The impact of the moral environment and social stereotypes on an individual's moral and spiritual character in modern society

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FOR CITATION
Karimova G.Y. The impact of the moral environment and social stereotypes on an individual's moral and spiritual character in modern society // Modern Science, Technology and Innovation: Proceedings of the International Scientific and Practical Conference (ZFTI–2026, 5 November 2026). – 2026. – P. 84–89. – https://doi.org/10.66073/ReFocus-Conf/051115
QR code — link to the DOI page

ABSTRACT
This article provides a socio-philosophical analysis of the role and influence of the moral environment and social stereotypes in shaping an individual's moral and spiritual character in modern society. It examines the changes taking place in an individual's moral culture amid globalization, the development of information and communication technologies, and the widespread dissemination of mass culture. Furthermore, the article explores the impact of moral norms, values, and social stereotypes established in society on an individual's worldview, behavior, social relationships, and spiritual development. Particular attention is paid to the importance of the moral environment in personal development, the influence of positive and negative stereotypes on public consciousness, and the issues surrounding the harmonious integration of national and universal moral values in contemporary society.

Keywords: globalization, moral environment, social stereotypes, individual, moral and spiritual character, moral culture, public consciousness, values, national and universal values, spiritual education.

ANNOTATSIYA

ZAMONAVIY JAMIYATDA AXLOQIY MUHIT VA IJTIMOIY STEREOTIPLARNING SHAXS MA'NAVIY-AXLOQIY QIYOFASIGA TA'SIRI

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Mazkur maqolada zamonaviy jamiyatda axloqiy muhit va ijtimoiy stereotiplarning shaxs ma'naviy-axloqiy qiyofasini shakllantirishdagi o'rni va ta'siri ijtimoiy-falsafiy jihatdan tahlil etiladi. Globallashuv jarayonlari, axborot-kommunikatsiya texnologiyalarining rivojlanishi hamda ommaviy madaniyatning keng tarqalishi sharoitida shaxs axloqiy madaniyatida yuz berayotgan o'zgarishlar yoritiladi. Shuningdek, jamiyatda shakllangan axloqiy me'yorlar, qadriyatlar va ijtimoiy stereotiplarning inson dunyoqarashi, xulq-atvori, ijtimoiy munosabatlari hamda ma'naviy kamolotiga ta'siri ochib beriladi. Maqolada axloqiy muhitning shaxs tarbiyasidagi ahamiyati, ijobiy va salbiy stereotiplarning ijtimoiy ongga ta'siri hamda zamonaviy sharoitda milliy va umuminsoniy axloqiy qadriyatlar uyg'unligini ta'minlash masalalariga alohida e'tibor qaratiladi.

Kalit so'zlar: globallashuv, axloqiy muhit, ijtimoiy stereotiplar, shaxs, ma'naviy-axloqiy qiyofa, axloqiy madaniyat, ijtimoiy ong, qadriyatlar, milliy va umuminsoniy qadriyatlar, ma'naviy tarbiya.

АННОТАЦИЯ

ВЛИЯНИЕ НРАВСТВЕННОЙ СРЕДЫ И СОЦИАЛЬНЫХ СТЕРЕОТИПОВ НА ДУХОВНО-НРАВСТВЕННЫЙ ОБЛИК ЛИЧНОСТИ В СОВРЕМЕННОМ ОБЩЕСТВЕ

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В данной статье с социально-философской точки зрения анализируются роль и влияние нравственной среды и социальных стереотипов в формировании духовно-нравственного облика личности в современном обществе. Освещаются изменения, происходящие в нравственной культуре личности в условиях процессов глобализации, развития информационно-коммуникационных технологий и широкого распространения массовой культуры. Также раскрывается влияние сформировавшихся в обществе нравственных норм, ценностей и социальных стереотипов на мировоззрение человека, его поведение, социальные отношения и духовное развитие. Особое внимание уделяется значению нравственной среды в воспитании личности, воздействию позитивных и негативных стереотипов на общественное сознание, а также вопросам обеспечения гармоничного сочетания национальных и общечеловеческих нравственных ценностей в современных условиях.

Ключевые слова: глобализация, нравственная среда, социальные стереотипы, личность, духовно-нравственный облик, нравственная культура, общественное сознание, ценности, национальные и общечеловеческие ценности, духовное воспитание.

The development of a society or civilization is associated not only with economic, political, and social factors but also with the moral factor. The stability of the moral environment, its foundation on high moral ideals, and its incorporation of both national and universal moral values have a positive impact on the development of any society. In general, before discussing the role of the moral environment in the postmodern world, it is essential to first examine the concept of the moral environment itself and identify its constituent elements.

In some foreign academic literature, the concept of the moral environment is also expressed by the term ethosphere (derived from the Greek words ethos, meaning “custom” or “tradition”, and sphaira, meaning “sphere” or “globe”, thus referring to the “moral sphere”). This concept is interpreted differently by various authors. For example, according to some researchers, “the ethosphere is understood as the moral and spiritual diaspora of human societies. Due to the absence of a universal moral unity shared by the entire world today, existing societies are divided into ethospheric segments based on regional, national, and societal characteristics, as well as religious and linguistic affiliations. As a result, the ethospheric landscape of the contemporary world resembles a diverse kaleidoscopic picture”[1]. Furthermore, there are approaches that define the ethosphere as “a network of values, traditions, and relationships that determine the conduct and behavioural patterns of a socio-political system”[2]. According to this interpretation, the ethosphere is understood in contrast to the biosphere, which represents the natural sphere of existence, and is used to explain the moral essence of the world shaped by anthropogenic influences.

Another group of researchers interprets the term ethosphere not as a phenomenon opposed to the biosphere, but rather as its most highly developed form. According to their perspective, “the ethosphere represents a higher stage of development of the biosphere than the noosphere (from the Greek, meaning the ‘sphere of reason’ or the evolutionary stage of the biosphere dominated by human intellect). At this stage, all moral principles, including the principle of respect for all forms of life, become the fundamental regulators of human relationships with one another, as well as of humanity’s relationship with all forms of living nature”[3]. The

ethosphere itself is therefore interpreted not as a purely social phenomenon, but as an integrated phenomenon combining natural, moral, and social dimensions.

In our view, the moral environment, or ethosphere, is a complex and holistic phenomenon that encompasses moral principles, ideals, concepts, and virtues manifested in all spheres of social life, particularly in relationships between individuals, between individuals and society, and between human beings and nature. Generally speaking, the stability of the moral environment and the extent to which various moral principles are reflected in the system of interpersonal relationships are subjective in nature.

This is because the moral environment is not a static phenomenon but a dynamic one. Its evolution and transformation over time under the influence of various factors represent a distinctive manifestation of social determinism. The moral environment began to take shape with the emergence of the earliest manifestations of morality in human society, when human actions and behaviour came to be guided not merely by biological motives and needs, but also by moral needs. The formation of the moral environment was closely associated with primitive religious and mythological beliefs. Taboos (prohibitions) existing in social life were reinforced by the perceived will of divine powers. In turn, the way of life of primitive tribal communities had a significant influence on the emergence of the earliest moral norms.

It is not appropriate to interpret the moral environment as a single, unified, global phenomenon. This is because the moral environment within each social community, group of individuals, or society differs from others in terms of numerous constituent elements. Accordingly, significant differences also exist among the moral environments formed within these social communities. This, in turn, highlights the need to classify the moral environment. Such classification can be based on several factors, including language, religion, and geographical environment. Today, the growing role of political institutions and individual countries, alongside the increasing sense of national self-awareness and the strengthening of political and legal identity among individuals, demonstrates the relevance of classifying moral environments in accordance with these factors.

The above-mentioned levels of the moral environment exist in close interconnection with one another, with moral values at lower levels serving as the foundation for the formation of the moral environment at higher levels. For example, the moral values prevalent in many families are generally based on the moral norms of the social class or stratum to which they belong. Similarly, the moral concepts prevailing within social strata are closely linked to the moral principles of their respective nations or states. Ultimately, the moral ideals established in different nations and countries serve as key factors in shaping the regional and global (worldwide) moral environment.

The essence of the moral environment as a dynamic social phenomenon undergoing continuous transformation through evolutionary processes becomes particularly evident in the era of globalization. The universalization of moral norms across different countries and regions is emerging as an initial step towards the formation of a universal moral environment shared by the entire world.

Globalization is not merely causing the world to change at an increasingly rapid pace; rather, as the English sociologist Anthony Giddens points out, “The world has become ‘unpredictable and uncontrollable’, meaning that today’s global world is characterized by an entirely new socio-cultural dynamic. Globalization is not a single process, but a complex combination of several processes. These processes are not necessarily compatible with one another and, in some cases, even develop in opposing directions”[4]. For this reason, it is difficult to compre-

hend this phenomenon as a coherent and fully integrated whole. Under such circumstances, globalization processes exert a significant influence not only on economic, political, and technological spheres but also on the spiritual and moral life of society. In particular, the interaction and integration of diverse cultures, values, worldviews, and lifestyles are bringing about certain changes in individuals' moral standards, attitudes towards social relationships, and behavioural norms. On the one hand, globalization creates favourable conditions for the development of tolerance, mutual respect, cooperation, and universal human values.

The term “social stereotype” was first introduced into scientific discourse by W.Lippmann, who defined a “social stereotype” as a structured, systematized, and predetermined “image” of the world formed in the human mind.

According to researcher V.S.Ageev, “The perception of complex social objects serves to conserve human cognitive resources and protect cultures, beliefs, and rights. Furthermore, social stereotypes are primarily associated with ethnic and racial characteristics and, much less frequently, with professional or age-related categories”[5].

Based on this approach, it can be argued that social stereotypes serve as an important cognitive mechanism through which individuals perceive social reality, form attitudes towards various events and processes, and evaluate the behaviour of other people. They develop not only through an individual’s personal experience but also on the basis of customs, traditions, values, social norms, and collective perceptions that have historically evolved within society. From this perspective, social stereotypes should be regarded not merely as a set of specific perceptions existing in the human mind, but also as a socio-psychological phenomenon that regulates relationships between the individual and society.

In particular, the influence of social stereotypes on an individual’s moral and spiritual character is of considerable academic significance. This is because individuals develop perceptions of good and evil, right and wrong, and acceptable and unacceptable behaviour through the stereotypes established within a particular society. Such perceptions directly or indirectly influence their moral choices, behaviour, and social relationships. For instance, positive social stereotypes associated with respect for elders, care and consideration for younger people, mutual assistance, honesty, responsibility, and patriotism contribute to the development of moral virtues in individuals. Conversely, negative stereotypes related to gender inequality, national or ethnic discrimination, social stratification, and prejudice against representatives of certain professions may undermine the principles of mutual respect and equality among people.

At the same time, a distinctive characteristic of social stereotypes is that they are often accepted by individuals as pre-established social beliefs and behavioural patterns without undergoing critical examination. As a result, in certain situations, individuals may base their actions not on their own independent moral judgments, but rather on widely held social perceptions and public opinion. This, in turn, may have a certain influence on the development and expression of an individual’s moral autonomy, critical thinking, and personal responsibility.

Under contemporary conditions of globalization, the mechanisms through which social stereotypes are formed and disseminated are becoming increasingly complex. In particular, the internet, social media, mass media, and popular culture facilitate the widespread dissemination of various moral perspectives and behavioural patterns. In this context, awareness of social stereotypes, their critical evaluation, and their assessment in accordance with universal moral values are of particular importance in shaping an individual’s moral and spiritual character.

https://doi.org/10.66073/ReFocus-Conf/051115

Thus, social stereotypes can be regarded as a factor that exerts a dual influence on an individual's moral and spiritual character. On the one hand, they ensure the transmission of positive moral norms recognized by society from one generation to another; on the other hand, they may contribute to the persistence of outdated, one-sided, and discriminatory perceptions. Therefore, establishing a healthy moral environment in modern society is closely associated with fostering independent thinking, moral responsibility, and a critical attitude towards social stereotypes in individuals.

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An individual's moral consciousness is primarily shaped by moral feelings and emotions. These include such qualities and emotional states as humanism, patriotism, compassion, respect, a sense of duty, shame, pride, honour, conscience, gratitude, joy, happiness, fear, and sorrow. It is precisely through these feelings that moral consciousness emerges and develops.

However, morality is not limited solely to feelings and emotions. It also encompasses moral concepts, ideas, views, doctrines, norms, and rules. These very elements regulate relationships among individuals and between individuals and society, thereby maintaining social balance and harmony.

https://doi.org/10.66073/ReFocus-Conf/051115

CONCLUSION

In conclusion, the formation of an individual's moral and spiritual character in modern society is a complex and multifaceted process in which the moral environment and social stereotypes play a significant role. This is because an individual's worldview, moral convictions, behaviour, and social relationships are closely associated with the values, customs, traditions, and social norms established within the environment in which they live. In this regard, the moral environment emerges as one of the important social factors determining an individual's spiritual and moral development.

The findings of the study indicate that social stereotypes serve as a guiding mechanism in shaping an individual's perception of social reality, attitudes towards various phenomena, and patterns of behaviour. Therefore, the influence of social stereotypes on an individual's moral and spiritual character depends on their content, social significance, and the extent to which they are accepted by society.

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