'limning boshlang'ich bosqichida tarjima kompetensiyasini shakllantirish. 38
Асқарова Хуршида Аъзамжон қизи - Бошланғич синф ўқувчиларида маданият ва ижодкорлик компетенцияларини шакллантиришда қўғирчоқ театри томошаларининг тарбиявий аҳамияти. 42

PHILOLOGY

- Haydarova Umida** - Ingiz adabiyotida suv konsepti (Uilyam Shekspir asarlari misolida). 46
Sultanova Shaxzoda Yusufovna, Sultanova Gulbahor Bobir qizi, Yunusova Mohinur Akmaljonovna - Furqat an'anasi davomchilaridan hamza. 52