DETERMINANTS OF MORAL AND SPIRITUAL CRISIS AMONG YOUTH AND THE AGENCY OF MORAL CHOICE IN PERSONAL TRANSFORMATION

Dusmanov Sherzod
Manager of the Registrar's office at
Samarkand State Institute of Foreign Languages
sherzod.dusmanov@mail.ru

Abstract: This article examines the linguocultural representation of the concepts of good and evil in literary discourse. Good and evil are universal value-based concepts that acquire specific linguistic, cultural, and contextual meanings in different literary traditions. The study focuses on the ways in which these concepts are represented through lexical units, evaluative expressions, metaphors, symbols, character images, and other linguopoetic devices. Particular attention is paid to the relationship between linguistic representation and cultural values reflected in literary texts. The analysis demonstrates that the conceptualization of good and evil is closely associated with moral evaluation, social norms, cultural traditions, and the author's individual worldview. Literary discourse provides a rich context for revealing the opposition and interaction between these concepts through characters, events, narrative strategies, and figurative language. The study concludes that the linguocultural analysis of good and evil contributes to a deeper understanding of the relationship between language, culture, values, and literary representation.

Keywords: good, evil, linguocultural concept, literary discourse, linguistic representation, linguopoetics, cultural values, conceptualization.

Consequently, a person assumes responsibility before society and surrounding people. Science derives the criterion of responsibility from the needs of social progress, and in a society with conflicting interests, from the interests of social forces representing humanity's future. An individual's independence and activity supported by psychological traits represent a specific social position for which they are accountable to society, rather than arbitrary action. Therefore, before making any moral-spiritual choice, an individual must consider not only inner needs and desires, but primarily objective social needs, foreseeing the social consequences of their actions. Thus, a moral-spiritual choice made with equal participation of internal and external conditions (subjective and objective moments) becomes truly free. When a person acts out of necessity and simultaneously according to rational desire, that necessity

becomes free.

Therefore, the scope of "freedom" includes human mastery over blind forces of nature, mastering social progress processes, and power over one's own passions and actions. Morality as freedom is a sphere of moral activity dominating a person's actions through knowledge of moral necessity. How is such dominance characterized and achieved?

1. **First**, moral-spiritual freedom implies knowledge of moral necessity, which manifests in society as moral norms, principles, and requirements. Of course, this knowledge alone does not guarantee moral-spiritual freedom—some immoral individuals know moral norms well yet violate them. However, awareness of moral issues is a necessary prerequisite for forming moral freedom.

2. **Second**, displaying moral-spiritual freedom requires an objective opportunity to choose behavior. Moral-spiritual freedom is characterized by behavior matching the ability to understand a situation and change it positively for society. True moral-spiritual freedom lies in studying social development laws so a person can influence event developments, control them, and eliminate evil and injustice. Consequently, a morally-spiritually free person knows how to balance goals with reality, realizing that intervening in conflict situations requires not only understanding the situation, but also accounting for specific historical conditions. Furthermore, moral-spiritual freedom is understood not just as choice and freedom through knowledge, but as converting this knowledge into convictions, feelings, and habits. If a person forces themselves into an action, it is not freedom. Subjectively perceived true freedom brings satisfaction, joy, optimism, and happiness. True freedom is not merely conscious, voluntary action, but choosing socially significant and useful actions.

Moral-Spiritual Responsibility and the Dialectics of Goals and Means

Moral-spiritual responsibility is the measure of moral-spiritual freedom. It is customary to distinguish moral-spiritual responsibility—objectively arising from the nature of actions—as an individual's capability to choose freely, make significant decisions, and execute them consciously. Hence, the main function of moral-spiritual freedom consists of actions meeting social and spiritual requirements and contributing to public goals. In negative contexts, responsibility manifests when a person aware of social norms violates them, conflicting with public interests; society then assigns punishment for breaking duties. In scientific theory, this form of responsibility is termed negative and is studied by both ethics and law.

Legal responsibility differs from negative moral responsibility because

legal responsibility always entails inevitable punishment for law violations. Often, a legally liable person may not understand the fairness of accusations against them. Moral-spiritual responsibility, however, is characterized by self-evaluation of one's actions; remorse, self-condemnation, or public disapproval serve as sufficient punishment for immoral acts. Furthermore, internally recognizing guilt leads an individual to independently take practical steps to correct actions and earn community recognition.

In theory and practice, the **positive form of moral-spiritual responsibility** appeared later than the negative. Positive responsibility focuses not on condemning unlawful acts, but on encouraging human behavior vital to society and future developments. This form covers a wide range of actions, viewed as creative realization of abilities while fulfilling duties. The socio-political and spiritual content of a chosen position plays an important role in expressing positive moral responsibility, enhancing personal activity, introducing individuals to state affairs, and fostering active participation in history.

Here, responsibility carries the highest degree of moral meaning, turning into an internal motive for action. An individual becomes responsible before society for unused opportunities, indifference, and formal behavior—meaning their moral-spiritual responsibility consciousness is characterized by a high positive attitude toward duty and public requirements, based on rational understanding of actions, dignity, and social role. For moral-spiritual responsibility to serve as a behavioral impulse, actively and consciously using one's capabilities to solve societal problems is crucial. This active, responsible position is precisely what is meant when discussing moral education tasks. Formulated as a character trait, moral responsibility represents voluntarily aligning and creatively directing behavior toward humanity's progress.

Not all individuals possess moral-spiritual responsibility that serves as an impulse and personal trait; it becomes an internal quality in people with high moral and ideological convictions. Responsibility born on this foundation is always tied to deep political and spiritual convictions, independent of accidental circumstances.

The Dialectical Relationship Between Goals and Means

In executing moral-spiritual choices, a dialectical relationship exists between moral goals and means. **The goal determines the means, but does not justify it.** Necessary means to achieve a specific goal are selected based on that goal, but choosing among them depends on the subject, who must feel responsible for the choice. Reaching a good goal through bad methods is never justified.

The interconnection of goals and means appears in:

- **a)** Specific goals being limited by real available means;
- **b)** Concreteness in moral evaluation and choice of means (selecting means without accounting for real conditions leads to subjectivism, adventurism, and dogmatism);
- **c)** Classifying means according to their social and moral significance and essence.

The goal determines the means, and the means determine the goal. Tools to achieve moral-spiritual goals must always be selected by analyzing potential consequences. Means must be:

- **a)** Selected and applied considering social progress as the highest goal;
- **b)** Pursued with equal effort as social progress;
- **c)** Selected considering not only material/physical well-being, but also human dignity and moral consciousness.

When youth make moral-spiritual choices, they must strictly follow these rules:

1. **Use morally justified means effectively in communication**, such as studying the biography of a troubled youth;
2. **Ensure intended goals do not undermine higher goals** (e.g., evidence gathered to turn youth away from bad paths should be used for their education);
3. **Remember moderation when choosing goals and means**: use one means for one goal.

Conclusion

In conclusion, the moral-spiritual freedom of Uzbekistan's youth consists of the following key aspects:

1. **Establishing ultimate goals that form the meaning of life.** Ensuring human well-being has always been a high moral goal, achieved through humane means.
2. **Harmonizing goals and means of moral choice** in building a humane, democratic state governed by the rule of law, creating opportunities for youth to manifest human qualities.

3. **Being faithful, honest, and conscientious.** Practical activity represents the external manifestation of making free moral-spiritual choices.

Approaching these scientific-practical ideas illogically—namely failing to create objective and subjective conditions for youth to make moral-spiritual choices leading toward the Third Renaissance—can cause moral and spiritual degradation. As President Sh.M. Mirziyoyev noted, this may lead to an increase in "...crime, drug addiction, alcoholism, family breakdowns, and falling under the influence of destructive and radical currents among youth".

LIST OF REFERENCES

1. Annotated Dictionary of the Uzbek Language, Vol. III. – Tashkent: "O‘zbekiston milliy ensiklopediyasi" State Scientific Publishing House, 2006. - P. 665.
2. Choice.https://ru.wikipedia.org/wiki/%D0%92%D1%8B%D0%B1%D0%BE%D1%80.
3. Kosorukova Alexandra Andreevna. Moral choice as a basis for understanding morality (on the example of the ideas of S. Kierkegaard and F. Nietzsche). Bulletin of RUDN. Series: Philosophy, 2017. http://journals.rudn.ru/philosophy
4. Chorus C.G. Models of moral decision making:... // Journal of Choice Modelling. 2015. Vol.16. P.69-85.
5. Eingorn N.K. New ethical paradigm // XXI century: the future of Russia in the philosophical dimension. Reports of the Russian Philosophical Congress (June 6-11, 2019) – Yekaterinburg, 2019. V.I. Bakshtanovsky, Yu.V. Sogomonov. Situation of moral choice: universal and socio-cultural models. //https://cyberleninka.ru/article/n/situatsiya-moralnogo-vybora-universalnye-i-sotsiokulturnye-modeli
6. Mukhammadiev N.E. Professional ethics and aesthetic culture of healthcare workers. Monograph. – Tashkent: "EFFECT-D", 2022 - P. 250.
7. Mirziyoyev Sh.M. Development Strategy of New Uzbekistan. Expanded second edition. – Tashkent: "O‘zbekiston" Publishing House, 2022. - P. 253.
8. Kholikov, B. (2020). PATRIOTIC EDUCATION IN THE LITERARY PICTURE OF THE WORLD (ON EXAMPLES DETECTIVE NOVELS). In MISSION OF THE CONFERENCE "PHENOMENON OF PATRIOTISM IN THE TRANSSTRUCTURAL COMMUNICATION FIELD" (p. 157).