



THE ROLE OF THE CONCEPT OF MORALITY IN THE DEVELOPMENT OF SOCIETY IN THE PHILOSOPHICAL TEACHINGS OF HEGEL

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Article history:	Abstract:
<p>Received: 8th February 2022 Accepted: 8th March 2022 Published: 25th April 2022</p>	<p>In the article, the German philosopher G.W.F. Hegel's attitude to the concept of morality, its origins and its role in the development of society are also discussed. Although the philosopher did not create a holistic concept of morality, in some of his works he tried to prove its importance in the life of society and the state, and tried to shed light on its origin in a dialectical way. Hegel's concept of morality is also interpreted in an integral way with the concept of law.</p>

Keywords: Morality, Will, Purpose, Intention, Kindness, Goodness, Conscience.

INTRODUCTION.

We know that the existence of either positive or negative views of the existing life processes in society is often reflected in the fact that morality in one way or another becomes a reality. In fact, for a long time, morality was seen as the only norm in society, and with the emergence of states, it seems to have lost its significance. But this is not the case because it still has its place in the life of society. Some scholars argue that its place in the life of society is "morality - a society, time, sometimes a set of positive actions of universal significance, which can serve as a model for human history, a spiritual phenomenon that determines the level of human maturity" [1,6]. forms and norms of human self-government that exist as individuals in the context of social relations "[2,38]. In our view, morality is the transformation of the will of every human being into reality in a positive or negative way.

Given the high value of morality in the East and its role in society, we will try to focus on the approach of the thinker Hegel to the question of morality and its role in the development of society in the West, especially German classical philosophy. In the last "Spirit Stage" of his philosophical teachings, the philosopher paid special attention to the issue of morality, which is important for the future of modern German society of the XIX century in which he lived.

We know that Hegel tried to prove his philosophical system through a dialectical method. In particular, through the law of negation-denial developed by him, he interpreted the stage of development of human history as the Ancient East, the Greco-Roman and German worlds. Here Hegel described German society as a synthesis of the historical development of mankind. According to Hegel, the German people did not come to the existing reality on their own, but that existence was the result of contradictions based on mutual contradictions. In his lectures on the philosophy of history, the philosopher divides the history of the German people into three periods, remaining true to his style:

The period up to Charles the Great;

The period before the Reformation [3];

It covers the period from the reign of Charles V to the period in which Hegel lived. The peculiarity of these epochs is that each epoch experiences its own stage of ethical norms in which one denies the other. "These three periods are distinguished as the kingdoms of the Father, the Son, and the Holy Spirit, respectively" [4,737]. In the first period, we can say that in the minds of the German people there was a desire to own property. Because they began to move from the north to the Roman lands in the south during this period, and the reason for this was the existence of property relations. They later adopted Christianity from Rome and introduced new moral norms into their social life.

In the second period of the development of the German people, in the true sense of the word, the Christian moral norms of their social way of life are decided, the church is manifested in the form of antithesis against the state, and this situation continues until the Reformation. The code of conduct or ethics introduced by the Church was influencing not only the social life of the German people but also the existing statehood. This situation set the

quantitatively growing progressive thinkers against the church, which lived according to Christian beliefs. As a result of the contradictions, we can say that the old has been replaced by the new. This innovation was, according to Hegel, a reformist movement. In the philosopher's view, just as the seed of a tree reflects the resting tree and its fruits, so we can say that the religious reform movement of the early 16th century reflected the current state of German society and the changes in their minds.

Hegel, who was not indifferent to the development of German society formed after this reformist movement, argued that its future depended on the full expression of morality and law in the life of society and the state, on the realization of complete freedom in people.

DEPARTMENT OF LITERATURE ANALYSIS AND METHODS

At this point, it should be noted that the philosopher did not create a special work on morality, but his central philosophical ideas occupy a central place in his works. In particular, Hegel's Philosophy of Law, which concludes his philosophical system, deals with the issue of morality in detail. "Hegel's conception of morality is an expression of the great philosophical syntheses in the field of ethics" [5,240]. In fact, the philosopher's notion of morality is used as a denial of denial. But it should not be forgotten that the main theme of Hegel's philosophy of law is law, which passes through the stages of abstract law, morality and ethics (also called social morality) on the basis of dialectical laws as a freedom understood in social consciousness. Hence, an important aspect of morality is that it manifests itself as a necessary existence of law, revealing its general and specific features.

Morality implies that the subjective will is positive in relation to the will of other subjects, while the law implies a prohibition in itself, and the subject does not take into account the will of other subjects through his legal actions. From this it can be understood that in Hegel morality is carried out by the subjective will, but also takes into account the objective will and renounces the private existence. "While morality has a positive connotation because it recognizes the will of others, it does not matter to law whether the will of others is appropriate or inappropriate in the exercise of 'my' will" [6,51]. It would therefore be expedient for us to dwell on an important concept in Hegel's approach to the question of morality and law - the will. "Law is a spiritual concept, the origin or more precisely of which depends on free will" [7,28].

Thus, freedom constitutes the content and essential character of the will. And we can say that the legal system finds itself in a world of freedom. Hegel tries to compare the fact that freedom is the basis of the will with the fact that matter in existence has a dimension. That is, any matter has its own size or weight. There is nothing in matter that has no dimension, in fact matter is a weight. He tries to explain that freedom and will are interdependent, just as freedom and will require each other, just like matter and dimension.

The philosopher also points out that the will is related to thought, pointing out that the difference between them is in the theoretical and practical relations. They are not divided into two separate areas, but "the will is a separate way of thinking; it is an idea that makes itself a reality; it is the impulse of thought to give the truth on its own" [8,28]. Thus Hegel tries to express the difference between thought and will in this way. The question that may arise here is, what is its content when the will plays an important role in the induction of morality and law? The philosopher states in his Philosophy of Law that "impulse and inclination are the content of the will" [9,28]. The will also expresses itself in the form of denial, which manifests itself in the subject in the form of morality. That is, the thesis that certain impulses appear in the subject is the antithesis of the formation of inclination under the influence of impulses, while thinking or thinking of the subject is its synthesis.

In Hegel we can say that the manifestation of the will in the person takes place in this order. The difference between the philosopher and his predecessors is that he puts forward the idea that the mental will plays an important role in the expression of the subjective will in the form of morality and law. In this way, Hegel's free will consists of three stages, such as natural will, arbitrariness, and mental will. Each stage has its place in the manifestation of morality in the subject. At the same time, it is worth noting that the concept of morality is expressed in the form of an antithesis in Hegel's "philosophy of law." Here morality, as a denial of abstract law, is its advanced stage.

DISCUSSION

Hegel's approach to the concept of morality is directly related to a person's inner feelings, experiences, or will. It distinguishes the absolute or moral will in the manifestation of morality in human beings. As mentioned above, the subjective will must now transform itself into an absolute will, that is, it must achieve objective integrity with it. The philosopher argues that subjective will plays an important role in the emergence of morality, because freedom manifests itself only in subjectivity. It is also the subjective free will, the possession of property, the direct participation in a deal and a lie, that enables it to become an absolute will. In morality, man's inherent interest is questioned, which is manifested in man's self-awareness and self-awareness. The philosopher tries to distinguish between absolute will and subjective will with the following approach. "Man without culture is governed by the forces and phenomena of nature. Children have no moral will and are governed by their parents" [10,97-98]. Thus, we can say that the fact that the subjective will serves the interests of the individual implies that the moral will benefits the members of society. Through this approach, Hegel does not call everyone to be moral, but "morality is not at once against immorality, just as truth is not directly opposed to falsehood" [11,98]. So morality shows that people determine their own destiny. According to Hegel, the moral will has three factors:

- a) purpose and responsibility;

- b) intention and kindness;
- c) goodness and conscience.

In interpreting the concept of purpose and responsibility, attention should be paid to the existing influence of external objects and situations on the realization of the subjective will. Behavior based on a specific goal changes a pre-existing being. We can say that the basis of this behavior lies in the subjective will. The change will result in liability if it violates the requirements of the existing norm. Each individual situation manifests itself in situations such as certain conditions, grounds, causes. According to Hegel, the behavior of any individual can be evaluated according to his purpose. The concept of purpose is an external form of subjective will, and the question of responsibility can be more clearly understood depending on the external expression of the will.

Intention and kindness are also important parts of Hegel's moral views. More precisely, it is the second most important element of morality. Although intention is also an internal element of behavior as a goal, but it is "more general than Hegel's intentional intention, and therefore exists in the general defining notion of subjective will, which also includes intention" [12,55]. For example, the Russian emperor Nicholas I in 1847 began the construction of the Raim and Kopal fortifications to achieve his goal, which led to rumors among the population and officials of the Turkestan states about "what is the intention of the Russians." Therefore, we can say that intention is the subjective essence of behavior.

According to Hegel, if intention is an internal concept of behavior, then the right to intention does not exist in itself. The intention is then known to the person performing the action and arises from his subjective will. The purpose of this behavior should be based directly on morality. Only morality is the basis for understanding the purpose in it as generality, and the intention as specificity. That is, the behavior may be subjective but its outcome should not conflict with other wills or needs of the community. Avoiding this sharp contradiction is "intention is associated with goodness, which in turn is a concept of morality" [13,57].

When determining the place of goodness in an individual, it can be interpreted as an idea in a common understanding of subjective and moral will. The good done by one person to another reflects the state in which freedom is exercised in the life of society. "Goodness is the union of the concept of an idea or will with a particular will" [14,110], says Hegel. In the idea of goodness, prosperity is valued not as the realization of a particular will, but as universal well-being in its essence. So, well-being is not subjectivity, it comes with a sense of goodness if it acquires objectivity. Only when the subjective will has a noble purpose and intention in itself does it acquire the dignity and worth that is most important for good. According to the philosopher, goodness is also a criterion that determines the essence of the will, its universality, and the truth of the will. As goodness constitutes the essence of the subject's will, it is also an obligation to him.

It is also defined by Hegel as a universal duty - a good that first arises from a subjective will and then pertains to the general. It is also a duty that must be performed. We know that one of the thinkers who studied ethics the most in philosophy was I. Kant. It was he who studied the concept of duty in ethics. I. According to Kant, duty is also the source of morality and law. "Man's freedom is not given by his nature, but by the" principle of obligation, "that is, duty" [15,66]. In turn, we can say that Hegel developed the duty in Kant.

In Hegel, the measure of goodness and duty is conscience. It is deeper than the concept of goodness and is the highest stage of a person's inner state, he knows himself as a thinker and in connection with it. Hegel's true conscience is "the tendency to desire absolute good" [16,116]. The philosopher of conscience argues that by expressing the formal aspect of the will in the subject, it is the subjective self-perception of the inner self and the understanding of what is right and duty, accepting or not accepting something as good, as well as the subject's conscience. represents the absolute right to understand its existence.

CONCLUSION

Thus, conscience in Hegel is a concept in an internal abstract form belonging to the subjective will, which becomes true only when it exists in the will itself, which implies the realization of good and duty directly related to itself and to the common good. Conscience is also concerned with thinking about goodness and expressing an objective action that leads to the realization of absolute goodness.

In conclusion, it can be said that morality in Hegel is inextricably linked with the concept of law, and through dialectical law it develops from private, subjective, abstract law, manifests itself as morality and begins to play an important role in the life of society. At a stage where morality is fully established, we can see that individuality has developed dialectically towards commonality through purpose and responsibility, intention and well-being, as well as goodness and conscience. It is precisely the third part of Hegel's morality, known as goodness and conscience, that manifested itself as the denial of denial, and in the next stage of social morality we can say that it manifests itself in the life of the family, civil society, and the state. Because in Hegel, the issues of morality and law are represented in the state with the understanding of complete freedom in itself.

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