

Norms of conduct in society as a moral duty (Professor Zahid Karalov)

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Abstract. The article clarifies the points of view of Professor Zahid Garalov on the norms of behavior that are relevant today. In the 21st century, new products are being developed in this world to achieve every rapid development. In order to keep up with society, people also try to adapt to this development in the form of quality or keeping up, which is clearly reflected in their behavior. As Professor Zahid Garalov wrote in his book "Education", the rules of human behavior are part of their moral responsibilities. By fulfilling this task, they can also build with humanity. Therefore, in modern times, new development education must be built on the foundations, based on the moral qualities of our people - kindness, struggle, trust, patriotism, equality among people, honesty, and truthfulness and so on should be instilled in the next generation that they should not do anything when the time comes. The technical and technical possibilities for advances in the development of new generation technology do not impose any restrictions on the use of technology. Today, information, internet, social networks and other such tools have a great impact on earning and earning technology. To add to the norms of conduct in this department today are the rules of proper use of these tools, the culture of social networks, the moral qualities such as a strong influence on the events on the Internet.

Introduction

Modern economic law requires radical changes in the development of the state, civil society, the development of purposeful reforms in the field of education, the further expansion and strengthening of Azerbaijan in relation to world powers. Because the formation of man is a society with a very effective social environment. The environment that knows a person is family, religion, traditions, school, higher education institutions, work, state, organization, etc. In any person, according to the form of behavior and moral type, develops a concrete worldview, instills in him moral values and ideals. All this process happens. The formation of the moral world of man for the education and upbringing in society, for the maintenance and mastery of cultural

achievements. He has an education in every society. Professor Zahid Garalov writes: "As societies are built, so are their repairs and economic structures . Each society had its own ideology, policy, educational system, moral standards, worldview systems. They differ from each other in the form and content of human relations "[Garalov Z, Baku, 2008]. However, it is most commonly found in compounds. Human rights and needs, their purpose and form have always been in the center of attention. People's attitudes have a special place in the formation of their ideology and morality.

As a bio-sociological being, man cannot live outside of humans. He studies humanity together, and his humanity has nothing to do with behavior, morals, or relationships with others. Man's relations in society ensure that he not only lives in this world, but also fulfills his duty to the Hereafter. That is why the principle of social cohesion is a special aid in education.

Our behavior promotes the use of ethical norms. It is the economic duty of every government to develop the next generation with moral qualities. Just as it plays a role in the formation of moral education, it has a strong influence on society, the social environment and moral education. Along with family and school, the social environment has a strong influence on the upbringing of children. Man is active only in the social environment. There can be no human being outside this environment. The social environment allows talents to emerge. Under the same conditions, it directly affects children, depending on the level and approach to events. is unchanged in the social environment. Just as circumstances change people, they create conditions in people. Work must be done in a social environment so that the next generation understands humanity, and when they see quality examples, they also develop noble morals.

The history of the development of society shows that there is no immutable morality, and the eternal moral rules change over time. The foundations of moral norms in society have changed, they themselves are changing, and depending on the development, there is a new development. In particular, for the development of information technology, it has become an indispensable element in the Internet opportunities we live in, as well as in the family and other social environments. It is possible to manage the personal aspects of those living in information and knowledge related to the development of modern ICT in a way that is different from others [Mammadova S. Baku, 019].

Although there are many great aspects of the Internet, the dangers it poses should not be overlooked. Access to virtual information via the Internet, contacts, access to national and international libraries, access to information from the international press, distance education, access to quality information and knowledge, acquisition of knowledge and skills, acquisition of foreign languages, watching useful materials and documentaries to do and so on. In addition to other useful and wonderful opportunities, there are unpleasant information, pictures, videos, virtual games with different content, pages and various social networks that contradict human nature and beliefs. Such situations also have a profound effect on people's behavior in society. It creates good moral qualities in their behavior towards people. In order to take

advantage of such threats, the education system must develop new mechanisms, the main mechanisms of which are monitoring the activities of the Internet and creating constant monitoring on the basis of teachers.

Pay close attention to the protection of policy tools in the world information society, audiovisual products and media. One of the important elements of the Internet security system in the European Union is the "Safe Internet" program adopted in 1999 [Problems of protecting children and adolescents from the effects of the Internet. Baku, 2013]. The purpose of the program is to ensure the safety of adolescents by combating illegal and destructive content (destructive processes) and raising their awareness. The planned activities of the program include financing projects to control the creation of a safe online environment for children and adolescents, support for a safe internet day, organization of a safe internet forum, cooperation with other international organizations, etc. includes.

The new generation of technologies is very quick to grasp, this skill is often incompatible with children with their feet, which is why they are able to control their appearance and behavior in the virtual world. That's why the use of trucks and teachers is the key to safe internet use. The rules of safe and useful use of the Internet in the curriculum, the organization of extracurricular and extracurricular activities on relevant topics, the organization of seminars and discussions, teaching them the rules of conduct on the Internet, learning culture, methods of protection from modern Internet threats are very important today. The purpose of solving such problems is moral education, which plays an invaluable role in the formation of man. the core of society is man. society shapes and develops people. There are no people without people. An immoral society can do the impossible. In a society that does not pay attention to moral education, it is impossible to talk about development.

According to Ibn Miskawayh: "The science of morality is considered the highest of the sciences because it is chosen to aim at educating human behavior. To him, human beings have their own characteristics and behaviors that are not found in other living things. In keeping with the essence of his behavior, he points out that man is like a father who is beaten and put on a donkey in order to perform the characteristics of a horse "[Misgaveyhi I. Baku, 2012].

Professor Zahid Garalov writes in his book "Education" that the path of human ascension to the level of humanity goes according to plan: man-society-humanity. If there is complete harmony in this scheme, then the education is properly organized "[Garalov Z. Baku, 2003]. If this harmony has become a habit, moral duties have been fulfilled. People brought up in this way will argue both with themselves and with those around them. It carries out a comprehensive analysis of the elements of education that ensure the normal behavior of human society and are part of the complex system of education. Some of these elements are the moral qualities that are included in the moral education, and these qualities are reflected in our behavior. Some of them are new educational elements that help Zahid Muallim's norms of behavior in the society, such as struggle, health, culture of service to the people with dignity,

humanism, Azerbaijanism, attitude to those who hold senior positions, culture and so on has been included.

The professor writes about the education of justice, which is one of the greatest moral values that is inevitable in society: "Justice is established, a person should do everything right" [Garalov Z. Baku, 2003]. Unjust educational institutions will never be able to raise the next generation in a healthy spirit and pure morals. In this process, as well as family and educational institutions, the social environment and the mass media are indebted.

The professor writes that the main reasons for cultivating truthfulness are to gather accurate information about events, objects, and people, not to be harmed, and to try to arouse confidence in the truth by conveying it to others as it is. Teaching honesty in schools is a very important task. MTSidgi wrote: "The goal of education is to accustom a person's mind and heart to the truth, to repel evil habits, habits of the heart and evil natures" [Ibrahimov F., Huseynzade R. Baku, 2013].

According to Professor Zahid Garalov, the power of education and knowledge is that while teaching the younger generation the rules of understanding simple truths, it also equips them with complex truths and independent skills.

Education to do the right thing is to exercise one's rights, actions and desires only within the permissible limits. The foundations of the education of intelligence and intelligence are laid from childhood. If the child is always looking for a cause and effect, if he is able to pay attention to the behavior and attitudes of adults, to load the good and the bad in the information obtained, you can systematically learn the subjects that you want to develop. Education in the correct understanding of regularity is achieved through the treatment of scientific knowledge from simple to complex. One of the main lines of teaching subjects at school is to educate the next generation to understand the laws correctly. Health education is considered a religious and moral duty in Islam, and it is important to educate everyone to fulfill this duty. In order for health care to enter the system of self-education, moral debt must be fully secured. In order to educate the next generation in the spirit of struggle, it is first necessary to acquire the object of competition, the cause, the final structure, the methods and means of struggle, the basis. The struggle against ignorance is initially continued after family upbringing, at school, in the labor collective, and becomes an activity in life. "Society, equality between people play a key role in building public relations" [Garalov Z. Baku, 2003]. However, the struggle of the people helps to keep the balance in the society and prevents the disturbance of the order.

When we say the education of a culture of service to the people with dignity, we see that the spiritual, religious and political image of each nation is more fully developed in its homeland. "In the upbringing given to us, how to live in this period of time given to us, to be a worthy citizen of the society and our people." [Qaralov Z. Baku, 2003]. Humanistic treatment of people is an important part of moral education. Every public institution and society as a whole is obliged to create a humane atmosphere in the environment that surrounds people. Unfortunately, this debt is fulfilled with dignity. It creates

cruelty in the character of the generation growing up in such an unhealthy environment. An example of the creation of cruelty in the next generation can be: "family, school, social media, movies, screens, programs, children's literature, street events, etc." [Qaralov Z. Baku, 2003]. All forms of cruelty must be combated and the inculcation of humanistic education must be strengthened. Comenius called the school "the educator of humanity, the cradle of humanism." The school, which is the cradle of humanism, must also cultivate humanist people. Educating a trustworthy person In our religion, it is assumed that every reliable person is a system of morality and organization.

Every help that happens in society, for better or worse, affects people's morals. It is necessary to lay the foundations of moral education in modern times, to instill in future generations the moral qualities of our people, so that they can do what is necessary. Professor Zahid Garalov writes that human behavior is one of the moral duties. If people are able to do their moral work and the normal course of human affairs, they will have good morals. He was the first to use the concept of "Azerbaijanism" education as a norm of moral behavior in society, and proposed to take this concept as one of the components of education and clarify it in the complex system of education. Education of Azerbaijanism - "Azerbaijanism" does not end only with the fact that everyone loves Azerbaijan at a high level, its fertile prostration, protection from dangers, raising its honor and other patriotic indicators. There are deep spiritual layers under this concept "[Garalov Z. Baku, 2008]. For this purpose, its essence, principles, methodological, philosophical and psychological bases, ways of instilling in students should be studied and studied. It is necessary to preserve and develop the independence of Azerbaijan, the unity and morality of its multinational peoples, to further deepen the idea and education of Azerbaijanism for the sake of eternity, to keep it relevant, to pass it down from generation to generation. "Training of leaders means to obey the leader, to respect him, not to lie about him, not to interfere in his work, and so on. "Such devices are being seized." [Qaralov Z. Baku, 2003]. Leader-subordinate relations should be based on significant respect, dignity and sincerity. The professor writes that the culture of learning is an important person in which the personality is present in all environments, when it is established, fully understood and combines the skills of high-quality warm-up. Relationships with the individual need to be developed at all levels of primary, continuing education. That is why culture is one of the main goals and functions of education.

The professor saw the training of the will in all the processes and disasters that a person encounters in patiently and confidently, to enjoy this transition, to endure development, to complain about fate, to instill a spirit of pride in endurance. Effective conversations and personal examples, doing some active work and researching the results, looking for ways out of a problematic situation, and so on. are forms of the ability to cultivate willpower. Integration of all elements of education is ensured by implementing education in a complex way.

The moral values formed in previous moral societies are the rules of conduct governed by people's freedom of action. Professor Zahid Garalov also made a very clear analysis of these norms of behavior, which are still considered the most relevant today, and added his own innovations. Although moral norms behave only in accordance with the rules, these norms acquire basic human moral values, and the spiritual world is formed and renewed. The current processes in society, the need to maintain and develop our national security features for the developed countries of the world require a new socio-cultural way of thinking and norms of behavior from the next generation. It is also best to add today's Internet usage to the code of conduct at work, and to control other rules, even if it is possible. We have seen this human-moral-society, the events that take place in us on the basis of these three concepts, its development and the main role of the rules of moral behavior in this development. And we have come to the conclusion that there is no morality outside of man, and there is no morality outside of man.

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