



## Research Article

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# Ecology of the Soul: Culture, Morality, Spirituality

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**Abstract:** This article mainly tried to explain the ecology of the soul and the role of spirituality in it on the basis of cultural and moral norms. This is because understanding the ecology of the soul provides a basis for looking at philosophy as one aspect of finding a solution to a fundamental problem.

**Keywords:** Soul, Culture, Moral, Spirituality, Philosophy, Ethics.

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## INTRODUCTION

The modern world is under powerful anthropogenic stress. Moreover, stress is experienced not only by a person, but also by the environment. The whole planet shudders from environmental stress, and this is manifested in the degradation of soils and forests, atmospheric pollution and violation of water regimes. We talk a lot about the ecological crisis, about the degradation of nature, but if you look closely, think deeply, then initially it is not nature, not the biosphere that degrades, but spiritual value - a person who stands at the top of the pyramid. Human ecology is, first of all, the recovery of a spiritually ill person and society with high culture and morality. Only the spiritual revival of universal human interests and values, as well as moral purification, can lead to the harmonization of man with the surrounding nature. Ultimately, it turns out that it is not nature in general that is destroyed, as a result of the decline of morality, the greatest harm is inflicted on man himself. Moral and aesthetic consciousness should be based on objective real values. First of all, our culture belongs to such values. That is why the issues of environmental culture and environmental education are becoming one of the most urgent today. When analyzing global environmental problems, a comprehensive multidimensional assessment system should be developed, but priority in all cases should be given to the person.

The measure of everything is man. Among the many sciences, the science of man occupies a special place. It is a science not so much of the past and present as of the future. This is the science of the person himself, his appearance, his physical, mental, social and moral capabilities and the diversity of human individualities. Man's desire to know and understand himself and his world is as old as humanity itself. Know yourself. This is where a person starts. He does not become a full-fledged human personality immediately. The existence of an organism without an external environment that supports it is impossible. The environment around us should be considered as an extension of our own body. It has been established that various species exist as long as the pressure of the environment on the organism does not exceed its adaptive capabilities. In order to live in harmony with the natural environment, a person needs to reorient the historically formed universal human egoism in relation to nature to altruism. Nature has given us three programs: "for itself", "for the genus", "for the species", i.e. for itself, the family, all people. We do not need to train egoism, it turned out to be too much. How much to give to people? Here the genealogy of altruism and morality turned out to be very fragile and not amenable to training, despite the calls "Give without measure, you will be rewarded." If we take into account that man is a part of nature, and nature always gives birth to laws more just and reliable than those created by man, then we must

realize that nature can be dominated only by obeying it. The main priority in the global environmental.

The formation consists in harmonization, or, as V.I.Vernadsky wrote, “reasoning” of the relationship between man and society with the biosphere. The measure of everything is a person and his health, which depends on the health of the environment. To preserve and maintain human health, it is necessary not only to preserve health and improve the environment, but also to preserve the environment. It is pointless to fight with nature, one must live in harmony with it. Many thinkers in the modern world are looking for the causes of the crisis, the decline of philosophy, the decline of morality, morality and the path to salvation. It is also natural for Kant, since the laws of nature are more reliable; in the natural laws of life, everything is interconnected, harmonious and stable, and there is no basis for its possible death. She might die unnatural, namely in the event that people themselves set and begin to implement thoughtless and destructive goals, which in the end can destroy the Earth's biosphere and turn our planet into a chaotic lifeless nebula.

Again and again we pose the eternal question: what to do? Where to go from all these unprecedented discoveries and inventions, from this absolutization of scientific and technological progress? It is necessary not to single-handedly combat the progress of civilization, not to slow down the development of science and technology, but to fight madness and stop it, say no to the crazy extremes of civilization, leading the world to an ecological catastrophe and death. Mankind must develop a new way of thinking, learn to think and educate people in love for the depth and beauty of thought itself. Creative thinking makes a person spiritually and physically healthy, stimulates him to active useful activity and helps to set and implement humanly achievable, noble goals. Whoever thinks well and highly morally, he lives and acts well and highly morally in our world. And the world is the whole reality as a whole, in its past, present and future. There are an infinite number of parts of the world, but we all have one world. We are in this world that is around. We live, we create one in the other.

The vital need, civic duty, life credo of each individual of our common home - planet Earth - is to promote universal and free human

well-being, the moral improvement of man and society.

And here a special role is assigned to the intelligentsia. The dispute about the intelligentsia is as old as the world. Renewal and disclosure of the humanistic essence of a democratic society is unthinkable without the activation of the spiritual potential of society, contained in science, education, literature, and art.

The remarkable Russian writer B. Vasiliev rightly notes: “We need to clearly realize what a golden reserve of morality we possessed, I will simply remind the reader that honor and nobility were not the prerogative of the nobility, but were the property of national morality ...”.

What happened to us - one of the most spiritually rich countries? Here is what the famous French writer and publicist Jean d'Ormesson writes about this: “We all know what role Russia played in the development of European civilization. In my opinion, one cannot understand Italian art without seeing what the synthesis of the Pskov and Italian schools was like in the architecture of the Kremlin. European culture is unthinkable without Tolstoy, Dostoevsky, Pushkin, Griboedov, Lermontov, Gorky, Bulgakov, Pasternak...”. It is no coincidence that many now say that the future of Russian literature is its past. Freedom, democracy is a constant responsibility, it must be carefully guarded. Here, too, great hopes are pinned on the intelligentsia. An intellectual is the first to see all the imperfections of life and cannot remain indifferent to them. This is a natural feeling of instinctive disgust and condemnation towards them. Hence, it is necessary to consider the cultural significance of intelligence as a constant and unswerving desire not to coolly contemplate social, personal and natural imperfections, but to ardently oppose imperfection and remake, improve, spiritualize, ennoble, humanize activity.

In the spirit of the best traditions of progressive thought in Uzbekistan, there was a desire to help society, the class, realize its destiny in the world. As early thinkers wrote that the country's intelligentsia are those organs of the people through which he seeks to understand his own situation. It is the intelligentsia, concentrating all the spiritual energy of the people, that is the bearer, custodian and distributor of universal human values.

The concept of "culture" is used to characterize certain historical eras, specific nationalities, as well as areas of people's spiritual life. Each socio-economic formation is characterized by a certain type of culture. In the transition from one formation to another, as a rule, everything valuable in the culture of the past is inherited. Our society is in dire need of a system of moral and cultural education. Education takes precedence over education. Education creates a person. Only the spirit of a person - his conscience, culture and morality take precedence over everything else.

With the upbringing of a person, things are not very good with us, worse than with education. Today's youth is focused today mainly on material values, while it is known that material poverty can be helped, but the poverty of the soul is impossible. Our primary task is to absorb fundamental cultural and moral values in the process of education. Moral education, as a process that heals our ailments, contains everything and protects both from ourselves and from negative surrounding forces. As B. Vasiliev emphasizes, morality exists according to the law of other bodies. It can be healthy or sick, high or low, but it cannot be absent, just as there cannot be a heart in a living organism. Speaking of heart. In everyday life, we often talk about the heart when a person has interruptions in heart rhythm or retrosternal pain, that is, we think in the same way as in diseases of other organs - the stomach, liver, kidneys ... To such an organ as the heart, this is very inaccurate, superficial approach. The heart is not just an organ that tirelessly performs a vital function, but also a kind of very sensitive spiritual and motivational center that reacts to almost all exogenous and endogenous environmental factors, including social ones. The heart, as it were, symbolizes both the spirit and the body. It contains the concentration of feelings and the painful point of the flesh. No wonder they say that the cracks of the world pass through the hearts of people. In order for the body and soul to be young, and for the people around you to be comfortable and cozy, it is necessary to have not only a healthy body, but also a healthy spirit, first of all, a kind, pure, warm and quivering heart.

Through the prism of their own hearts, people perceive life conflicts differently: good luck, prosperity, joy, love, grief and sorrow.

And how many popular expressions associated with the heart exist in our speech! Let us recall at least the lines from the song "Heart, you don't want peace ..." or Nekrasov's poetic lines: "That heart will not learn to love that is tired of hating."

The scientific potential of Uzbekistan in terms of quality was not inferior to the potential of the advanced Western countries. Yes, and in the Soviet years there was a rise in science, especially in the field of physics, aviation, astronautics, and other fundamental sciences. We have lost a lot, and have not learned to preserve and increase our best traditions. Much of what they believed in, what they aspired to, was destroyed. Corruption, commerce, ignorance, lack of spirituality penetrate even into the Temple of Science and Education. How to get out of this spiritual crisis? The true essence of the problem lies in the need to turn humanism into the most important criterion for the progress of society. Freedom, democracy, human rights are above all, they are above political regimes. Today, our society is in dire need of a system of moral education of its citizens, of turning them to universal, world values. The problem of the lack of spirituality of the younger generation is especially frightening. If we cannot build a future for our youth, then we must at least prepare them for the future and find fundamental moral foundations for our actions. The fate of the country largely depends not only on the intellectual, moral level of the people, but also on the conscience, honor, integrity of everyone, especially the spirituality and professional competence of the ideologists and leaders of the country.

The past that we have experienced must finally become a reliable lesson for the future. Through attention to global needs and understanding of the unity of man and environment, man and nature, we must come to the recognition of global brotherhood. Nothing else is given in this fragile world in which we live.

Human ecology to global needs and understanding of the unity of man and the environment, man and nature, we must come to the recognition of global brotherhood. Nothing else is given in this fragile world in which we live. It is necessary to rid the public consciousness of the lies in which modern life has become mired due to official upbringing, selfish traditions, habitual and lazy pride, inertia, and difficulties. We have a task

before us: to clean the house, to let in clean air, light, the breath of the future. Then the first will always be those peoples who are ahead of others in the field of culture of morality, patriotism, and science and spirituality will become the most exalted embodiment of the fatherland. Fundamental science does not bring immediate benefits, it requires great effort and great passion. There is a search for scientific truth. As Max Planck wrote, "The new scientific truth prevails not by convincing its opponents, but because over time its opponents die off, while the new generation grows up well acquainted with the truth."

As a citizen and patriot who loves his fatherland, Cicero, addressing his people, instructed: "Generally speaking, those who will stand at the head of the state should be guided by two instructions of Plato: one requires that they, protecting the interests of citizens, conform all their actions with them, forgetting about their own benefit; the other is that they take care of the state as a whole and at the same time, protecting some one part of its interests, do not leave the rest without attention ... And those who care about some citizens, while leaving others without attention, bring a very detrimental effect to the civil community the beginning - rebellions and strife; in view of this, some turn out to be supporters of the people, others - supporters of all the most honest people, a few - supporters of all.

Cicero calls the seizure of sole power, i.e., tyranny, high treason, "murder of the fatherland."

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