

## Youth and Today: The Transformation of Trust and Morality in the Process of Upbringing

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**Abstract:** *This article explores the category of trust and its moral aspects, highlighting its significance in the education and upbringing of young people.*

**Keywords:** *Morality, trust, family, goal, education, upbringing, happiness.*

According to the ancient Greek philosopher Socrates, "A person who wants to change others must first change himself. For this, the wise phrase 'a clear goal, complete will, and constant search' should serve as a criterion for all of us."

Today, it is crucial to educate a new generation of reformers—strategically thinking, well-educated, and highly qualified personnel. Therefore, consistent reforms are being implemented across all levels of education, from kindergarten to higher education.

To elevate not only the knowledge and level of young people but also that of the entire society, we primarily need knowledge, enlightenment, and high culture. Where there is no knowledge, there is backwardness, ignorance, and deviation from the right path.

The greatest wealth is intelligence and knowledge; the greatest heritage is good upbringing; the greatest poverty is ignorance.

Thus, acquiring advanced knowledge, becoming truly enlightened, and developing a high culture should become an essential and continuous necessity for all of us.

Family upbringing and the need for trust deeply influence the spiritual world, emotions, and feelings of children, significantly impacting their social development. The famous educator A.S. Makarenko emphasized that upbringing up to the age of five plays a crucial role in the formation of a child's personality. He wrote, "...the main foundation of upbringing is completed by the age of five, meaning that what you achieve by this age constitutes 90% of the educational process, with subsequent efforts building on this basis." Therefore, it is essential to pay meticulous attention to a child's upbringing during this critical period.

The ancient Greek philosopher Aristotle, reflecting on moral upbringing, laid the foundations for the theory of moral and spiritual education: the goal of upbringing is to develop the highest aspects of the soul—intellect and will. Physical, moral, and intellectual education correspond to the three types of soul forces, which include natural abilities, skills, and intellect, respectively. The work of education should be based on these inherent forces.

It is also important to note that European philosophers progressed further than their Eastern counterparts regarding the concept of free will in moral education. During the early development of Islamic culture, the debate between the Jabariyyah and Qadariyyah schools and later attention by the Mu'tazilites and Imam Abu Mansur al-Maturidi highlight the complexity of this topic. However, later on, less emphasis was placed on human free will.

In contrast, in European ethics, especially in the modern era, the question of free will remained central. Immanuel Kant's views on "things-in-themselves" (Ding an sich), theoretical and practical reason, and the limits of human knowledge underscore his emphasis on the relationship between free will and responsibility. According to Kant, a person possesses free will and independently determines life goals while respecting the freedom of others—a duty he described as the "categorical imperative."

The heritage of our great thinkers plays a vital role in fostering a healthy lifestyle, trust, respect for national and universal values, and comprehensive child development. Eastern scholars consistently emphasized the importance of leading children towards enlightenment and culture.

When analyzing the category of faith, it is essential to address the concept of conscience—a moral standard that constantly references faith. Conscience is an internal conviction distinguishing good from evil and reflects moral responsibility for one's actions. It represents the ability to self-regulate morally, form a sense of duty independently, evaluate one's actions, and experience emotions such as shame, remorse, or moral satisfaction. Conscience evolves with the moral and spiritual development of society and is influenced by the social environment. Freedom of conscience forms an integral aspect of this concept.

Another vital feature of trust is loyalty between individuals. Trust entails readiness for compromise, open communication, and ethical behavior even when explicit rules are lacking. Trust can be categorized as financial or personal: financial trust involves the delegation of financial resources or management authority, while personal trust is characterized by sincerity and the willingness to share confidential information.

In conclusion, regardless of the form it takes, trust inherently reflects humanity, determination, ethical interaction with others, devotion to duty, and confidence in the future.

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